

The Natures and Relationship of God and Jesus Christ

The Creator's intention from the beginning was to make the earth and all that was in it a reflection of Himself. This can be seen in several ways. Throughout the 6 days of creation God defines everything that he and the angels have made as "good" and when it is completed, as "very good." It was not part of God's plan that sin and death should be part of his creation. Sin & death are always negative and would never have been part of something the Creator defines as "very good." Sin & death were introduced after man's failure to live up to God's intention that man should continue in his originally created condition of God's "image and likeness" (Genesis 1:26). In spite of man's failure and continuing wickedness, God still intends to fulfill his original plan to have all creation reflect his honor & glory. **The Creator will not fail!**

Numbers 14:21 *But as truly as I live, all the earth shall be filled with the glory of the LORD.*

Isaiah 11:9 *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD as the waters cover the sea.*

Habakkuk 2:14 *For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

Since creation, God has been active by working indirectly through others.... through angels, through prophets, judges, kings and apostles and most of all through his son, Jesus. God has not revealed Himself openly but shines His light and power through others. The Creator veils His power. Those who do not look carefully at scripture tend to see those through whom God presents himself, as the Creator Himself. Angels often identify themselves by God's name. The Creator appoints Moses to be a god to Pharaoh (Exodus 7:1) and the Bible refers to the political and religious authorities in the nation of Israel with the same Hebrew word that identifies God (i.e.. Exodus 22:6 *Then his master shall bring him unto the judges.* The Hebrew word translated judges is elohim, predominantly translated God). The great failure of pagan religions is that they worshipped the features of creation through which the Creator displayed Himself and His power, mistaking these filters for divine glory as the actual point of origination. The Apostle Paul comments on this

Romans 1:20-25 *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.*

Diminishing God

The Creator manifests or reveals Himself through a number of avenues. He does not display Himself openly or unveiled. Unfortunately people often mistake the reflection for the source, presuming God is less than He truly is. This creates a mental stumbling block in our efforts to understand the Creator of all things, the Heavenly Father, who invites us to share His holiness, blessedness and immortality.

Men, wallowing in their own imaginations, created their own gods that were twisted, more powerful mutations of themselves. They drew from the things that the Creator had made. The petty, shallow gods of Olympus were worshipped by the Greeks. Egyptians worshipped man/animal combinations such as the sphinx. Paganism was simply a variation of self-worship.

These same God-diminishing imaginations blended into Christianity over a 280 year period after Jesus Christ rose to heaven. Ambitious Christian religious leaders began presenting ideas that were Christianized versions of the standard pagan thought patterns. The Apostles warned the early believers of this impending perversion of Christian understandings repeatedly before they died. The last time the Apostle Paul saw the leaders of the church at Ephesus he gave them a dire warning.

Acts 20:29-31 *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

The Apostle Peter makes this dire warning in his last letter:

2 Peter 2:1-3 *But there were false prophets also among the people, 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. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

Peter warns the believers that exploiting teachers would draw so many away from Christ's true gospel that the way of truth would be maligned. Peter says these false teachers in Christianity are like dogs that eat their own vomit. Verse 22 of the same chapter reads: *But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

Jude refers to these false teachers who called themselves Christians as rain-less clouds, fruitless trees, twice dead and wandering stars.

The warnings about false Christian teachers that would corrupt Christ's true gospel are quite extensive throughout the New Testament. The Apostle Paul prophesies of a prominent religious figure with a great deal of power that would have to be revealed long before the time Jesus Christ returned to the earth. The Apostle John also prophesies of this religious authority whose power would last for 1,260 years. This indicates a religious

office that would be held by men from each generation. It would be a very short time after the Apostles died that *the way of truth would be evil spoken of.*

The Doctrinal Signature of the Antichrist

One particular false teaching is particularly highlighted by both Peter and John. Peter refers to this in that same text we just examined: *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them*** (2 Peter 2:1-2). Peter emphasizes his warning about false teaching by specifically identifying the denial of Jesus. Remember, these are Christian leaders that would do this. These are influential and respected insiders of the church who would introduce the corrupting doctrinal perversions. John gives more detail concerning this horrible denial of Jesus and even identifies it as the signature teaching of the false teachers. John actually repeats the seriousness of this error in his second letter.

