

IN THE BEGINNING...
LIVING IN A
TRINITARIAN
WORLD



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Living in a Trinitarian World**

We live in a Trinitarian world. All the Bible translations have this influence. Even William Tyndale was a Trinitarian, upon whom the King James would get its New Testament inspiration from. (Tyndale's New Testament). After all, the pure roots of Christianity became controlled by Rome and encapsulated it, mixing it with paganism. Through one way or another, the Trinitarian Bible Society and modern Academia has their fingerprints and influence on the majority of publications and Bibles.

So whether you are a Trinitarian, or a Trinitarian convert to becoming a non-Trinitarian, your mode of thought and reasoning is fixed upon this history of how to look at specific Scriptures. This document is NOT meant to line up with your denominationalism or church. It is the Bible, and just the Bible without any care in the world of what others might think. Although very few might think like this, there are people out there in a very small minority that have struggled with John 1 and come to the realization it is not what we have been told. Examples are Noah, Elijah, Daniel, Jeremiah and Jesus Christ.

I want to look at a very popular text that has a forced-upon-fitment of how you MUST consider it and nothing else matters. Only the way or version of what all of Christendom says about this text is how you must believe. But wait a minute. What if you were never a Trinitarian and have a completely different scope on things? Before we venture into this, we must build a base on who God is, and His act of creation, because it involves that. I would say that once you see the act of creation unfolding in the Scriptures, it just might start to remove the colored lenses in the glasses that most people are using to view things by.

Lets start out with creation and the account of it in Genesis chapter 1. 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.**

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 **Psalm 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, since we live in a Trinitarian world, a fair question would be to ask, WHO is God? What is missing from Genesis 1 and 2 is a description that God is made up of three persons. Also not illustrated or taught is a god the son or god the holy spirit (lower case lettering use on purpose). The Bible strongly shows Him as a Spirit being and that this is ONE being. And while it also says that he is a jealous God, a consuming fire, he is also love. And, He is also Holy.

John 4:24 - **God is a Spirit**: and they that worship him must worship *him* in spirit and in truth.

Deuteronomy 4:24 - For the LORD thy God *is* a **consuming fire**,

even a jealous God.

1 John 4:16 - And we have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God, and God in him.

Leviticus 11:45 - For I am **the LORD** that bringeth you up out of the land of Egypt, to be **your God**: ye shall therefore be holy, for **I am holy**.

But is the Bible explicit about who is God?

Deuteronomy 6:4 - Hear, O Israel: **The LORD our God is one LORD**.

Mark 12:29 - And Jesus answered him, The first of all the commandments is, Hear, O Israel; the **Lord our God is one Lord**.

Exodus 20:2-3 - **I am the LORD thy God...Thou shalt have no other gods before me.**

How many Gods is there again?

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

1 Timothy 2:5 - For there is **one God**.

Jeremiah 10:10 - But **the LORD is the true God, he is the living God**, and an everlasting king.

1 Corinthians 8:4 - **...there is none other God but one.**

James 2:19 - Thou believest that **there is one God**; thou doest well: the devils also believe, and tremble.

In Genesis 1, does it imply or say that God is a three in one God, or three persons, or divisible by anything other than one? Does it say God is Father, Son and Holy Spirit? No!

There is only one verse in the Bible that mentions a Father, a son, and the Holy Ghost or Holy Spirit and that is **Matthew 28:19**.

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 that verse? The word **GOD**. Also what is missing from that verse is an explanation of the relationship between the words Father-Son-Holy Spirit. There is no doctrinal statement that is to be found in this verse. It becomes doctrinal when you listen to the false narrative of what you are told from the pulpits of churches. Only church creeds come up with such things. You would have to add human construction to the Bible with gymnastic twisting, and in a few places, we are instructed against doing that.

Proverbs 30:6 – “Add thou not unto his words, lest he reprove thee, and thou be found a liar.” Some common versions say, “Do not add to his words, or he may rebuke you and expose you as a liar.” That is a pretty stern warning.

I now want to share with you what happens when a Bible translator adds to the word of God. I will use the “AMP” Bible translation here because it amplifies the problem in real time.

Genesis 1:26 – “Then God said, “Let Us **(Father, Son, Holy Spirit)** make man in Our image, according to Our likeness **[not physical, but a spiritual personality and moral likeness]**; and let them have complete authority over the fish of the sea, the birds of the air, the cattle, and over the entire earth, and over everything that creeps and crawls on the earth.”

Genesis 3:22 – “And the LORD God said, “Behold, the man has become like one of Us **(Father, Son, Holy Spirit)**, knowing **[how to distinguish between]** good and evil; and now, he might stretch out his hand, and take from the tree of life as well, and eat **[its fruit]**, and live **[in this fallen, sinful condition]** forever” —

Genesis 11:7 - “Come, let Us **(Father, Son, Holy Spirit)** go down

and there confuse and mix up their language, so that they will not understand one another's speech."

All of the words within brackets () and [], they have added an explanation to the verse. Some of them are harmless and a benefit. But in the case of the words that are in **scarlet**, this is interjecting their Trinitarianism into the texts. In all of these examples, God (one being-the Father) is speaking to someone, but who? The Scripture does not say. So we are led to assumptions here. Besides the trinitarian example above, others might say it is the Father speaking to His Son. Another might say He was speaking to the Heavenly host (which includes His Son and the angels) to gain support for maintaining creation going forward. Either way, we would have to add to the Bible here. Maybe it would be best to leave it alone at that.

