

MODERN CHRISTIANITY ASTRAY FROM THE BIBLE

POPULAR CHURCH TRADITION EXPLORED

A BIBLICAL INSPECTION OF POPULAR CHURCH TEACHINGS

1Peter 4:11 “If any man speak, let him speak as the oracles of God.”

Sadly, *modern Christianity* is responsible for the introduction of words and phrases that are nowhere found in the Bible. Furthermore, the unique language adopted by *modern Christianity* to explain their unique doctrines has only compounded the confusion. The term “Trinity” is one such word. It is a word that never appears one time in the whole volume of Scripture. This means it was a term created by men. Yet, it is perhaps the most prominent word employed by *modern Christianity*.

In addition to the use of this non-Biblical term, the language crafted by *modern Christianity* in attempts to explain the “Trinity” is also void of Scriptural quotes.

- **International Standard Bible Encyclopedia** states: “The term 'Trinity' is not a Biblical term, and we are not using Biblical language when we define what is expressed by it as the doctrine that there is one only and true God, but in the unity of the Godhead there are three co-eternal Persons, the same in substance but distinct in substance.”
- **Funk and Wagnalls Encyclopedia Vol.23** states this concerning the Trinity: “The most elaborate statement of the doctrine is to be found in the *Athanasian Creed*, which asserts that the *Catholic faith is this*: That we worship one God in Trinity, and Trinity in unity - neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one, the glory equal; and majesty co-eternal.” (page 649)

Below is the language the Athanasian Creed:

THE ATHANASIAN CREED: “Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the Glory Equal, the Majesty Co-Eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate. The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Uncomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not Three Almighties but One Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not Three Lords but One Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic

Religion to say, there be Three Gods or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son neither made, nor created, nor begotten, but proceeding. So there is One Father, not Three Fathers; one Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this *Trinity* none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal. So that in all things, as is aforesaid, the Unity is *Trinity*, and the *Trinity* is Unity is to be worshipped. He therefore that will be saved, must thus think of the *Trinity*. Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be God and Man, yet He is not two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is *the Catholic Faith*, which except a man believe faithfully and firmly, he cannot be saved.”

The language of Athanasian Creed is extremely confusing and unintelligible. In fact, it is freely admitted the concept of the “Trinity” cannot be understood. *Modern Christianity* maintains that the “Trinity” is a *mystery* and beyond full human comprehension.

- **Oxford Dictionary of the Christian Church** regarding the Trinity states: *“This doctrine is held to be a mystery in the strict sense, in that it can neither be known by unaided human reason apart from revelation.”*
- **Oxford Companion to the Bible** “The developed concept of three coequal partners in the Godhead... cannot be clearly detected within the confines of the canon.”
- **Encyclopedia Americana** “The central and characteristic Christian doctrine of God is that He exists in Three Persons, the Father, the Son, and the Holy Spirit. At the same time, the Christian church insists that God is One in substance, and thus combines *in a mystery* the truths set forth in the Holy Scriptures. It is held that although *the doctrine is beyond grasp of human reason*, it is like many of the formulations of physical science, not contrary to reason, and may be apprehended, *though it may not be comprehended by the human mind.*”

It will be apparent that we have yet to quote a succession of Bible references, as in previous studies. The reason is that this “Trinity” is so deeply entrenched in *Christian tradition* and not the Bible. Is this not the direct warning from the inspired Word of God?

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me *But in vain they do worship me, teaching for doctrines the commandments of men.*”—Matthew 15:7-9

“But there were false prophets also among the people (Israel), even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”—2Peter 2:1-2.

In addition to the fact that the word “Trinity” never appears in the Bible, it must be noted that the expression used to explain this rather unique church doctrine also never appears. “God the Father, God the Son, God the Holy Ghost” is a phrase crafted by *modern Christianity*, but is nowhere recorded in the inspired Scriptures. Both the word itself and its assumed explanation are the language of men, not God.

- **Oxford Companion to the Bible, *Trinity* “Because the Trinity is such an important part of later Christian doctrine, it is striking that the term does not appear in the New Testament. Likewise, the developed concept of three coequal partners in the Godhead found in later creedal formulations cannot be clearly detected within the confines of the canon”**

So strong was the pressure to teach the false concept of the “Trinity” that an erroneous reference was inserted into the King James Version of the Bible.

It is needful to point out two particular passages where the Authorized Version (KJV) presents acknowledged mistakes in translation which are sometimes used to support the doctrine of the Trinity.

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

- Bible scholars universally agree the words underlined do not appear in the original Greek text and were erroneously added by men. Other translations—**NIV, RSV, RV... etc**—omit the words underlined in the above quotation. No other conclusion can be made than the serious offense that men have added a false statement in the Word of God to persuade others to support a doctrine taught by *modern Christianity* which nowhere appears in the Bible. Our first study outlines the dire warnings and grim consequences of all who do such (Rev 22:19; Luke 11:52; Deu 4:2).
- **Mckenzie's Dictionary of the Bible states: “The Trinity of God is defined by the Church as the belief that in God are Three Persons who subsist in One nature. *The belief as so defined was reached only in the 4th and 5th centuries A.D. and hence is not explicitly and formally a Biblical belief.*”**

Sadly, those who maintain the “Trinity” is not a doctrine of the Bible are accused of heresy. However, many have challenged the Catholic Church’s teaching of the “Trinity” from the beginning.

- **“(Trinity) an unintelligible proposition of Platonic mysticisms that three are one and one is three, and yet one is not three and three are not one... I NEVER HAD SENSE ENOUGH TO COMPREHEND THE TRINITY, and it appeared to me that COMPREHENSION MUST PRECEDE ASSENT (agreement)”—Thomas Jefferson, *Religious Life of Thomas Jefferson*, pg. 88 (third president of the U.S. and author of the Declaration of Independence)**

- **Funk and Wagnalls Encyclopedia Vol.18 (page 6535): “Nicene Creed, a confession of faith adopted at the Council of Nicaea (325 A.D.) as a settlement of a controversy concerning the persons of the Trinity. It was intended to cover debate questions as to the divinity of Christ...”**

But the doctrine of the Trinity was not the only issue settled at the Council of Nicaea. Note the following reference:

- **Funk and Wagnalls Encyclopedia Vol.18 (page 6532): “First Council of Nicaea (325), the first ecumenical council, convened by the Roman emperor, Constantine I, to settle the Arian dispute concerning the nature of Jesus Christ. Of the 1800 bishops in the Roman Empire, 318 attended the council. The Nicene Creed which defined the Son as consubstantial with the Father, was adopted as the official position of the Church regarding the divinity of Christ. The council also fixed the celebration of Easter on the Sunday after the Jewish Passover, and granted papal authority in the east to the bishop of Alexandria.”**

FIRST: the council was conducted and presided over by Roman Emperor Constantine, who was very ignorant of Scriptures.

SECOND: only Roman church bishops were on hand to vote (318 of the 1800 in the Roman Empire).

THIRD: papal authority distributed in the East and the joining of the pagan Easter and Scriptural Passover were settled at the same council. *Should not every non-Catholic stagger at these facts?*

Even a casual investigation of history will reveal the doctrine of the 'Trinity' has been the subject of tremendous contention since the second century. Multitudes challenged the teaching, because it represented words and phrases not found in the Bible.

2 Timothy 3:16-17 “All Scriptures is given by inspiration of God, and is profitable for doctrine, for reproof (proof), for correction, for instruction in all righteousness; That the man of God may be perfect, throughly furnished unto all good works.”

It was the Roman emperor, Constantine, who in his desire to promote Christianity as the State religion, called an assembly of bishops at Nicaea in A.D. 325. The council met in the imperial palace with Constantine himself presiding over the opening session. The Creed of Nicaea “officially” made Jesus and God co-equal. It is a doctrine with foundations traced back to the Roman Catholic Church.