1 John 4:2-3 *Hereby know ye the Spirit of God: Every spirit (this word "spirit" should be understood as 'teaching') that confesseth that Jesus Christ is come in the flesh is of God: And every spirit (teaching) 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.*

John tells us the false teachers were already among the community of believers during his life. The denial of the flesh (the humanity) of Jesus, the Lord that bought them, would be the signature antichrist doctrine identifying the community of false teachers and false believers. John repeats this exact warning in his next letter.

John 2:7-8 *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. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

John warned them to look to **themselves**, within the community of 'Christians,' for this horrible error.

This truth about the humanity of Jesus, and how his humanity is central to the gospel that saves, is what this particular lesson is all about. Many Christians today continue the same false teaching, insisting on the denial of the flesh (the humanity) of Jesus Christ that began being taught just a short time after the Apostles died. Although this warning was offered repeatedly over 1,900 years ago by the very disciples who had witnessed the death and resurrection of Jesus, much of Christianity today still denies the humanity of Jesus... just as it was prophesied.

The Two Universal Rules of All False Gospel Teachings

The serious problem with all false understandings about the Bible is that they degrade our Heavenly Father and improperly exalt ourselves. Jesus highlights this feature of incorrect Bible doctrine understandings when he answers a trick question from the Saducees that was intended to embarrass him. It was the last week of his mortal life. Jesus had disrupted the temple commerce, chasing the temple fund raisers from the temple area (Luke 19:45-48). The religious leaders hatched devious schemes to discredit and embarrass Jesus. The Sadducees brought their question about a woman who had died childless after being the wife of each of seven brothers. The supposedly trick question was whose wife could she possibly serve as in the resurrection that

Jesus taught (which the Sadducees maintained was a false doctrine). After Jesus answers their question he points out that if one denies the doctrine of the resurrection then they automatically degrade God as simply a god of the dead (such as the Greek god Hades or the Roman Pluto).

Luke 20:37-40 *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.*

Jesus points out that by denying the resurrection we define the Creator as simply a god of the dead. The Sadducees had intended to embarrass Jesus but were instead embarrassed in front of everyone as their professed doctrine was exposed as being God degrading.

This God-degrading feature of false understandings about the Bible is especially true in reference to the prophesied denial of the humanity of Jesus Christ. Since 325CE when a non-Christian Roman Emperor (Constantine) officially mandated the denial of the humanity of Jesus, this understanding has dominated the Christian community. That Nicean Creed stated that Jesus was not human at all, simply God Himself who was just masquerading as a human. The Bible consistently presents Jesus as the son of God by Mary, having humanly descended from such ancestors as King David, Abraham, Isaac and Jacob. Despite this, most of Christianity continues the denial of the flesh, the humanity, of Jesus by maintaining he never truly existed independently of God. It is contended that God Himself incarnated Himself into the fleshly disguise of Jesus, pretending to be a human being. This disguised form of God then pretended to have the capacity to sin, pretended to die and pretended to come back to life. The Bible makes it abundantly clear it is impossible for God to be tempted or be seen by men or die, therefore it would have had to have been faked. Yet even the closest disciples of Jesus certainly believed that Jesus was actually a human being, doubting his resurrection from the dead. They were quite reluctant to believe Jesus could be alive again after they witnessed his death. The disciples harbored absolutely not delusion about Christ faking his death... which is what had to have happened if God was hiding inside this body defined as Jesus.

The great problem with the denial of the humanity of the Messiah is that this false Bible doctrine horribly degrades our Heavenly Father and completely reverses His original plan. When God and the angels created human beings the plan was expressed as: *And God said, Let us make man in our image, after our likeness* (Genesis 1:26). The plan was for mankind to be in the image and likeness of God and the angles, not for God to be in the image and likeness of mankind. The denial of the initial humanity` of Jesus requires that we understand God as having to conform to our standard in order to save His wrecked creation. The original intent was for us to conform to God's standard. The prophesied denial of the flesh of Christ reverses the divine plan to improperly elevate ourselves in our own eyes and degrade God. This is always true of all false doctrine, without exception. These are the two universal rules of all false Bible doctrine: 1) God will be degraded by incorrect understandings and 2) man will be improperly elevated by these same incorrect religious understandings.