So far we don't see the orthodox or traditional belief within Christianity of God being three persons or a division of God into anything dealing with three here. Only when man adds to the word of God. What is missing is a plurality of anything here. However, the theologians will bring up the word "Elohim" which is Hebrew for God. And they will tell you that this means God is a plurality. They say it has to be applied that, God is plural in number. There is a place in the Bible where Elohim is used for a plurality. And when it does this, it can be dealing with FALSE gods. But this word is even used to call Moses a god (over Pharaoh). And also Pharaoh as a god as well as judges and rulers in the Bible. And when you apply the word Elohim to the one God of the Bible, it is reflecting His "divine majesty and power." Just ask someone with a strict Hebrew faith background.

Let's take a look at this from the Old Testament in what is mentioned in the above about Moses.

Exodus 7:1 – "And the LORD said unto Moses, See, I have made thee a **god** to Pharaoh: and Aaron thy brother shall be thy prophet."

The word used from Strong's Hebrew Concordance is **#430, elohim** depending on usage in the highlighted texts in Exodus and 1 Kings.

1 Kings 11:33 – "Because they have forsaken me, and have

worshipped Ashtoreth the **goddess** of the Zidonians, Chemosh the **god** of the Moabites, and Milcom the **god** of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father."

Strong's Concordance

Elohim, elohim: God, god

Original Word: אֱלֹהִים

Part of Speech: Noun Masculine **Definition:** God, god

Transliteration: elohim

Phonetic Spelling: (el-o-heem')

It is used to express variations of the true and living God along with false gods, as well as men on earth as gods, as you will notice from the following with usages in (brackets) 2,604 times. This includes foreign gods, gods of the nations, god or goddess which can include Dagon or Baal (pagan and false deities), godlike, sons of God or sons of gods = good and bad angels, rulers, judges, divine majesty and power, and of course the one true and living God who Created Heaven and earth.

God (2326), gods (204), god (45), God's (14), goddess (2), judges (3), great (2), mighty (2), rulers (1), godly (1), shrine* (1), divine (1), divine being (1), exceedingly (1).

Now let's take a closer look at this in the New Testament. Strong's Greek Concordance uses the same definition of #2316 to cover a number of variations for the word God. Besides the one true and living God who Created Heaven and earth, it is used for pagan gods, false gods, and when man was made a god over other men (Moses over Pharaoh). We will start off with the general listing of its meaning.

Strong's Concordance

theos: God, a god

Original Word: θεός, οὗ, ὁ

Part of Speech: Noun, Feminine; Noun, Masculine

Transliteration: theos

Usage: (a) God, (b) a god, generally.

Phonetic Spelling: (teh'-os). **Definition:** God, a god

Strong's Exhaustive Concordance

the supreme Divinity, God, godly.

Of uncertain affinity; a deity, especially (with [ho](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very -- X exceeding, God, god(-ly, -ward).

HELPS Word-studies

2316 *theós* (of unknown origin) – properly, *God, the Creator and owner of all things* (Jn 1:3; Gen 1 - 3). [Long before the New Testament was written, **2316** (*theós*) referred to the supreme being who *owns* and sustains all things.

Strong's Greek 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very.

Forms and Transliterations

Θεε Θεέ Θεοι Θεοί Θεοι Θεοις Θεοῖς Θεοῖς Θεοῖς Θεοῖς Θεον Θεόν Θεὸν Θεος
θεός θεὸς θεου θεοῦ θεοῦ θεοῦ θεοῦς θεοῦς θεοῦς θεοῦς ΘΕΩ θεῶ θεῶ
θεῶν θεῶν και κύριος κυρίου κυρίῳ οἴκῳ kuriou kyriou kyρίου οἰκο
οἰκὸ οἰκοι οἰκοῖ Thee Θεέ THEο THEῶ Theoi Theοί theοι theὸι theὸι
theois theοis theon theόν theὸn theos theός theὸs theou theοῦ
theous theοὺs

Strong's Greek usage of #2316 happens 1327 times

θεοῦ (theou) – 698 occurrences

θεός (theos) – 311 occurrences

θεῶ (theō) – 160 occurrences

θεόν (theon) – 148 occurrences

θεοι (Theoi) – 5 occurrences

Θεέ (Thee) – 2 occurrences

θεοῦς (theous) – 2 occurrences

θεοῖς (theois) – 1 occurrence

Now, let us look at a few times where plurality is used. Plurality is **never** for the one true and living God who Created Heaven and earth.

Here is an example of Theous used in plural form:

Acts 7:40 – “Saying unto Aaron, Make us **gods** to go before us: for as

for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.” **θεοὺς (theous)** (speaking of idols)

Here is an example of Theoi used in plural form:

Acts 19:26 - “Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no **gods**, which are made with hands:” **θεοὶ (theoi)** (speaking of idols)

1 Corinthians 8:5 - “For though there be that are called **gods**, whether in heaven or in earth, as there be gods many, and lords many,” **θεοὶ (theoi)** (speaking of idols)

Here in the next example found in Galatians. The usage of **Strong's #2316** is used in singular form for the one true and living God (Theon) who is the Creator of Heaven and earth, and also to give description to the usage of a plural form to point to a false deity or god (theois).

Galatians 4:8 - “Howbeit then, when ye knew not God (**θεόν - Theon**), ye did service unto them which by nature are no gods (**θεοίς - theois**).”

Here we see **θεὸς (theos)** is used as a false god, used for Satan in this example, and **θεοῦ (Theou)** for the Creator of Heaven and earth.

2 Corinthians 4:4 - “In whom the god (**θεὸς (theos)**) of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God (**θεοῦ (Theou)**), should shine unto them.”