- **Encyclopedia Britannica, 14th edition (1936)—“The adoption of a non-biblical phrase at Nicaea constituted a landmark in the growth of dogma, the Trinity is true, since the Church—the universal Church speaking by its Bishops—says so, though the Bible does not... We have a formula but what does that formula contain? No child of the Church dare seek to answer.” (pg. 501-502 Dogma, Dogmatic Theology)**

The Bible warns: **“every spirit (teaching) that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world,” 1 John 4:1-3.** The doctrine of the Trinity claims that Jesus Christ was actually God Himself, veiled in flesh, and therefore rejects that Jesus “came in the flesh.”

While many Trinitarians admit the Old Testament is silent regarding any concept of the Trinity it should be recognized that the Lord Jesus Christ appealed to the writings of the O.T. to testify of

himself: **“Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me,”** John 5:39.

The argument of those who protested the doctrine of the “Trinity” many centuries ago was basic: it is a contradiction in reason, stating that three are one, and one are three.

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” 2 John 7 (1 John 4:1-3)

JESUS CHRIST: THE SON OF GOD

Jesus is called the “Son of God,” “son of man,” “son of David,” “son of Abraham,” “son of the Highest,” and even the “son of Mary,” BUT NEVER CALLED “GOD THE SON,” as suggested in the Trinity. (Mat. 1:1; 14:33; Mark 8:31; 6:3; Luke 1:32; 18:38; John 11:27). Only the phrase “God the Father” appears in Scripture, but never the phrase “God the Son” or “God the Holy Spirit.” (John 6:27; 1Cor. 8:6; Gal. 1:1-3; Eph. 6:23; Phi. 2:11; 1The. 1:1; 2Tim. 1:2; Tit. 1:4; 1Pet. 1:2; 2Pet. 1:17; 2John 1:3; Jude 1:1),.

- It is a historical fact that two of the most respected minds of the 17th Century, Sir Isaac Newton (1642-1727) and John Locke (1632-1704) rejected the doctrine of the Trinity.

While writing to his brethren the apostle Paul was afforded great opportunity to clarify the relationship between the Father and Son. In so doing, the inspired apostle *only* addressed the Deity as “God the Father” and never Jesus as “God the Son”—a phrase which does not appear in Scripture.

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

Galatians 1:3 “Grace be to you and peace from God the Father, and from our Lord Jesus Christ”

Ephesians 6:23 “Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.” (Phi 2:11; 1The 1:1; 2Tim 1:2; Tit 1:4)

- 1 Peter 1:20 “(Christ) who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

PAGAN MYTH: GOD BECOMES MAN

From the outset, it must be understood that the modern Christianity’s concept of “God becoming man” was not a new idea. Various pagan religions held this belief. A brief scan of history will prove this assertion to be fact. Several examples of this widespread superstition are recorded in Scripture.

Acts 14:9-15 “The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, *The gods are come down to us in the likeness of men.* And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with

the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 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 28:1-6 “And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: *but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.*” (see: Acts 8:10)

Numbers 33:2-4 “And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. *For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.*”

- To the Egyptians, the firstborn son of the father represented “gods.”

Exodus 12:12 “For I will pass through the land of Egypt this night, and will smite *all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.*”

TRINITY: TEACHING OF ANTICHRIST?

1John 4:3 “*And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*”

2John 1:7 “*For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*”

- The doctrine of the Trinity rejects that Jesus Christ came in the flesh! The root of the Catholic and Protestant concept of the divinity of Jesus lies in their belief that he was entirely free from the stain of “original sin” and therefore different from other men in nature. This teaching is based in the Roman Catholic dogma of the *Immaculate Conception*.
- According to Roman Catholic theology the conception of Mary—mother of Jesus—was without any stain (Latin “*macula*”) of original sin in her mother’s womb. The dogma states that from the very moment of her existence, Mary was preserved by God from taint of sin and filled with divine grace. Furthermore, it is taught that Mary was free from any actual sin. This is a fact most Protestants have forgotten in these modern days.

- **“(Mary) was free from any personal or hereditary sin”—Pope Pius XII.**

In other words, Catholics believe that Mary was sinless, as well as the Lord Jesus Christ. This theory is not sustained by Scripture. At the birth of Jesus, we read:

Luke 2:21-24 “And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”

Compare the Law of Moses followed by Mary, the mother of Jesus; it was a “sin offering.”

Leviticus 12:3-8 “And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.”

This flawless Scriptural testimony needs no explanation. It is a sound refutation to Catholic and Protestant dogma. Furthermore, Mary was did not possess the same character of the Lord Jesus Christ.

Luke 2:43-51 “And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.”

To add to this Roman Catholic teaching of the *Immaculate Conception*—words foreign to the Bible—the dogma that Mary maintained *perpetual virginity* forms another false foundation of the Trinity. It is part of Catholic (and some Protestant) theology that Mary, even after giving birth to Jesus, was a virgin throughout her entire life. It is assumed that the “brothers and sisters” of Jesus were actually

Joseph's children from a previous marriage. Again, there is no Scriptural evidence for this unique theory.

Luke 8:19-21 *“Then came to him (Jesus) his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”*

Mark 6:2-4 *“And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.”*

Not only was Jesus resisted by his own family, who thought he was “beside himself”—Mark 3:21, it is obvious his brothers and sisters came from Mary. While we may consider this doctrine concerning Mary to be strictly a Roman Catholic teaching many Protestants continued to embrace the teaching.

- **“We should simply hold that (Mary) remained a virgin after the birth of Christ because Scripture does not indicate that she lost her virginity”—Martin Luther, *Luther's Works*.**
- **“She is rightly called not only the mother of the man, but also the Mother of God... It is certain that Mary is the Mother of the real and true God”—*Luther's Works*.**

Martin Luther sparked the Protestant movement in the 16th Century. The Lutheran denomination was formed in honor of his name.

- **“I believe that He was made man, joining the human nature with the divine in one person; being conceived by the singular operation of the Holy Ghost, and born of the blessed Virgin Mary, who, as well after as before she brought him forth, continued a pure and unspotted virgin”—John Wesley, *left, Letter to Roman Catholic, July 18, 1749***

The Methodist denomination is formed after the teachings of John Wesley. John Calvin, from whom the Presbyterians derive their denomination believed the same concerning the Trinity.

As Scriptures reveal time and time again, the majority of people accepting any particular religious view certainly does nothing to validate it as Truth. Likewise, the persecution of a minority does not necessarily vindicate them as righteous or accurate in their beliefs.

SCRIPTURAL QUESTIONS FOR TRINITARIANS:

- **“And Jesus answered him, The first of all the commandments is, Hear O Israel, the LORD our God is one LORD,” Mark 12:29. “There is...one God and Father of all,” Ephesians 4:4,6. (1 Corinthians 8:6; Isaiah 41:21-24; 45:14-22).**

Consider the following when pondering the statement of the Trinity, which claims that God and Jesus are “co-equal” and “co-eternal.” This series of references prove that God and Jesus cannot be

“co-equal” or “co-eternal.” They demand that God is higher or greater than Jesus. The simple fact that God is called “father” and Jesus is called “son” establishes this principle.

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

The context sets a basic, natural order: the head of woman is man, the head of man is Christ, and the head of Christ is God. **1 Corinthians 3:23 says: “Ye are Christ’s; and Christ is God’s.”** Clearly, then, by these references it is easy to see that God is higher than Jesus.

John 14:28 “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.”

Here again, we find plain language where Jesus himself says that the “Father is greater” than himself.

John 20:17 “Jesus saith unto her (Mary), 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.”

- **“Blessed be the God and Father of our Lord Jesus Christ,” 1 Peter 1:3; 2 Corinthians 11:31; Ephesians 1:3,17.**

The Heavenly Father is the “God” of Jesus Christ, as well as our “God.”