Multiplicity in A Single Unity

The concept of a single unit being made up of multiple personalities is not unscriptural (as in the idea of a "trinity"). This principle of multitudinous unity is reflected in creation and forms an integral part of the Creator's plan. However, there is no limitation to three and there is **always** a definite hierarchy of authority. The divine institution of the family reflects the principle of a multitudinous singularity. Even though a family has many members (father, mother, sons, daughters) they are all one family with a common name. I married my wife and the two of us became one in the terms God defined for marriage, even though we were two separate individuals. She took my name as a symbol of this new singularity between us. The two of us eventually became four as we were blessed with two daughters. We all shared the same name and even though there were four of us we were one family identified by one family name. The principle of multitudinous unity is not inherently wrong. However, the application of this principle to the concept of the trinity is riddled with violations of divine principles. There is no precedent in creation for any equality in that multitudinous unity as is expressed in the doctrine of the triune godhead. There is also no precedent for limiting the principle of multitudinous singularity to specifically three components. There is also no precedent for thinking each component of a multitudinous unity began to exist at the same moment.

The entire concept of suggesting that the great Creator physically limited himself to a human form and was susceptible to temptation is nothing less than blasphemous. We are asked to accept:

- That God descends into the womb of Mary and slips into a mortal disguise, pretending to have the capacity to sin. This doctrine is based on the premise of divine deception from the very beginning. It is horribly God degrading.
- This 'god' who has supposedly reshaped himself into man's image and likeness (exactly the opposite terms of the Creator's stated intention of wanting man to be in **His** image & likeness) then tells everyone he is a man and yet he is only pretending to be one. This makes this 'triune' god into a liar.
- He then pretends to be able to be tempted, but cannot because God states plainly that he cannot be tempted (James 1:13). This doctrine reduces Christ's temptations into a pretend challenge, only for appearance, like a Hollywood movie where everything is fake. This is compounded blasphemy that now reduces the victory of Jesus to a meaningless free ride.
- This god-in-man's-clothing then pretends to die, and has the audacity to tell people he had been dead. Yet the God of the Bible tells us He cannot die, nor even be seen by men (1 Timothy 6:14-16).

Jesus never once expresses to his disciples that he is really God masquerading as a human being. Why would that be... if that understanding was the truth? Jesus tells everyone he gave up his **life** (not just his disguise body or his fake human nature charade). An immortal cannot die, therefore if Christ were an immortal claiming he was sacrificing his life and not just a mortal disguise, then he lied. If we accept the doctrine of the trinity we must conclude that Jesus could not possibly give up a life that was immortal but had to be limited to only shedding the painful and very limited mortal shell he had temporarily inhabited, just like an overcoat. If we

accept the notion of the trinity we are forced to accept the fact that God misrepresented Himself constantly about being a man and being mortal and having the capacity to sin and actually dying and sacrificing his life and coming back from the dead ... when God states that he is incapable of being seen by mortal men, of being tempted or dying. If we limit the greatness of the Creator to humanity, we are diminishing the glory of God and making God a reflection of ourselves, as well as rendering the challenges of Jesus and his victory as utterly shallow and meaningless.

The college educated doctors of divinity that teach the trinity explain God as coming down to man's level instead of God lifting man up to Him through his son. This is worship reversal. This is mirror worship, where everything is reversed. It makes man the standard to which God must align Himself, instead of requiring man to rise up to God's standards and practices. The trinity doctrine is just another example of the original pagan mirror worship, where men prefer to make themselves the object of worship. **Every form of false doctrine elevates mortal man and degrades the God of creation!** The concept of multiple gods in a single unit is certainly not new. It is a reflection of the natural thought process of the flesh.... self-worship. The golden calf that Israel worshipped in the wilderness was the Egyptian version of the trinity. Aaron says concerning the single golden calf he made: ***These** be thy **gods** O Israel, which brought thee up out of the land of Egypt* (Exodus 32:4). Even though there was only one golden calf, it is spoken of in the plural form, as it represented more than one pagan god in that one physical embodiment. The doctrine of the trinity is just another mutation of pagan doctrines degrading the Creator. The trinity concept severely diminishes the glory and greatness of Yahweh and inappropriately elevates the position of cursed man and steals away the struggle and victory of Jesus.

How the Creator Reveals Himself

All of our Heavenly Father's creative expressions share a theme of complex interdependence that is framed by a single comprehensive unity. The incredible complexity of creation balances itself with the light and dark cycles, the seasons, the balance of carnivorous and herbivorous animals, insects, plant-life and sea life that establishes a necessary food chain to sustain a balance in what mankind irreverently calls 'nature', instead of creation. We have learned the fragility of an ecological balance. Laws now protect an environment that man's oblivious construction and expansion policies have previously damaged seriously. It is the refusal to recognize this complex interdependence that resulted in great harm to the order of creation. One small change in an ecological environment sends responsive ripples through many levels of 'nature.'