Who is the Creator? Let's look at a number of Scriptures that are pretty clear and concise about this.

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

Genesis 1:27 - So **God created man in his own image**, in the image of God created he him; male and female created he them.

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.

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

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

Psalms 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 – Happy *is he* that *hath* **the God of Jacob** for his help, whose hope *is* in **the LORD** his God: **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 - 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 45:12, 18 - I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. v18 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.**

Isaiah 51:15 – But I am the LORD thy God, that divided the sea, whose waves roared; the LORD of hosts is his name.

Isaiah 55:11 – “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” The power of God’s word can be sent and returns to God, fulfilling what He planned or expressed in its purpose.

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.**

So far we have seen clear concise evidence about who the Creator is. But there is a verse in the King James version that tries to say that Jesus is the creator in **Ephesians 3:9**. What do we do about that?

In the KJV it reads, ***“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:”***

If we go beyond the KJV and its supporters of like publications, we see that the words “by Jesus Christ” or “through Jesus Christ” look suspicious. That is because this addition is NOT found in the original Greek. **Strong’s Greek** records this verse as:

“and to illuminate for everyone the stewardship of [this] mystery, which for ages past was hidden in God, who created all things.”

How important is this? Well, if it’s not in the Greek, then somebody somewhere along the way ADDED to the word of God!! So let’s ask the question, where is the weight of evidence? In review of 30 translations of the Bible, 22 of them leave those words out. Why? Because it matches up with the totality of what Scripture says and what is recorded in the Greek. Four of the eight that support it are different versions of the KJV. (New, 2000, American and the regular KJV). This writer uses the KJV almost exclusively, but I at least have some common sense to know that some verses have been played with by zealous translators or scribes. After all, we live in a trinitarian world and the Trinitarian Bible Society has their fingerprints on almost everything including Interlinear Bibles that have Hebrew and Greek in them.

I can hear some say now thinking the Bible is totally without errors, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”* – **2 Timothy 3:16.**

My question is, what came second, the Scripture or the translator? Therein lies the problem. Let us take an exhaustive look at what the various translations record Ephesians 3:9 as, keeping in mind what the Strong’s Greek showed us before.

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 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,

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.

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**,

Now let's take a look at another critical verse that is used to support Christ as the Creator or a co-creator. And this is found in **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;"**

With this text, start thinking about 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 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**" aka "**ages 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 the 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.

Strong's Greek records this as: **“In last days these has spoken to us in [His] Son whom He appointed heir of all things, through whom also He made the ages.”**

Since most translators were Trinitarian and think Jesus was the one who made the original 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 creation. **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, and every named that is named, not only in this ***aións*** but in the ***aións*** 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.

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....

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.

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:

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.

When we look at all the references of who the **LORD** is in the Hebrew, Strong's concordance shows us (#3068) יהוה the proper name of the God of Israel, which is commonly spelled today as YHWH or YAHWEH. The transliteration from Strong's shows, Yhvh. If you think that the LORD or God the Father has anything to do with three, take a visit to a local Jewish temple and ask the Rabbi about the modern Christian version of God, or about a trinity god. There is no telling what his response might be, but what is on his mind is for you to never mention a strange god again in his presence, and especially in their place of worship. You see, they believe in the God of Abraham, Isaac and Jacob, not the god of Rome.

Now we will continue with more Scriptures about the Creator, but these are from the New Testament.

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.

Here we even have the confirmation from Jesus' own lips in the previous two verses.

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;

Ephesians 3:14-15 - For this cause I bow my knees unto **the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named**.

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**.

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**.

Are you starting to see and understand that there is ONE when it comes to the point of creation? One who is ultimately over all of

creation. In that last verse from Revelation, are the words “him” and “his,” singular as in one individual? Because what I see missing is “them” and “their,” if God is suppose to be a plurality of persons or gods.

Now, using the BIBLE ONLY, we are going to address the main topic and reason for this discussion.

Traditional Christian thought and teaching from theologians is that, **John 1:1** is the central text in their belief that Jesus is God, in connection with the Father, the Son, and the Holy Spirit together as one God. What is taught about the Logos is, is that Jesus Christ is this word and additional god in the text. But that is called theology.

New Testament writer John was a Jew, a non-trinitarian, and his views were shaped by a Hebrew Bible. The **Hebrew noun, “dabar” (Strong’s Hebrew #1696)** is translated as “**word**.” And in all of its usages like this, it is never referring to a distinct person alongside God the Father. It instead states, “a primitive root; perhaps properly, to arrange; but used figuratively (of words) to speak; rarely (in a destructive sense) to subdue:—answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter.

John’s witness of Jesus was very specific and he wasn’t teaching a second creator at the very beginning or that Jesus was that “word” in the first few verses of his prologue. It is early influencers and translators who would put their spin on this since John’s time, and therein lies the problem. In John’s prologue, they would personify the “**word**” in this passage. It is common in sections of Jewish poetry for God’s attributes and characteristics to be given personality without suggesting, teaching or implying it is an actual separate person.

Why do boat owners or sailors often name their vessels after females? Usually they go as far as addressing the vessel with feminine pronouns. Nobody would consider that the boat is an actual female person. It would be an equivalent error to assume or think that the personified “logos” is an actual person alongside God

“in the beginning” while creating. God’s creative and personified speech was in the beginning, calling out the action of creation in Genesis 1.

“Nowhere either in the Bible or in the extra-canonical literature of the Jews is the word of God a personal agent or on the way to become such.” – James Dunn, “Logos in Pre-Christian Thought”, Christology in the Making, Second Edition, 1996.