“And the child (Jesus) grew, and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him...And Jesus increased in wisdom and stature, and in favour with God and man,” Luke 2:40,52.

If Jesus is actually God, then why is it that Jesus had to increase in wisdom and favor with God?

“But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father” Mark 13:32.

“The revelation of Jesus Christ, which God gave unto him, to shew unto his servants thing which must shortly come to pass” Revelation 1:1.

If Jesus is God and “co-equal,” why then did Jesus not have the same knowledge as God? Compare this with the following: **“Known unto God are all his works from the beginning of the world,” Acts 15:18 (Isaiah 46:9-10).**

Jesus said: **“I speak to the world those things which I have heard of (God)...as my Father hath taught me, I speak these things, For I do always those things that please him...now ye seek to kill me, a man that hath told you the truth, which I have heard of God,” John 8:26,40.**

“Though he were a Son, yet learned he obedience by the things which he suffered,” Hebrews 5:8.

If Jesus is God, why did Jesus have to learn to be obedient by suffering? Is it not clear from Scripture that Jesus developed in “wisdom” and “learning”? (Luke 2:40, 52; Heb. 5:8)

“And (Jesus) went a little farther, and fell on his face, and prayed saying, O my Father, if it is possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt,” Matthew 26:39.

“And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit,” Luke 23:46.

If Jesus is God, then why did he pray to God?

“(Jesus) in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him (God the Father) that was able to save him from death, and was heard in that he feared,” Hebrews 5:7.

If Jesus is God, why did he have to pray to God to be saved from death?

Are these not very reasonable and legitimate questions from any sincere student of the Word?

“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. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise...I can of mine own self do nothing,” John 5:18-19, 30.

If Jesus and God are “co-equal,” then why did Jesus refute this very statement, saying that he was completely reliant upon the Father to strengthen and guide him?

Even the miracles which Jesus performed were by the Father's power, not his own. “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,” Acts 2:22 (Acts 10:38).

When the people had seen Jesus heal a man sick of the palsy, “the multitudes saw it, they marveled, and glorified God, WHICH HAD GIVEN SUCH POWER UNTO MEN,” Matthew 9:8. And again when the people “cast them (the sick) down at Jesus feet; and he healed them...they glorified the God of Israel,” Matthew 15:30-31.

“And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”—Luke 1:30-33

The great declaration of the Messiah was the title “Son of the Highest,” not *God the Son*.

“(Jesus) who being in the form of God, counted not the being on an equality with God a thing to be grasped (ASV)...And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given

him a name above every name...that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,” Philippians 2:6-9 (see John 17:5).

Hebrews 1:9 “Thou (Jesus) hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

If Jesus and God are “co-equal,” as the Trinity claims, then why are we told in the Bible that God exalted Jesus and gave him power and authority? Furthermore, if Jesus was already *co-equal*, to what position was he exalted?

These quotations tell us why God exalted Jesus: because Christ hated iniquity, did righteousness, and was obedient—doing “*always those things that please (God)*,” John 8:29.

Matthew 28:18 states: “And Jesus came (after his resurrection) and spake unto them, saying All power is given unto me in heaven and in earth.”

John 3:35 states: “The Father loveth the Son, and hath given all things into his hand.”

John 5:20 says: “The Father loveth the Son and sheweth him all things.”

“Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?” Matthew 26:53.

“The Father judgeth no man, but hath committed all judgment unto the Son. 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...as the Father hath life in himself; so he hath given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man,” John 5:20-22, 26-27.

The Jews’ foremost question for Jesus regarding his claim to be the Messiah and Son of God was: “By what authority doest thou these things? and who gave thee this authority?”—Mat. 21:23. His teaching and miracles could not be refuted. Thus, his ministry became a question of “authority.” Mat. 7:29 “For he taught them *as one having authority*, and not as the scribes.”

“This Jesus hath God raised up, whereof we all are witnesses. Therefore *being by the right hand of God exalted*, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”—Acts 2:32-33

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. *Him hath God exalted with his right hand* to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”—Acts 5:30-31

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works,” Matthew 16:27.

Certainly all of the above references indicate that all power and authority held by the Son was “given” to him by the Father. That God possesses something and “gives” it to Jesus clearly shows the two are not “co-equal” and “co-eternal” as the Trinity claims. The Father and Son shared a total unity of mind, but were not equal parts of some sort of triune Godhead.

1 Corinthians 15:25-28 states: “For (Jesus) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death...And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (God) that put all things under him, that God may be all in all.”

This reference is abundantly clear in its teaching: after Jesus has reigned upon earth for a thousand years (Rev 20:1-7) and subdued all his enemies, we are told that He will return the kingdom and authority back unto God: “the Son also himself be subject unto Him.” Does the Trinity disappear after the millennial (*thousand-year*) reign of Christ?

“(Jesus) whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it,” Acts 2:24.

If Jesus is God, then why did God have to raise him from the dead?

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him (God) that appointed him, as also Moses was faithful in all his house,” Hebrews 3:1-2.

“(Jesus) humbled himself, and became obedient unto death, even the death of the cross,” Philippians 2:8.

“The Father hath not left me alone; for I (Jesus) do always those things that please him,” John 8:29.

If Jesus is God, then why are we told that Jesus was faithful, pleased and rendered obedience to God? That Jesus was faithful and obedient and doing the things that please God shows, beyond doubt, that Christ was not God.

- Jesus is called God’s “righteous SERVANT” (Isaiah 53:11). God declares Jesus to be “MY SERVANT” (Mat 12:18-20; Isa 42:1). For this faithful servitude, God exalted him. Furthermore, Jesus was commanded by God to offer himself for a sacrifice (John 10:17-18).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man,” Hebrews 2:9.

- If God and Jesus are “co-equal” then why are we taught that God is higher than the angels (Psa. 103:20-21) and Jesus made lower than the angels?

The Bible emphatically states: “God is not a man, that he should lie, neither the son of man, that he should repent” Numbers 23:19 (1 Samuel 15:29; Job 9:32; Hosea 11:9). Yet, Jesus is always called “a man”: prophetically (Psalm 80:17; Isaiah 53:3), in his lifetime (John 1:30; 4:29; 9:11, 16; 10:33; 15:24), and after his ascension (1 Timothy 2:5; Acts 17:31). Jesus is also called “the son of man” - (Matthew 16:13, 27; John 3:14).

God “only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see,” 1 Timothy 6:16. Yet, Jesus died and was seen of men everywhere before and

after his death (Acts 1:3-4; 1 Corinthians 15:8). John 5:26 states: “For as the Father hath life in himself; so hath he GIVEN to the Son to have life in himself” (Psalm 21:4).

God, we are told, “fainteth not, neither is weary,” Isaiah 40:28. Yet, “Jesus therefore, being wearied with his journey, sat thus on a well,” John 4:6. Jesus prayed “not my will, but thine (God) be done,” Matthew 26:39. “I seek not mine own will, but the will of the Father which hath sent me,” John 5:30 (John 6:38).

Jesus said: “Why callest thou me good? There is none good but one, that is God,” Mark 10:18.

JESUS CHRIST: A MANIFESTATION OF THE FATHER

John 17:6 Jesus declared “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”

While the unscriptural theory of the “Trinity” should be rejected, the Bible certainly requires we understand the Lord Jesus Christ as “the son of God.”

John 14:8-9 states: “Philip saith unto him, Lord, shew us the father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and ye hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?”

The Bible teaches that Jesus Christ was not God Himself, but a splendid manifestation or expression of the Heavenly Father. There is a big difference between claiming to be someone and claiming to manifest or represent someone. Not even those who embrace the theory of the “Trinity” suggest the above reference is to be taken literally.

Jesus told the Jews: “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape,” John 5:37.

1 Timothy 6:16 says “(God) only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” As many literally “heard” and “saw” the Lord Jesus Christ, and “looked upon him” and “handled” him (1 John 1:1), it would be impossible for God and Jesus to be one and the same.