This divine policy of a single unity comprised of a complex combination of complimentary and interdependent components is also evident in the design of the human body where one small part affects the whole. A small bruise affects the whole body and even the personality. The human body is a divine pattern for the body of believers (1 Corinthians 12). This divine policy of intentional complexity veiling a single whole made up of many unique and interdependent components is exactly what we find in the Bible. Our first lesson was the intentional complexity of divine communication. God spoke to His prophets through visions, dreams and dark sayings (except for Moses who was the meekest man in the world Numbers 12:3-8). Jesus only spoke in parables and allegories and explained their meaning to no one except his disciples privately. The Bible also

displays this same singularity based on many complimentary and interdependent parts. This symphonic concert of divine expression and activity declares the divine purpose that is expressed in the memorial name of God so perfectly portrayed in the greatest of all commandments (Mark 12:29-30; Deuteronomy 6:4-5). This is the principle of God manifestation. It is the pattern by which our Heavenly Father manifests and reveals Himself and how His plan is to bring all of creation into perfect harmony with Himself, eventually eliminating all contradictions to His nature and His glory.

The Greatest Commandment Defines the Divine Intent of Perfect Harmony

Jesus responds to a question, identifying the greatest of all commandments. Oddly, many Bible students discard a very significant portion of Christ's definition of this first of all divine commandments.

Mark 12:28-30 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

It is very interesting to see how Jesus includes the opening phrase "Hear O Israel, the Lord our God is one Lord" as being part of the greatest of all commandments. Isn't that simply a declaration and not a command? Why would the son of God highlight this phrase as necessary to express the greatest of all commandments? The answer can be found in the original context of Deuteronomy 6:4-5. If we use the real Hebrew names of God from Deuteronomy that Jesus quotes from, we read this:

Deut. 6:4-5 Hear, O Israel: Yahweh (LORD) our Elohim (God) is one Yahweh (LORD): And thou shalt love the Yahweh (LORD) thy Elohim (God) with all thine heart, and with all thy soul, and with all thy might.

The true significance of this commandment is clearly displayed when we simply insert the meanings of these divine names. Yahweh means 'He Who Shall Be'. This divine name is in the future tense and not present tense as many self-proclaimed Bible scholars attempt to distort, trying desperately to pound the square peg of the trinity delusion into the round hole of Bible teaching. The Hebrew divine title of Elohim directly translates as 'mighty ones'. Now let's re-read that greatest of all commandments:

*Hear, O Israel: **He Who Shall Be** (Yahweh /LORD) our **Mighty Ones** (Elohim/God) is **He Who Shall Be** (Yahweh/LORD) one: And thou shalt love the **He Who Shall Be** (Yahweh/LORD) thy **Mighty Ones** (Elohim/God) with all thine heart, and with all thy soul, and with all thy might.*

We are being told... Israel, listen to this: He Who Shall Be Your Mighty Ones is He Who Shall Be one. Israel is being told that the single Creator intends to become one with many who will all become one with Him... one will become many who will all be one. This is the definition of a family. One man becomes one with a wife who then generate children and these many are one single family with one name. This is why Jesus commands his disciples to baptize believers into the name (singular) of the Father, the Son and the Holy Spirit (Matthew 28:19). This is the family name into which believers are baptized. Just as my wife took my name when she married me and my daughters were assigned my name at birth, so believers willingly take the name of their

Creator and His family when they join that family through the prescribed pattern of baptism. The transition through the grave and womb of baptism presents the faithful as becoming the intended bride of Christ as well as starting a new life that signals the rejection of the old life dedicated to self and the beginning of a new life dedicated to our Heavenly Father. Divine institutions (marriage and parenthood) are the shadows of divine promise, created by the light of divine principles radiated into the lives of men and women.

This understanding is validated by the prayer of Jesus Christ just before he entered the Garden of Gethsemane to be arrested. He would be executed the next day and he knew this. Jesus stops before he enters the Garden and prays to his Father on behalf of all subsequent true believers.