Many people will claim that Jesus is self-existent, yet confuse people in their descriptions of: *“The paradox that the Logos is God and yet is in some sense distinguishable from God is maintained in the body of the Gospel. That God as he acts and as he is revealed does not “exhaust” God as he is, is reflected in sayings attributed to Jesus: “I and the Father are one” and also “the Father is greater than I.” The Logos is God active in creation, revelation, and redemption. Jesus Christ not only gives God’s Word to us humans; he is the Word. The Logos is God, begotten and therefore distinguishable from the Father, but, being God, of the same substance (essence). This was decreed at the First Council of Constantinople (381 AD).”* – Wikipedia, Logos (Christianity)

Here is a point to ponder in regards to “the beginning” in John 1. This beginning is no different than Genesis 1’s beginning.
King James Version: **v1** *“In the beginning was the Word, and the Word was with God, and the Word was God.”*

In 'Ev (En). 1722	[the] beginning. ἀρχῇ (archē) 746	was ἦν (ēn). 1510	the ὁ (ho). 3588.	Word, Λόγος (Logos) 3056	
and καὶ (kai) 2532	the ὁ (ho) 3588	Word Λόγος (Logos) 3056	was ἦν (ēn) 1510	with πρὸς (pros) 4314	God, Θεόν (Theon) 2316
and καὶ (kai) 2532	the ὁ (ho) 3588	Word Λόγος (Logos) 3056	was ἦν (ēn) 1510	God. Θεὸς (Theos) 2316	

The W in “word” is capitalized, quite possible to gain notoriety for divinity sake. **But that is incorrect in its usage.**

Strong's Concordance **2316 *theós*** (of unknown origin) — properly, *God, the Creator and owner* of all things (John 1:3; Genesis 1-3).

We see that the word “God” is THE CREATOR and owner of all things in verse 1. Now lets look at the word, “**word**.”

WORD: Λόγος (Logos) 3056 *lógos* (from 3004 / *légō*, "speaking to a conclusion") – a *word*, being the expression of a *thought*; a saying; a statement, communication, word (as embodying an idea), a speech.

[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.**"]

Logos is in no way an actual person or being unless you are adding to the Bible. The beginning of John 1 is in line with Genesis 1 and is a reference to the creation by God the Father.

We are analyzing the word, “WORD” in John 1:1. Christendom pounds it into us from a Trinitarian standpoint that this is Christ. They say Christ is the logos. But that comes from “theology.” That is not what Strong’s says. It is what Jesuit academia teaches. The same place they get their Sunday sacredness and trinity god.

As we have seen, we have many Scriptures attesting to the fact that the word is simply what comes out of the mouth expressing one’s thoughts, plans, purposes. We can see there is only ONE in the action of creation.

From previous Scriptures, we have seen WHO is the Creator, and how Creation took place. **Christ isn’t in the picture until verse 14 in John 1.** Looking at the Greek in the Strong’s concordance, we see that the word, “word” is dealing with **speech, communication, verbalization, expression of thought, a saying.** And this was with God and was part of God Himself in the beginning. And it is through this, that Creation was formed. Who is the LORD of heaven and

earth? It is clear and does not give us an inkling of anyone or anything else.

Jesus only claimed to be the Son of God and that God was his God and Father. He never claimed that his identity was “God” or a god. Nor did he claim he created anything. I am not taking away from Jesus’ Son-ship, because he was begotten from the Father sometime before the worlds were. And because of this, he has His Father’s divine nature. Refer to **Colossians 2:9**. *“For in him dwelleth all the fulness of the Godhead bodily.”* This would be God’s eternal power and divine nature (depends on translations used) according to **Acts 17:29** and **Romans 1:20**.

So while he has “God nature,” his personality or identity according to the Bible without adding to it is, he is the “Son of God” and because of his incarnation, the “Son of man.”

If we look at a reference found in **Proverbs 8**, Christ is illustrated here in the middle of wisdom. We see him **as a witness** while the description of creation taking place. But it does not detail that he was a part of that particular action, but a WITNESS. Please read it carefully.

“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.”

So with these things in mind, to start out John 1, verses 1 through 5 can only be speaking about God or Elohim the Father. With that

context, now re-read the verses and see for yourself. Because the normal thought process comes to us from the Trinitarian mindset and translators. We are only using the Bible here, no outside influences.

From the KJV: **John 1:1** – In the beginning was the Word, and the Word was with God, and the Word was God.

Below is shown uncapitalized (“w” in “word”) which is in its proper usage, lower case lettering. If you were to capitalize the “w” in “word,” it should only be capitalized if you were to use it as you would to capitalize the “s” in “Spirit” when denoting the “Spirit of God.” But the translators have not done that honestly.

John 1:1 - In the beginning was the **w**ord, and the **w**ord was with God, and the **w**ord was God. (the way it should have been published)

This “In the beginning” phrase in Greek ties into the action it does in **Genesis 1:1-2** in the Old Testament and throughout the first two chapters of Genesis when it states during creation that “God said” or “**God called.**”

“God said,” “God called,” In Genesis 1 and 2 is the action of God’s mind, will and purpose when He gave the verbal speech and commands from His breath in order to do the creating.

The identification of “the word” in John 1:1 as Jesus was not always an automatic or obvious interpretation for everyone. It is something that grew over time. In the second century AD, Justin Martyr explicitly identified Jesus as the “logos of God,” co-eternal with the Father. This is correct in that Christ existed sometime in eternity with the Father and had a beginning. Irenaus emphasized that Jesus as the “word made flesh” revealed the unseen God which is true. Tertullian took it a step further and now developed the theology that the “logos” was a person of the Trinity. This last statement we would disagree on.