John 1:14-18 “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...No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

The Son “declared” the Father by the words he spoke and miracles he performed. “The words that I speak unto you I speak NOT OF MYSELF; but the Father that dwelleth in me, he doeth the works,” John 14:10.

In John 1:14 the margin of the Revised Version correctly indicates the word “tabernacle” for the words, “dwelt among us.” Rotherham has “pitched his tent among us.” The tabernacle of the Mosaic order was to be erected, we are told, “that (God) may dwell among them” (Exodus 25:8-9). And when it was accomplished, God’s “glory filled the tabernacle” (Exodus 40:34). Hence, when

referring to the Son, we read, “and we beheld his glory, the glory as of the only begotten of the Father” (John 1:14).

Jesus Christ was the Father's dwelling-place among men: **“In him dwells all the fulness of the Godhead bodily” (Colossians 2:9; 1:19)**. The Lord Jesus Christ constantly employed language that he was a manifestation or expression of God; doing those things that always pleased the Father (John 8:29). If the words that Jesus spoke were of the Father (John 14:10-12) and the works he performed were of the Father (John 5:36; 10:25, 38)—which they were—then he was a wonderful representation of God Himself. Therefore, to see Jesus was to see the Father. “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US,” Matthew 1:23.

Hebrews 1:3 states that Jesus was **“the brightness of God's glory, and the express image of his person.”** The actual Greek word for “express image” is *charakter* (where we derive the English character). Rotherham has “exact representation of his very being” (other translations support this). Again we emphasize that there is an enormous difference between claiming to be someone exactly, and claiming to be a manifestation or representation of someone.

Jesus claimed to represent Almighty God in word and deed, but never claimed to be God. Furthermore, if Jesus was the “image” of God, then he could not actually be God Himself. **Colossians 1:15 declares Jesus was “the image of the invisible God.”**

Just before Jesus was taken to judgment and crucified, we read: **“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do,”** John 17:1-4.

- This language indicates a man who was sent for a purpose—to manifest his Father. The Lord Jesus Christ never failed to impress upon his hearers that God the Father was the source and motive of all that he said and did.

“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. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”—John 8:28-29

“Neither pray I for these alone, but for them also which shall believe on me through their word; 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”—John 17:20-21

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

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt”—Matthew 26:39

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. 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, Show us the Father? 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. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*”—John 14:8-11

John 10:24-38 “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered then, Many good works have I shewed you from my Father; for which of those works do ye stone me? They 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. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture can not be broken; 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?* If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.”

Note in the above reference that Jesus was quoting Psalm 82:6 to the Jews, which refers to the saints in future glory, “I have said, Ye are gods (Elohim); and all of you are children of the Most High.” How can the Bible refer to the “children of the Most High” as “gods” (Elohim)?

The word “elohim” (God) is the plural form of “El” (*God), which means “mighty ones,” and refers to the angels. Since the believers will be “equal unto the angels” in the age to come (Luke 20:35-36), and become “partakers of the divine nature” (2 Peter 1:4)—changed from mortal to “immortal” (1 Corinthians 15:53-54), even as the Father is “immortal” (1 Timothy 6:16)—then it is not at all difficult to see that they will bear God's nature, and hence His “name” (Elohim); styled “gods” - mighty ones. (See: 1The 1:10 “he shall come to be glorified in his saints”)

Furthermore, this quotation from Psalm 82:6 is referring to Deuteronomy 1:16-17 and Exodus 22:8,9,28 concerning the mortal judges over the nation of Israel. A reputable Bible will show the correct cross-reference in the margin. Note the following: **“If the thief be not found, then the master of the house shall be brought unto the judges (Elohim), to see whether he have put his hand to his neighbour’s goods... both parties shall come before the judges (Elohim); and whom the judges (Elohim) shall condemn, he shall pay double unto his neighbour... Thou shalt not revile the gods (Elohim), nor curse the ruler of thy people,”** Exo. 22:8-9,28.

From the above reference we can see that the Hebrew word “elohim” is not a reference to the Trinity, but rather to the “judges” over God’s nation, Israel. The judges represented Almighty God in judgment. Thus, in this sense, His name and authority was upon them!

“And I charged your judges (Elohim) at that time, saying Hear the causes between brethren, and judge righteously between every man and his brother... ye shall not respect persons in

judgment... ye shall not be afraid of the face of man; for the judgment is God's (Elohim)," Deut. 1:16-17.

Again, this is another clear reference which shows that the judges—called Elohim—represented God Himself in matters of judgment to be executed upon the people. Therefore, whether it be Moses, judges or an angel, the term “God” or Elohim can be applied, for the Heavenly Father is and was manifested in them all!

Although both titles of Deity, “El” and “Elohim,” are translated God in the Authorized Version of the Bible, a Bible concordance or dictionary will distinguish the differences where the name “God” appears. The word “El” is attached to the names of many people and places in the Bible (Dani-el, Ezeki-el, Isra-el, Beth-el...etc.). “El” indicates singular, the mighty one, while “Elohim” indicates plural, the mighty ones (generally, the angels).

- *Bible study references, such as Eerdman's Bible Dictionary and Young's Analytical Concordance, agree “elohim” refers to “angels”. The word “elohim” is directly translated “angels” in Psalm 8:5.*

After Jesus was resurrected from the grave Thomas, after beholding the Lord's wounds, said, “My Lord and my God,” John 20:28. How can this be, when Jesus himself said the Father was his God as well as ours: “I ascend unto my Father, and your Father, and to my God and your God” (John 20:17)? It can only be understood by the principle of God Manifestation. If saints in the future age to be equal unto the angels and partakers of the divine nature, how much more so the Son of God after he was resurrected to immortality! Compare Heb 1:6 “*all ye angels worship of God him*” with Psa 97:7 “*worship him all ye gods.*”

The Lord Jesus Christ is never styled “God” until after he was resurrected from the dead. “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him,” Romans 6:9.

GOD MANIFESTATION NOT TRINITARIANISM

The sincere student of the Bible will confess that before the appearance of the Lord Jesus Christ, prophets and angels were the means by which God spoke to man.

Exodus 23:20-21 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him”

The “name” of God “in” the angel is found throughout the Bible (see: Exodus 3:1-7).

Genesis 18:1-2 “And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground”

These “three men” manifesting God were angels (Genesis 18:22; 19:1). Compare Genesis 32:24 with Hosea 12:3-5. The LORD also put His words “in the mouth” of the prophets (Jeremiah 1:1-9), as well as Jesus Christ (Isaiah 49:1-6).

“For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Spirit,” 2 Peter 1:21.

See Study 5—Holy Spirit.

Jeremiah 26:16,20 states: “Then said the princes...this man (Jeremiah) is not worthy to die; for he hath spoken unto us in the name of the LORD our God...and there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah...according to all the words of Jeremiah.”

As Jeremiah, along with the other prophets spoke “in the name of the LORD,” so also did the Lord Jesus Christ, who came in the “name” and authority of the Father.

John 5:42-43, “But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not.” And again in John 10:25, “the works that I do in my Father's name, they bear witness of me.”