As time went on and theology developed, the idea that Jesus was not just sent by the “word of God” but was God’s word in personal form expanded. And then in 325 AD, you have the Council of Nicaea and

the Nicene creed became formalized. The transition from **logos** as a verbal command/breath started with Scripture but transitioned to **logos** as Jesus evolved into what we have today through man's theology.

The word "word" is translated from the Greek word "**logos** #3056 **λόγος** and is not inherently a personal being. In Hebrew thought, the "word of God" was not a second person but God's active, creative will. The earliest of Jews converted into Christians at the time of Christ and the few years to follow would have believed the same when you compare **Genesis 1** "*And God said....*" to **Psalm 33:6** "*By the word of the Lord the heavens were made.*"

By taking a closer look at all of this, we are taking the text serious. Being honest about what it says or might not be saying and looking at its historical context both from a cultural standpoint and literary basis. We are thoughtfully examining this from a point of humility and faithful examination.

Instead of using the "**word**" to be Jesus like from the minds and history of Trinitarians, consider this instead. It is the verbal speech, commands, breath of God, His thought, reasoning in His plan and purpose for the world that was initiated from His mind to start things.

In the Bible the word **logos** appears a few hundred times and in this, it is capitalized very few times. It is up to the translator of that Bible. However zealous translators have capitalized the "w" in "word" and turned it into a personage, making it Jesus to fit into their trinitarian thought process. It's a wonder they didn't insert another spirit being into this verse somehow as well for their trinity ideology and theology. In both ancient Greek literature and Scripture, **logos** falls into two basic categories. One is dealing with the mind and the other is an expression of reasoning such as a verbal word, command, speech or saying.

It isn't until **John 1:14** that the outward expression of God's reasoning, speech, wisdom, purpose and plan becomes the pre-incarnate Son of God NOW AS Christ in human form as "the word" when it states, "and the word was made flesh." We don't hold to

using John 1:1 to preach Christ divinity as a trinitarian would. That is not needed. We hold to Christ's divinity because he is directly the begotten Son of God and has the same nature as God because of this special Son-ship. Jesus has given the direct testimony many times found in **John 6:38, 8:42, 16:27-28, 17:8** about coming out of or coming forth from God. And about his begottenness as recorded by John in **John 1:14, 18, 3:16, 18, 1 John 4:9**.

(In the beginning was the Spirit (breath, verbal speech and commands) of God, and this was with God and it was God.)

Genesis 1:1-2 – In the beginning God created the heaven and the earth. v2 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.**

We shall continue....

From the KJV: John 1:2 - 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.**

If you believe the “**word**” is Jesus, then it sets you up to leaving the Father totally out of the inspiration of the verses to follow verse 1. Stay with us here as we walk through this in detail. The King James Bible version came out in 1611 and received most of its inspiration of the New Testament from William Tyndale's work that was published in 1526, 85 years earlier. It took seven years and 47 scholars who were involved in the making of the KJV drawing extensively from Tyndale's work along with other translations that descended from his work. Tyndale was the first to translate the Greek to English. It would cost him his life at the hands of the Catholics who were trying to keep control of the gospel.

The example below is in ‘Old English’ as that is the way they spoke and wrote. **William Tyndale writes the following to start out John 1:1:** “In the beginnyng was the worde and the worde was with God: and the worde was God.” (In the beginning was the word and the word was with God: and the word was God.)

John 1:2: “The same was in the beginnyng with God.” (The same was in the beginning with God.)

John 1:3: “All thinges were made by **it** and with out **it** was made nothings that was made.” (All things were made by **IT** and with out **IT** was made nothing that was made.”)

John 1:4: “In **it** was lyfe and the lyfe was ye lyght of men.” (In **IT** was life and the life was the light of men.)

William Tyndale points out the “**worde**” as an “**it**” and this would fit with the ideology of this being the verbal speech commands, verbalization, expression of thought. It is NOT the personage of another being. Tyndale doesn’t give it personhood. It might be strange to some people to see how Old English spelled certain words a number of centuries ago.

In trinitarian land, they say “He” as in Jesus was in the beginning with God. While that is true, that is not what the original Scripture intended to state unless you were to make the “word” into a person instead of the verbal speech, commands and breath of God. Trinitarians massaged John 1:1 with a capital W in the “word” and made it into a Logos—Jesus in the commentaries.

“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)

“Nowhere either in the Bible or in the extra-canonical literature of the Jews is the word of God a personal agent or on the way to become such.” – James Dunn, “Logos in Pre-Christian Thought”, *Christology in the Making*, Second Edition, 1996.

And we see from a later Bible version in recent times that has it right, from the Revised English Version:

“John1: v1 In the beginning was the word, and the word was with God,

*and what God was the word was. v2 This word was in the beginning with God. v3 Everything came to be through **it**, and apart from **it** nothing came to be that has come to be. v4 In **it** was life, and that life was the light of humankind. v5 And the light shines in the darkness, but the darkness did not overcome **it**."*

We know from the Bible that God is Spirit. Looking at verse 1, we can see that what God was (spirit), the word was as well. It is lacking personhood. And you will see in the passages that follow, it is referred to as an "**IT**" and not a "**he**."

The Father is the source of all things. In Him, all life is sustained. In this life is the light of men. But they did not comprehend it. They were in darkness. So, a man named John, also known as the Baptist, was used by God to bear witness of the Light who is the Father. That all men through John might believe. John was sent to bear witness of this Light. Even thou the Father was the Creator, and the world was made by Him, the world did not know Him. But those that would know him became sons of God.