Angels, Prophets and the Lord Jesus Christ have all been vehicles by which God has expressed His Word. From the Old Testament prophecies concerning the coming of a Messiah, it is clear that the LORD (Yahweh) had always purposed to manifest himself in another way different from the angels and prophets—His Son! (See the parable of Matthew 21:33-46). Note the following:

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

Jesus emphasized continually that he came not to do “his own will,” but the Father’s (John 5:30; 6:38; 4:34). Jesus demanded he was sent to “speak” only words of his Father (John 8:28; 7:16-18). Furthermore, Christ was conceived of the “Holy Spirit” (Luke 1:35), and full of the “Holy Spirit” during his ministry (Luke 4:1). Therefore, like the prophets of old, Jesus spake as he was moved by the Holy Spirit. Of course, Jesus performed obedience to perfection, having lived without sin. Jesus, as the Son sent from the Father, is called “the Apostle and High Priest of our profession.” Along with “apostle” and “great high priest,” consider the other names used for Jesus Christ. It would be very inappropriate to use these titles for God Himself:

- the “last Adam” (1Cor 15:45), “prophet” (Luke 24:19; John 6:14), “captain” of salvation (Heb 2:10), the “door” (John 10:7), “arm” of God (Isa 51:9), “bread” of life (John 6:32), “mediator” (1Tim 2:5), the “heir” of all things (Heb 1:2), “image” of God (2Cor 4:4), “lamb” of God (John 1:29), “Passover” (1Cor 5:7), “root of David” (Rev 22:16), “seed” of the woman (Gen 3:15), “son of David,” “son of Abraham” (Mat 21:9; 1:1)... etc.

The coming of the Lord Jesus Christ was never spoken of as though he was a pre-existent deity or the second person of a triune God. Rather, the birth, life, death and resurrection of Jesus Christ were all the subjects of Bible prophecy (Mat. 1:21-23; 2:5-6,15-16,23; 4:12-16; 8:17; 12:15-21; 13:34-35; 21:4-5; 27:7-10,35; Luke 24:27,44-45; 1:70; John 7:40; 12:37-38). 1 Peter 1:10-12 says “the prophets enquired and searched diligently, who prophesied of the grace that should come... searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.” But to them it was not “revealed... but unto us.” Furthermore, Peter says these were things which “the angels desire to look into,” 1 Peter 1:12.

But, if Jesus Christ pre-existed as God Himself in heaven—and the angels are in heaven (Matt. 18:10)—why did they not simply ask him when he was going to come down? The only acceptable answer is that Jesus did not pre-exist.

1Peter 1:20 goes on to say: “(Christ) who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” The Bible must be read very carefully, for this verse does not say that Christ existed before the foundation of the world, but that he was foreordained in the mind or thought of God, but was manifest thousands of years later.

“Search the Scriptures,” said Jesus, “they are they which testify of me,” John 5:39

Jesus was divinely begotten by the power of God, conceived by the Holy Spirit (Luke 1:30-35). Therefore, Jesus “came down from heaven,” or “proceeded forth and came from God.” In this sense Jesus was “the bread which cometh down from heaven.” Jesus Christ was not a mere man, but specially conceived by the Holy Spirit and strengthened by God for the work he was prepared to do.

This brings the words of unity described in **John chapter 17** into clear view... **“that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (vs.21).**

The Lord Jesus Christ is the “only begotten Son” of God (John 1:14). His brethren can “become...the sons of God” (John 1:12; 1 John 3:1-2) if they are “led by the spirit,” as was Jesus (Romans 8:14). Likewise, as Jesus was literally begotten by the Holy Spirit (Luke 1:30-35), his brethren can be “born from above” by the Word of God (1 Peter 1:23; James 1:18; John 3:3-6)—“brethren” of the Lord Jesus Christ (Hebrews 2:11; Romans 8:29). As Jesus literally died and was resurrected, his brethren, by baptism, must do die to the old man, and walk in a newness of life (Romans 6). So also as Jesus died and was raised, we shall be at his appearing (1 Corinthians 15:23).

Believers are called upon to possess the mind of Christ (Philippians 2:5); to take up the cross and follow him (Mark 8:34); to crucify the old man, with lusts and affections of the flesh (Galatians 5:24); to follow his example by enduring trial (1 Peter 2:21); that they might reign with Jesus in the future age (2 Timothy 2:12; Revelation 5:9-10).

In **Luke 1:32-35**, we read concerning Jesus, **“the Lord God shall give unto him the throne of his father David...the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee”**

If the doctrine of the Trinity is true, then the Holy Spirit is the father of Jesus; for it was responsible for the conception of Mary...“she was found with child of the Holy Spirit” (Matthew 1:18). But this is not true. The Holy Spirit is the “power” of God, not a person of the so-called Trinity.

Furthermore, John 3:16 says, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish.” If Jesus was “begotten” he definitely had a beginning. Hebrews 1:5, a reference to Christ, says, “Unto which of the angels said (God) at any time, Thou art my Son, this day I have begotten thee”? So, according to the Scriptures, the Son of God was begotten at a definite point in time, “this day I have begotten thee.” Therefore, Jesus can not have been an eternal pre-existent being, while at the same time have been “begotten” on a certain “day.” The words used to describe Jesus' birth indicate the beginning of existence (“birth”, “conceive”...etc.). If Jesus pre-existed, and change from one form to another was intended (from

immortal to mortal), then such words as “transform” or “incarnate” would have been used; but they are not.

QUESTIONS ON THE TRINITY ANSWERED

Various passages of scripture are used by Trinitarians to support of their theory. The scriptures set forth in an attempt to prove that Christ is actually God himself generally concern two areas:

- A). References which are believed to indicate that Jesus was the Creator.**
- B). References which are believed to indicate that Jesus pre-existed.**

In his second epistle, Peter specifically told us the “unlearned and unstable” would take scriptures “hard to be understood” and proceed to “wrest them (twist their meaning) unto their own destruction,” 2 Peter 3:16. Sadly, this verse applies to the references we will now address.

Colossians 1:14-19 “(Jesus) in whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature; 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 he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all the fulness dwell.”

The above quotation is almost always the first reference quoted by Trinitarians to prove that Jesus pre-existed and literally created all things. However, this is not even the context of this reference.

Genesis 1:26 “And God (elohim) said, let US make man in OUR image, after OUR likeness.”

It is claimed by some Trinitarians—albeit, not all—that the plural meaning of the word “elohim” refers to God and Jesus together. In brief explanation, the Hebrew “El” means God in the singular, while “elohim” refers to God in the plural. For example, “El” forms a part of many compound words or names in the Bible: DaniEL, EzekiEL, IsraEL, EmmanuEL, ELijah... etc. Same for the plural addition of “im” in the Hebrew, such as “cherubIM.”

We do not deny that the above reference (Gen 1:26) is plural. However, it refers to the angels, not Jesus and God. In fact, the word “elohim” is translated “angels” in Psa 8:5.

Psalm 8:5-6 “For thou hast made him a little lower than *the angels* (Heb. *Elohim*), and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”

- Significantly, this verse is directly quoted for Christ in Heb 2:7—stating that he was made “lower” than *elohim*. Furthermore, the context of Psalm 8 is the “dominion” of the exalted Christ over the creation. In Hebrews 2:5 it plainly states it refers to “the world to come.” We encourage every honest Bible student seeking Truth to compare Psa 8 with Heb 2!

Point 1. Col 1:14-19 declares Jesus “is the head of the body, the church.” Let the reader remember that 1 Corinthians 11:3 says, “the head of every man is Christ; and the head of the woman is man; and

the head of Christ is God.” While we certainly agree that Jesus is the head of all believers, let us not forget that God is the head of Christ; therefore, Jesus can not be God.

Point 2. We are told that Jesus is the “firstborn of every creature.” The fact that Jesus was “born” proves that he is not God. Furthermore, we are told that Jesus is “firstborn from the dead,” which means Jesus was the first to be resurrected from the dead, with all others to be resurrected at his second appearing (1 Corinthians 15:23).

The term “firstborn” has extraordinary significance in the Bible, and relates to something much higher than a literal son “born first.” In Scripture, “firstborn” is a title describing the appointed position or status of one, though not necessarily in exact order of birth.

1 Chronicles 5:1 “Reuben the firstborn of Israel...forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, and the genealogy is not to be reckoned after the birthright.”

Here we see the status of “firstborn” being taken from literal first-born, Reuben and given to the much younger son, Joseph.

1 Chronicles 26:10 “Simri the chief, for though he was not the firstborn, yet his father made him the chief.”

By allowing the Bible to be self-interpreting we learn the position of “firstborn” or “chief” was given to one who was worthy of the honor.

Ephraim was blessed as the “firstborn” by Jacob, even though his brother Manasseh was older (Genesis 48:14-19; See also Genesis 25:31-33). Ephraim is called “the firstborn” in Jeremiah 31:9. These examples clearly show that it was often the practice to appoint a younger son as legal “firstborn” in a family (Deu 21:16).

When we come to Jesus Christ, the Son of God, the term “firstborn” also has significant meaning. Let us explain.

The Bible calls two men the “son of God”—Adam and Christ (Luke 3:38). The “first Adam,” to use the words of the Apostle Paul (1 Corinthians 15:45), forfeited the right of inheritance because of sin or disobedience. So God raised up a younger son, called “the last Adam” (1 Corinthians 15:45)—the Lord Jesus Christ—to assume the legal position of the “firstborn.” He is given that title because of his complete obedience to the will of the Father, and proved to be worthy of the “pre-eminence.” Notice the prophecy concerning this...

Psalm 89:27 “I will make him my firstborn, higher than the kings of the earth.” No one, not even those who teach the theory of the 'Trinity’ would deny that this reference is to Christ Jesus. Notice the elevation of Christ is in the words, “I will make” or appoint him to be the “firstborn.”

Jesus' resurrection from the dead was God's approved seal, which constituted the “Son of God” as the “firstborn”. Note the words, **“His is...firstborn from the dead; that in all things he might have the pre-eminence” (Colossians 1:18).** The Lord Jesus Christ was “made” the firstborn, not on the

basis of the fact that he was literally the first one born, but by virtue of his moral excellence, and therefore given “pre-eminence.”

Based upon this vital Bible principal it is important to note that Jesus is not the only one called “firstborn.” His brethren are also given the same title:

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren,” Romans 8:29.

The “brethren” of Jesus Christ are those who are “born” or “begotten” by the Word of God (John 1:12; James 1:18; 1 Peter 1:23; Revelation 14:4).

Hebrews 12:22-23 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect”

Point 3. The phrase in respect to Christ as “the firstborn of every creature” is quite amazing in the context of Colossians 1:15. As “the first Adam” failed to be obedient and “put into subjection” the original creation (see: Psalm 8:1-9), Christ is “made” the “firstborn” over a “new creation.” The creation of which Christ is firstborn over is the creation of new men and women.

2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”

Ephesians 2:10 “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Galatians 6:15-16 “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God”

The “creation” spoken of by Paul is not the context and does not relate to the literal event recorded in Genesis 1-2. The “creation” of Christ pertains to “all things” in heaven and earth. This is language relating to a new order of system. The prophet Isaiah speaks of a “new heaven and a new earth” to be manifested in the future kingdom age, which he describes as “Jerusalem, a rejoicing and her people a joy” (Isaiah 65:17-18). The context in **Colossians 1:16** continues: **“For by him (Jesus) 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.”**

When believers become “a new creature” in Christ Jesus they become exalted to this heavenly status. **Ephesians 2:6, “He hath raised us up together, and made us to sit together in heavenly places (Greek - the heavenlies), in Christ” (see Ephesians 1:3).** Believers will rule with Christ in the political or heavenly age to come (Revelation 5:9-10). In Daniel 12:2-3, the faithful, after being resurrected from the dead, “shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

The phrase which relates to all things created “by (Jesus)” is the Greek preposition “en,” which is most commonly translated “in.” In fact, the RSV and RV translations of the Bible render Colossians 1:16 as “for in him were all things created.” This accurately expresses the Greek and aligns perfectly with the connection of those “in Christ” being a new “creation.” The correct expression translated in the RV, Rotherham, and RSV as “in” instead of “by” shows that Jesus was not responsible for the material creation of the literal heaven and literal earth, but a spiritual one (v 18).

The reader should note, very carefully, the words of **Hebrews 2:9-10**, “**But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.**”

No doubt, this reference is in perfect harmony with the context and interpretation we have given Colossians 1:14-19. We are told, “it became him (Jesus)” for and by whom “are all things.” The purpose was to “bring many sons unto glory.”

Colossians 1:17 reads, “**And he (Jesus) is before all things, and by (Greek “in”) him all things consist.**” The Greek word “before” means to be “superior to,” as expressed by other translations. Knox translates, “he takes precedency of all...” Therefore, showing that it does not refer to Jesus as a pre-existent being, but a “superior” or exalted Son of God. In John 1:15, 30...John says of Jesus: “he was before me,” or superior to me. Note context of John 1:27, John says Jesus’ “shoe’s latchet I am not worthy to unloose”).

Furthermore, the word “consist” is the Greek word *sunistemi*, and signifies “to stand or adhere, together.” Implying that Christ is the cohesive force of the new creation, as such these words can be understood. The TCNT has, “all things unite in him.” Weymouth has, “in and through him the universe is one harmonious whole.” Rotherham has, “all him hold together.”

Point 4. As noted earlier, Colossians 1:15 says that Jesus Christ is the “image of the invisible God.” An “image” of something is not the very thing itself. Therefore, Jesus is not God.

John 8:23 states, “And (Jesus) said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.”

This is another verse sometimes referenced by Trinitarians to teach that Jesus was physically in heaven before he came down to earth. However, the context of this verse shows that is not an honest interpretation. We must be very careful with the context of the quotation when we read the Bible. Christ meant that he was not of this system of things, and his character was that of heaven, and of the Father. Scripture shows this to be the case.

Point 1. The Bible states that a man who “loves the world” is “from beneath” or “earthy,” but one who has the “love of the Father” in him is “from above” (1 John 2:15). Accordingly, Jesus told Nicodemus he needed to be “born from above” (John 3:3). Obviously this was not intended to be understood in literal realm, as Jesus told him (John 3:4-5). Such a person is born by the Word of God (1 Peter 1:23; James 1:17-18), which is styled “wisdom that descendeth from above” (James 3:15-18). Jesus truly was not “of this world”, which consists of the lust of the flesh, the pride of life, and the

lust of the eyes (1 John 2:15-17). Furthermore, John 18:36, Jesus said, “my kingdom is not of this world.”

Point 2. In verse 42 of this same chapter (John 8:42), Jesus said, “I proceeded forth and came from God; neither came I of myself, but he sent me.” Jesus was “from above” in that he “proceeded forth... from God.” Jesus was emphasizing that His authority and teaching was “from heaven,” not of himself. Therefore, in John 8:26-28 he states: “I speak those things which I have heard of him (God).” And John 8:18,54, “The Father that sent me beareth witness of me...it is my Father that honoreth me.” The emphasis is the origin of Jesus’ teaching—from Heaven, The Father—not his own physical existence.

In **John 6:38** Jesus said “**I came down from heaven.**” Although this verse is also sometimes quoted to propose that Jesus pre-existed, this verse, like John 8:23, reveals something different when we consider the context. Also **verse 33** Jesus establishes the context: “**for the bread of God is he which cometh down from heaven,**” in **verse 51**, “**I am the living bread which came down from heaven,**” and again in **verse 58**, “**this is that bread which came down from heaven.**”

It is without question that Jesus likened himself with the “manna” which was “from heaven” (verses 32-33). However, it is freely admitted that the actual “manna from heaven” provided for the children of Israel was not *literally* manufactured in heaven, the dwelling place of God (Exo 16). God sent His spirit to earth, and miraculously formed the “manna” every day for the children of Israel “when the dew” lifted with the morning sun (Exo 16:13-16). Because it was provided from God Himself, who dwells in heaven, it can be said the manna came from heaven. This is important to understand, because something does not need to literally dwell in heaven to be “from heaven.” In this sense, the Lord Jesus Christ “came down from heaven,” being conceived by the Holy Spirit (Luke 1:35).