1 John 1:5-7 - This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all. **v6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **v7 But if we walk in the light, as he is in the light**, we have fellowship one with another, **and the blood of Jesus Christ his Son cleanseth us from all sin.**

God is the Light, not Jesus. Although Jesus id say in **John 8:12** "I am the light of the world," he spoke the words that his Father gave him. Think of it this way. God is the light, and Jesus is the light bulb that the light shines through. The Father was abiding in Christ doing the works. Jesus came to reveal the Father. He did not come to reveal himself.

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.**

The God that Jesus proclaimed (which was the original word), was

God the Father. The Light which shined into the darkness, was the Father as expressed through the word made flesh. The True Light coming into the world was the Father who Jesus declared.

Just prior to Jesus, John the Baptist prepared the way for the God of Israel. We see that as recorded in the book of Luke.

Luke 1:16-17 - And many of the children of Israel shall he turn to the **Lord their God**. v17 And he shall go **before him** in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

John was trying to get the children of the darkness to see the Light.

Luke 1:76 - And thou, child, **shalt be called the prophet of the Highest**: for thou shalt go before the face of the Lord to prepare his ways;

Would these verses be referring to “our God” as in “the Lord our God the Lord is one? Wouldn’t that be the God of Jesus Christ? Jesus himself came in the name of God, in the name of the Father.

Acts 2:22 - 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:

John was preparing the way for the God of Israel, the Father of Jesus. Because the God of Israel was about to do miracles, wonders and signs through Jesus as recorded in Acts 2. Trinitarians and even non-Trinitarian converts grasp these next verses and even the ones before it as Jesus. But that is just not so.

John 1:6 - There was a man sent from God, whose name *was* John. v7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. v8 He was not that Light, but *was sent* to bear witness of that Light. v9 **That was the true Light, which lighteth every man that cometh into the**

world. v10 He was in the world, and the world was made by him, and the world knew him not. v11 He came unto his own, and his own received him not. v12 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: v13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The True Light, God the Father, was in the world and the world did not know Him. (1 John 3:1 – “....because it knew him not.”) It’s astonishing because here we have the Creator of the world and His chosen people didn’t know Him. All they knew were laws. To them, God was an impersonal being. God wasn’t physically on foot on the earth, but through His Spirit He was looking to abide with His people.

He came to His own, His own possession, the people of Israel, the children of Abraham, Isaac and Jacob. And his own, especially the religious leaders, they did not receive Him (the Father). To those who did receive Him, He gave the authority to become children of God, to those who believe in His name.

There is one Creator unless you allow the Trinitarian translators to corrupt your mind. Where is the weight of evidence? Not by taking Ephesians 3:9 in the King James Bible version vs twenty-something other translations and the original Greek that say otherwise. The weight of evidence states that God created all things, as in by himself, period! This weight of evidence is in about fifty separate Scriptures that points us to the Father as the Creator.

And you will see from the following verses, creation was done in a way that might be different than what we were told from the church pulpits.

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. v9 For he spake, and it was done; He commanded, and it stood fast.

Isaiah 44:24-25 - Thus saith the LORD, thy redeemer, and he that formed thee from the womb, v25 **I am the LORD that maketh all**

things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Isaiah 45:12, 18 - I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. v18 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.*

Isaiah 55:11 – so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

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

The world did not know the God of Israel and that is why he was working through the prophets. And then when that didn't work, God would have to send His own Son and work through him. I repeat, the world did not know the Father! Even His own within the Kingdoms of Judah or Israel systems did not receive him. And even today, the majority of so-called Christians and Jews don't know the Father. And most that claim to follow Christ follow a different gospel.

Galatians 1:8-9 – But though we, or any angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. v9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Who are those that are the Father's own?

Deuteronomy 7:6 - For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Psalms 135:4 - For the LORD hath chosen Jacob unto himself, *and*

Israel for his peculiar treasure.

These special people, this peculiar treasure is the God of Israel's own possession.

John 17:25 - O righteous Father, **the world hath not known thee:** but I have known thee, and these have known that thou hast sent me.

Jesus confirms in his prayer in John 17, that the world did not know His Righteous Father. Jesus came to make the Father known. The world did not know Him as most people deny Him. And especially today when they splinter the Father into a plurality of persons, or argue over whether Jesus is God, or the Holy Spirit is God, etc. For the sake of setting the record straight by this writer, Jesus has Divine nature because he was begotten of the Father. But his personality places him as the Son of man, and the Son of God, but not “god the son.” This is deadly important because Christ is not another god, not a second person of the trinity. It is because of his Son-ship that he came out from the Father sometime in eternity, that he has this Godly Divine nature. Some might say it's just semantics, but I would like to adhere to what the Bible says, minimizing any assumptions and concepts. Because that is how we arrive at error in having man's creedal doctrines. And when it comes to the Holy Spirit, it is already the Spirit of the Father. And no, this Spirit is not some kind of an impersonal force as told in lies by Trinitarians about their counterparts. If you have the Spirit of God abiding with you, it is VERY personal. Without getting too far into the nature of the Spirit, it is the **personal presence, personality and power of God**. So it cannot be a separate divine being from the Father. Hopefully this eliminates you wondering where this writer stands. Let us continue...

1 John 3:1 - Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore **the world knoweth us not, because it knew him not.**

The world did not know God, so He sent His Son.