We must take special notice of what Jesus said in the following verse (John 6:63), “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” This proves this interpretation of verse 62 is correct. Jesus is referring to His heavenly origin. In the context, the words of Jesus, which were “spirit and life,” would sustain a man unto everlasting life, while the manna in the wilderness was only of temporary profit.

John 15:5 states, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Hopefully, we are establishing a pattern that many references cited to teach the theory of the Trinity and the pre-existence of Jesus are much deeper and of a great significance when the whole context is considered. The above verse is another example.

Point 1. This reference is an expression of the fact that God, in His wisdom foresaw the completed plan and work of His Son. As proof we cite 1 Peter 1:18-20, “Forasmuch as ye know that ye were not redeemed with corruptible things...but with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was *foreordained before the foundation of the world*, but was manifest in these last times for you.”

The above reference demands some sober consideration. The basic principle is that Jesus was “foreordained,” not pre-existent. He “was manifest in these last times.” Although the coming of

Jesus was “foreordained” since the foundation of the world—by God's wisdom—He was not manifest until 2,000 years ago.

The above reference also calls Jesus “a lamb.” We are told that Jesus was “the lamb slain from the foundation of the world”, Revelation 13:8. Obviously, Jesus was not literally slain at the very foundation or beginning of the world, but was certainly the subject of prophetic scripture which pertained to the coming Messiah to take away the sin of the world (Gen 3:15; John 1:29).

“God calleth those things which be not as though they were” Romans 4:17. God has the wisdom to foresee and the power to bring to pass all future events according to His own will, and therefore often speaks of the future in present tense. God reveals the end from the beginning, and accordingly, foresaw the glory of His Son, and proclaimed it through the prophets.

Throughout the Old Testament the birth of Christ is promised, and throughout the New Testament the person of Jesus Christ is described, and manifest. Consider the following evidence of prophecy, not pre-existence:

Abraham was taught, “in thy seed shall all nations be blessed” (Genesis 22:18); Paul commented, “and that seed is Christ” (Galatians 3:16). Moses said, “The LORD thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” and “will put my words in his mouth” (Deuteronomy 18:15-18). John 7:40 shows that the people understood Jesus to be that prophet, “many of the people therefore, when they heard this saying, said of a truth this is that Prophet” (John 1:21). David was told, “when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom for ever, I will be his father, and he shall be my son” (2 Samuel 7:12-14). This is a clear reference to Christ. When the angel spoke to Mary concerning the birth of Jesus, he said, “He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David” (Luke 1:32-33 see: Acts 2:30). The prophet Isaiah proclaimed, “A virgin shall conceive and bear a son, and shall call his name Emmanuel” (Isaiah 7:14). This, as most everyone knows, is a clear reference to Christ (Matthew 1:23). The very first verse of the New Testament says, “The book of the generation of Jesus Christ, the son of David, the son of Abraham”.

The apostle Paul concludes the matter clearly, “when *the fulness of time was come*, God sent forth His son, made of a woman, made under the law, to redeem them that were under the law,” Galatians 4:4. How did God “send forth His son”? Not by the fact that Jesus pre-existed in heaven, and the Father dispatched him from His presence to come down to earth, but rather, by the power of His holy spirit conceived Jesus in the womb of a virgin, as prophesied, according the genealogy of Abraham and David.

Jesus said, “Abraham rejoiced to see my day; and he saw it, and was glad,” John 8:56. The Jews challenged this statement in their failure to understand that through “faith” Abraham could see the coming Messiah, as could David and other faithful men and women. Remember, the “word of God” is a “vision” (Isaiah 1:1; 2:1), which will, through faith, enable a man to see things far off (Hebrews 11).

Point 2. Another critical point is revealed in the fact that saints also have been “foreordained” from the beginning. This is clear scriptural language, and yet everyone knows that we did not pre-exist. Consider: Ephesians 1:4-5-11, “God chose us in him (Christ) *before the foundation of the world*, that we should be holy, without blame before him in love. Having predestinated us unto the adoption of

children...in whom also we have obtained an inheritance, being *predestinated* according to the purpose of him who worketh all things after the counsel of his own will.” If John 17:5 proves the pre-existence of Christ, then we also must have pre-existed. However, we know this is not true.

Romans 8:28-30, “And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.”

This verse merges perfectly with the context of John chapter 17. Note the words of John 17:22, “the glory which thou gavest me (Jesus), I have given them (the saints).” Obviously, Christ's followers do not possess the “glory” now, but by God's mercy, will in the age to come (1 John 3:1-3). Thus, when Jesus said, “Glorify thou me, with the glory that I had (in promise) with thee before the world began (the millennial)” he understood that His Father foreknows the completed purpose of His plan, and can bring it to consummation.

Many people have been appointed before they literally existed; because they were a part of God's plan. Of Jeremiah, we read, **“Before I formed thee in the belly, and before thou camest forth out of the womb I (the LORD) sanctified thee, and ordained thee a prophet unto the nations”, Jeremiah 1:5.** The work of Josiah, king of Judah, as well as John Baptist were prophesied before both men were even conceived (1 Kings 13:2; Luke 1:3 cf. Isaiah 40:3), yet no one considers these men to have pre-existed. Paul understood that he was “separated from his mothers womb” to be a chosen vessel sent to the Gentiles (Galatians 1:15; Acts 9:15). Although Paul did not respond to the Gospel until he was an adult; for God had chosen Paul to be a light to the Gentiles even before he was born. The foreknowledge of Almighty God cannot and must not be overlooked.

John 1:1-4 “In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”

Because Jesus is called “the Word of God” in Revelation 19:13, the above quotation is used by the Trinitarians to prove that Jesus pre-existed. However, these verses hold an entirely different meaning.

Point 1. Jesus, of course, was not literally “the word.” No one sincerely would maintain this view. However, it is universally agreed Jesus was an outworking or manifestation of God's “word.” He was, in fact, “the word made flesh” (John 1:14). The Greek word “logos” translated “word” expresses the divine intention, thought, reason, or purpose. A Bible concordance will show this to be so. In the KJV, “logos” is translated more than 20 different ways, including the following: Matthew 5:32 “saving for the cause (logos) of fornication.” 1 Peter 3:15 “a reason (logos) of the hope that is in you.”

Point 2. “In the beginning was the word...all things were made by him.” Logos does not necessary denote a personality, although it is personified. A person familiar with the Holy Scriptures will know there are many things personified in the Bible. In fact, an Old Testament personification of wisdom is found in Proverbs 8:22-23, “The LORD possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was.” If we look at the

beginning of the chapter, we find “wisdom” is personified as a woman. Notice: “Doth not wisdom cry? and understanding put forth *her* voice? *She* standeth in the top of high places, by the way in the places of the paths. *She* crieth at the gates” (verses 1-3). There is an obvious connection with John 1:1-4.

Some translations, such as the Diaglott, translate the pronouns in the neuter - “through *IT* every thing was done” (John 1:1-4). The “logos” is used of God's message, and not of Christ himself in many different references. Consider the following:

Hebrews 2:2 “if the word (logos) spoken by angels was stedfast”

Hebrews 4:2 “the word (logos) preached did not profit them (Israel)”

Hebrews 12:19 “the word (logos) should not be spoken to them”

Point 3. That the “Word of God” engineered the creation can not be disputed. “And God said, Let there be light,” Genesis 1:3. “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth...For he spake and it was done; he commanded and it stood fast,” Psalm 33:6-9. “By the word of God the heavens were of old, and the earth standing our of the water...by the same word are kept in store,” 2 Peter 3:5-7. “He hath made the earth by his power, he hath established the world by his wisdom...when he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain,” Jeremiah 10:12-13 (see: Hebrews 11:3).