John 14:9-10 - 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? v10 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.**

The Father was in the world. He was now working through Jesus. Where was the Father? In Heaven, abiding in Jesus doing the works. And in believers as well through His Holy Spirit.

John the Baptist prepared the way for the God of Israel, the God of Jesus, and every other Israelite. God would then speak His words to Israel through Jesus, and did his mighty works before Israel through Jesus. **The Father came unto His own, to the people of Israel and they did not receive Him. The Father is light, and the light shined into the darkness, but the darkness did not accept Him. There is only one God. And this is Jesus Christ's God.** The God and Father of our Lord Jesus Christ.

Where was the Father? In Heaven, abiding in Jesus doing the works. And in believers as well through His Holy Spirit.

John 3:19 – This is the judgment, that the Light has come into the world, and **men loved the darkness rather than the Light**, for their deeds were evil.

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. v15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. v16 And of his fulness have all we received, and grace for grace. v17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. v18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.”

And so the “Word” spoke (God the Father), and verbalized His thought. And when the “word” became flesh, this action is expressed as the power of the Most High overshadowing Mary, and she conceived what would be the “word-made-flesh.” NOW we have the beginning of the Son of man, Jesus Christ. Now the “word” as Jesus

Christ arrives in John 1:14, not previously as the Trinitarian world would have us believe. NOW we are talking about the usage and applying the word, “word” to Jesus.

Jesus expressed and declared the Father who is Light.

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 12:44-49 - Jesus cried and said, He that believeth on me, **believeth not on me, but on him that sent me.** v45 And **he that seeth me seeth him that sent me.** v46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. v47 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.** v48 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.

Christ was the brightness of His Father’s glory:

Hebrews 1:3 - Who being the brightness of *his* glory, and **the express image of his person**, and upholding all things by the word of his power...

Christ, now as the express image of the Father’s glory, is the mouth piece to reconcile the world unto the Father. The Father was speaking through Christ. Jesus speaks what he hears from the Father.

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 12:49-50 - **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.**

2 Corinthians 5:19 - **...God was in Christ reconciling the world to Himself**, not imputing their trespasses to them, and has committed to us the word of reconciliation.

God is trying everything he can to save mankind. He gave up his Son as the Lamb, sacrificed for our sins. He has offered us reconciliation if only we will accept it, so that our sins would no longer be counted against us. Man would not listen to the prophets of old that He spoke through. They even killed them and in most cases turned to worship false gods. So God had to give us His only begotten Son, and use him to speak through. What a sacrifice that He made, but most of the churches don't believe Christ is the literal Son of God. Because they have made him into another god being, one of three in their triune god. Or another manifestation or person that is God that makes up three, but tells you there is one god. One god in three persons. But the Bible doesn't say that or teach that. This is another gospel. You

have to use human construction and some gymnastic twisting to come up with that besides a total lack of studying.

For those that might be wondering at this point, we are not addressing when or how Christ was begotten or that topic. But yes, Christ had a beginning sometime in eternity. Jesus Christ of Nazareth, who was crucified, that God raised from the dead, is the name under Heaven given among men where there is no other way to salvation among men, but through him, the Christ. (**Acts 4:10-12**)

Think about these things when you read John's "Prologue." The apostles referred to the beginning of Christianity, the beginning of the Gospel, as "the beginning."

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

Luke 1:1-2 - Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, v2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

1 John 2:7 - Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. v14 I have written unto you, fathers, because **ye have known him that is from the beginning**. I have written unto you, young men, because ye are strong, and **the word of God abideth in you**, and ye have overcome the wicked one. **v24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.**

Jesus said that he is "the light of the world" in **John 8:12**, just as God the Father is light, the Father was abiding in Jesus doing the works. (**John 14:10**).

And Jesus declared that we too are "the light of the world."

Matthew 5:14-16 - Ye are the light of the world. A city that is set on an hill cannot be hid. v15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. **v16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

Again, God working through Christ.

Acts 2:22 - 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:

Jesus proclaimed the Father so that we might know the Father and have life.

John 14:6-7 – Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.** v7 **If ye had known me, ye should have known my Father also:** and from henceforth ye know him, and have seen him.

John 17:3-4 - And this is life eternal, **that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** v4 I have glorified thee on the earth: **I have finished the work which thou gavest me to do.**

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, is the true God from which eternal life begins. Him that true is God, as in the Father.

John 12:46 - I am come a light into the world, that whosoever believeth on me should not abide in darkness.

This light that John recorded of Jesus, is the declaration of the light that is the Father. The “word” was with God in the beginning. It is

through the mouth of God, the breath of God, the Spirit of God that everything came to be through the Father's word, which includes all of Creation.

Since the beginning, God has existed. His vocalization of creation is His "word." This "word" was of God and from God, and God was the "word." This is easy to understand if you let go of any preconceptions that have been drummed into us. If you fully understand, you will also completely understand why John wrote the following:

1 John 4:2 - Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

Yet, not every man has that knowledge. For they "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables." **2 Timothy 4:3-4.**

John wasn't a Trinitarian. And he did not teach that Jesus was God. He did not have a personality complex or confusion on whom God is. He actually taught us 18 times that Jesus was the Son of God. I am not denying the divinity of Christ here. I am only setting the record straight. The personality of Christ is that he is the Son of God and the Son of man. Not a god the son.

What was the witness of John?

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 1:34 - And I saw, and bare record that this is the **Son 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 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.