Point 4. In what way, then was Jesus “the word made flesh”? As noted previously, angels, prophets and Christ have all been the vehicles by which God expressed his *logos*. Christ, however, was a complete manifestation of the *logos*: “in him dwelleth all the fulness of the Godhead bodily” (Col 2:9). The *logos*, which was in the beginning, was “made flesh” (John 1:14), as the doctrine, speech and words of Jesus came from his Father (John 7:16; 17:14). The Lord Jesus Christ was the *logos* lived out in word and action, not merely written on scrolls.

Hebrews 1:1-2 says: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days, spoken unto us by (Greek “in”) his Son, whom he hath appointed heir of all things, by whom (Greek “through whom”) also he made the worlds (Rotherham, Diaglott, Knox...etc. translate ‘ages’)”.

Christ was different from the angels and prophets in that he personally manifested the character of the Father during his days in the flesh. While many people may speak about the word of God, only the Lord Jesus Christ personally manifested the word, for he was “without sin.” Thereby, the Lord established an “age” different from the Mosaic order (context of Hebrews chapter 1-3).

Isaiah 9:6-7 “For unto us a child is born, unto us a son is given; and the government shall be upon his should; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

That Jesus is referred to as “the mighty God, the everlasting Father” is proof to Trinitarians that Jesus is actually God Himself. However, this is not the accurate expression of this reference. Remember, the beginning of this quote states Jesus is “a child” and “a son.”

Point 1. The “child” and “son” that was born, we are told “shall be *called*...the mighty God.” This phrase refers to the exaltation of Jesus Christ by his Father. Christ said “the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” Matthew 16:27. Jesus will come with all the authority and “name” of his Father to establish a kingdom upon earth and to sit upon David's throne (Matthew 28:18; John 5:30). The Scriptures state Jesus obtained a more excellent name than the angels (Hebrews 1:4).

Point 2. In the above passage, Jesus is called “the everlasting Father,” not “the Heavenly Father.” There is a very significant difference between the two. In fact, in the previous chapter (Isaiah 8:18), we read, “Behold, I and the children whom the LORD hath given me.” This is quoted directly in Hebrews 2:13 referring to Christ. Jesus is the “Father of eternity” (Hebrew) in that he has been “given” children by the Heavenly Father. “I pray...for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine,” said Jesus (John 17:9-10).

Christ became a “father” as a result of his death redeeming his children from the power of the grave (Isaiah 53:10). Father-like characteristics are illustrated in the letters of Paul to believers. “I write not these things to shame you, but as *my beloved sons* I warn you. For though ye have ten thousand instructors in Christ, yet *have ye not many fathers*,” 1 Corinthians 4:14-15. “As ye know how we exhorted and comforted and charged every one of you, *as a father doth his children*,” 1 Thessalonians 2:11. Paul refers to Timothy and Titus as his “son” and himself as a “father” (Phi 2:22; 1Cor 4:17; 2Tim 1:2; Tit 1:4). The apostle says Timothy is his “own son *in the faith*” (1Tim 1:2). The application of “sons” or “children” by spiritual birth is found throughout the Word of God.

THE HOLY SPIRIT IS NOT A PERSONALITY

It is taught by Trinitarians that the Holy Spirit is a person within the Godhead, although this doctrine is rarely emphasized by *Modern Christianity*. See Study 5—the Holy Spirit is the power of God, and not a personality.

THE IMMACULATE CONCEPTION

The Bible issues a very urgent warning against an erroneous teaching that claims Jesus Christ did not possess the same nature as other men:

1John 4:3 “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”

2John 1:7 “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist”

The theory of the so-called “immaculate conception” is not a doctrine found anywhere in the whole of Scripture. The language was invented by men, not God. This widely accepted belief among *modern Christianity* asserts that the sin-nature passed down from Adam was broken by Mary through her miraculous conception BECAUSE Mary herself was without any taint of sin. This is one of the reasons the *Nativity* of Jesus—mother Mary and child—is greatly emphasized by *modern Christianity*.

This theory is not insignificant, as it led to *Mariology*: the adoration, exaltation and worship of Mary, the mother of Jesus, to a semi-divine status. History records the early contention between *Catholics* and *Protestants* over this doctrine.

The Catholic theory of the “immaculate conception” is not simply that Mary was a virgin who conceived by the Holy Spirit. This is clear Bible teaching (Luke 1:30-35; Mat 1:18-20; Isa 7:14). The Roman Catholic Church has added concepts concerning Mary that is foreign to the Scriptures: that Mary herself was free from the taint of sin—conceived without original sin or hereditary sin—and, that she maintained perpetually virginity even after the birth of Jesus and her marriage to Joseph. *This is one of the reasons the “Nativity” of mother and child was emphasized by Catholics, especially during Christmas.* The “Hail Mary” Catholic prayer contains the language “Holy Mary Mother of God.”

Mary’s title is considered by the Catholic Church to be the “Queen of Heaven,” and that she herself was bodily taken up to heaven like Jesus. This is called by Catholics, “The Glorious Assumption.”

- **Pope Benedict XV—“One can justly say that with Christ, she herself redeemed mankind.”**
- **Pope Pius IX—“Our salvation is based upon the holy Virgin... so that if there is any hope and spiritual healing for us we receive it solely and uniquely from her.”**

Although Mary was an extraordinary woman, the Roman Catholic Church has exalted her to a status that is not Scriptural. For example, Mary did not fully understand her son, Jesus’ preaching:

Mark 3:31-35 “There came then *his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother”* (vs 20-22 “friends” kinsman)

Luke 2:42-43, 48-51 “When he was *twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it... And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart”*

These references are a very strong contrast to the Roman Catholic dogma of the “Immaculate Conception,” which asserts that Mary herself was free from any form of sin (*Catechism, pg 490-492*). In fact, it was a doctrine considered heresy and for centuries by Catholic Popes. At the birth of Jesus, Mary offered a “sin offering” for the very purpose of acknowledging the presence of the nature of “sin” (*Luke 2:21-24*). Without question, Mary was not “free from the taint of sin” or “hereditary sin” as claimed by many denominations among *modern Christianity*.

All throughout Scripture we are directly told Jesus shared the common nature of “sin” with those whom he came to save—

2Corinthians 5:21 “For he hath made him to be *sin for us, who knew no sin; that we might be made the righteousness of God in him*”

Romans 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son in *the likeness of sinful flesh, and for sin, condemned sin in the flesh*”

Hebrews 2:14 “As the children are partakers of flesh and blood, *he also himself likewise took part of the same*”

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

Catholics teach that Mary maintained “Perpetual Virginity” even after the birth of Jesus (*Catechism, pg 496-511*). Scriptures declare she and Joseph married and had other children—

Matthew 13:54-56 “And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and these mighty works? Is not this the carpenter's son? *is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?*”

Furthermore, the Bible declares that Joseph and Mary did have a normal husband-wife relationship after the birth of Jesus.

Matthew 1:25 “And knew her not *till she had brought forth her firstborn son: and he called his name JESUS*” (see: *Mat 12:46; John 2:12; 7:3; Acts 1:14; Gal 1:19*)

To the Roman Catholic Church, Mary is “The Mother of God” (*Catechism, pg 963, 971, 2677*). Likewise, Mary is considered “The Mother of the Church” by Catholics, and images of her adorn their churches everywhere (*Catechism, pg 963, 975*). Furthermore, Mary is referred to as “Co-Mediator” with Jesus and can be entrusted with petitions (*Catechism, pg 968-970, 2677*). Yet the Bible declares there is only one mediator:

1Timothy 2:5-6 “For there is one God, and one mediator between God and men, **THE MAN Christ Jesus; Who gave himself a ransom for all, to be testified in due time**”

Hebrews 12:24 “And to *Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel*”

The most dominant title of Jesus Christ is “SON OF MAN” in the Gospel records of Matthew, Mark, Luke and John, not “son of God.” In fact, the title “son of man” occurs twice as often in the New Testament as “son of God.”

Would any suggest God Himself is the “son of MAN”?