God would have to have a Son, sometime before mankind in order to send him into the world as an attempt to save it. But not everybody that claims to be a Christian believes this. They hold onto another gospel, making him part of the trinity god, triune god, etc. If Christ was co-equal and co-eternal, then we would have twins instead of a Father and Son. Now throw in a third divine being that is not the Father's Spirit, making it a separate entity and now you have triplets! Yes, triplets. That is NOT the gospel of Jesus Christ.

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. It's interesting how Christians today get all upset if you point out somehow that Jesus isn't God. It's not just his divine nature we are discussing because we believe that, but his personality as "god the son," part of the trinity god, three in one equation of god.

WORD SEARCH: "god the son"

KJV

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"god the son"
occurs 0 time in 0 verse in the KJV.

There are no concordance results for "god the son" in the KJV.

You can also [browse through the various dictionaries](#).

You may not know this, but the words, "god the son" do not exist in the Bible.

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**?

He associated God as his Father, therefore him as the Son of God. But not the personality of God himself. The Jews were then making a false assumption and accusation against Christ claiming he said he was God. 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 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 God the Father. So just like Eve is not Adam, Jesus is not the Father. Eve has human nature, but her identity and personality is not Adam. Jesus has Divine nature, but his identity or personality is not God the Father. 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.

Now for more quotes from John about who Jesus was:

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 20:31 - 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 4:15 - Whosoever shall confess that Jesus is the **Son of God**, God dwelleth in him, and he in God.

1 John 5:5 - Who is he that overcometh the world, but he that believeth that Jesus is the **Son of God**?

1 John 5:10 - 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.

1 John 5:12 - He that hath the Son hath life; *and* he that hath not the **Son of God** hath not life.

1 John 5:13 - 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 becomes 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.

While a few of these verses might have been shared before, let us look at the next group as a totality on the topic of....

Who did Jesus claim to be?

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.**

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.*

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?**

Jesus said: Matthew 4:5 – Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, v6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. v7 Jesus said unto him, It is written again, **Thou shalt not tempt the Lord thy God.** v8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; v9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. v10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Matthew 22:37-38 – Jesus said unto him, Thou shalt **love the Lord thy God** with all thy heart, and with all thy soul, and with all thy mind. v38 This is the first and great commandment.

John 3:10, 13-18 - Jesus answered and said unto him.... v13 And no man hath ascended up to heaven, but he that came down from heaven, *even* **the Son of man** which is in heaven. v14 And as Moses lifted up the serpent in the wilderness, even so must **the Son of man** be lifted up: v15 That whosoever believeth in him should not perish, but have eternal life. v16 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.**

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

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 came in the name of the Father, the only God.

John 5:43-44 - I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. v44 How can ye believe, which receive honour one of another, and seek not the honour that cometh **from God only?**

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

Notice what **John 1:12** is about. "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."

God the Father sent Jesus to represent Him, to act on His behalf, and indeed to be a representation of the Father. Jesus did not speak from himself but the Father abiding in Jesus did the works (**John 14:10**) and God did mighty works through the man Jesus (**Acts 2:22**). Because Jesus represented the Father, and did not seek his own will but only the Father's will, he was not representing himself but the Father. And to believe in Jesus was to believe in the Father who sent him. He spoke the Father's words. Likewise, to honor Jesus was to honor the Father who sent him as His representative.

Christ came to do the will of the Father.

He was representing his Father.

He spoke what he heard from the Father.

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.** v39 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. v40 **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, and said, My doctrine is not mine, but his that sent me. v17 **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 12:47-50 - 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. v48 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, 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. v21 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.** v22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: v23 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.** v24 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.**

Jesus represented the Father by being a representation of the Father. The Father made Himself known through the man Jesus by speaking His words and doing His works through Jesus and revealing **who He, the Father** is to the world, through **His name**.

John 17:11 - And now I am no more in the world, but these are in the world, and I come to thee. **Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.**

Again, Christ did not come in his own name, but the name of the Father, doing the Father's will. We go back to **John 1:11-12**. "He came unto his own, and his own received him not. v12 **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:**"

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 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.

These are the disciples that Jesus had sent, who received Jesus, and

as a result, received the Father. Jesus declared the Father's name unto them in **John 17:26** - And I have **declared unto them thy name**, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

John 17:6 - I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Jesus says to the Father, "They were yours and you gave them to me, and they have kept your word."

John 6:44-45 - No man can come to me, except **the Father which hath sent me draw him**: and I will raise him up at the last day. v45 It is written in the prophets, And they shall be all taught **of God**. **Every man therefore that hath heard, and hath learned of the Father**, cometh unto me.

To believe in Jesus was not to believe in Jesus, but in the name of the Father who sent him, who spoke his words through him, and did His works through Jesus. The name is far more than some letters of the true name YHWH. It is the character. Jesus made the Father's name known. Do we have the name or character of the Father? God expressed His love for the world by sending His only begotten Son into the world to save mankind. Jesus came in the name of the Father who sent him and he did not seek his own will but only the Father's. Because he represented the Father, to receive him was to receive the Father. The words that Jesus spoke was not from himself, but from the Father abiding in him. By doing the Father's will, Jesus was able to manifest the Father's love for the world. God the Father sent His Son to proclaim his word, and the word he proclaimed was the expression of God Himself. The word was God. The word Jesus made known to the world was God the Father Himself. His Name. The Father's Name. His character.

The essence of God's character was given to Jesus, as in the name of the Father. By the words spoken and the works done by the Father through Jesus and made known who He is, known to those that would receive Him. And this is why Jesus confirmed that the world did not know Him (Father), but they now know that God had sent

His Son. Jesus stated further that he has made the Father's name known to them. **(John 17:25-26)** God is love, and he made God's love known to the world. The essence of who the Father is.

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