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

Jesus wanted the faithful to experience the exact same harmony, the 'one'ness that he and his Father enjoyed. Jesus understands that is accomplished through the **name** of the Father. This sentiment is further emphasized by Christ in this prayer as well as being extended to all believers down through the ages. verses

20-22: *Neither pray I for these alone, but for them also which shall believe on me through their word; **That thy all may be one**; as thou, Father, art in me, and I in thee, that they also may be **one in us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one**, even as we are one.*

The unity, harmony and singularity of mind that Christ and his Heavenly Father enjoyed is expressed as being achieved through the name of the Father... the very family name Christ commanded the Apostles to baptize believers into. It is a name of promise... a name of what shall be ... a name of hope for perfect harmony with the Creator of all things who calls Himself: He Who Shall Be Our Mighty Ones (Yahweh Elohim).

The Problem

While the motivation for this trinity concept is the glorification of man at Yahweh's expense, the wresting of scripture references to seemingly support this concept is entirely based on a misunderstanding of this principle of God manifestation. Yahweh (the name our Creator gives himself) reveals (manifests) Himself through others.... through the angels, through Jesus Christ and through the faithful. Yahweh is a separate, distinct, elevated, supreme being. He chooses to reveal himself **through** others, indirectly. He does not reveal himself openly. He veils himself. He veils Himself as an act of love and a reflection of divine principles. When we read of God directly interacting with man it is always through his servants, such as the angels... without exception.

God revealed himself through the angels:

Genesis 18:1-2; 19:1, 13-14 We are told Yahweh appears to Abraham, but it is made clear that these are angels who were sent by Yahweh. God had placed his name in these angels and given them the right to represent him. He manifested himself through them. They performed his will. The angel uses God's name, but it is an angel and not the Creator himself. It is an emissary, legitimately using the family name of Yahweh. God reveals himself through these angels. He veils Himself through them. Unfortunately

Bible readers see how that angel identifies himself by the name Yahweh (LORD) and presumes this is not a representative but the Creator Himself, despite the fact that he is identified as only an angel.

Exodus 3:2,6 At the burning bush incident this angel calls himself the God of Abraham, Isaac and Jacob. Many people think this actually was Yahweh directly speaking to Moses. However, not only does verse two identify this as an angel calling himself the LORD God (Yahweh Elohim) Stephen identifies this as an angel through whom God manifested himself (Acts 7:30). Once again, the Creator veils himself, manifesting Himself through an angel.

Psalms 8:5 The word 'angel' in this verse is translated from the Hebrew 'Elohim' which is predominantly translated "God" throughout the Old Testament. Elohim is the plural version of El, which is also translated "God." Elohim (meaning mighty ones - such as angels) is the Hebrew word used in Genesis 1:26 when it says "God (Elohim) said, let us make man in our image & likeness." The use of the plural pronoun modifying "God" requires the understanding of more than one. This is because the term Elohim includes the angels as evidenced in Psalm 8:5. If there is any question that the King James translation of Elohim as "angels" in Psalm 8:5 may not be correct, one only has to refer to where this is quoted in the New Testament (Heb. 2:7-9). Not only is it translated as angels in Hebrews, the original Greek word is aggelos, which is predominantly translated angels throughout the New Testament and is never once translated 'God.'

God was **in** the angels. He manifested himself through the angels. This principle licenses the angels to claim Yahweh's name. They often represent themselves as God, since they are his ambassadors and members of his family, that same multiple-singularity displayed in the divine institution of the family being offered to faithful believers.

God Also Revealed Himself Through Jesus Christ

2 Corinthians 5:19 This states that God was "in" Christ reconciling the world unto Himself. It does not say that God "was" Christ, simply that He was in Christ. The Heavenly Father acted through Jesus in a similar sense to how He acted through the angels.

John 14:10 When Jesus explains to Philip his statement that if you have seen him (Jesus) then you have seen the Father, he asks Philip " Don't you believe that I am "**in**" the Father and the Father is "**in**" me? Jesus does not ask Philip to believe that Jesus "was" the Father, simply that the Father was "in" him.... just like the Father was "in" the angels. The Creator revealed and manifested Himself through the angels and through His son Jesus. Jesus represented his Father and reflected His Father's principles and righteousness in what he thought and said and did.

John 10:30 Jesus states here that he and the Father are "one." However, we should ask 'in what sense' are Jesus and Yahweh "one." Jesus explains this clearly in his prayer to his Father just before entering the Garden of Gethsemane as recorded in John 17, as we have reviewed briefly. Christ's prayer for the faithful down through the ages was to enjoy the exact same oneness he and his Father enjoyed. This underlines the understanding that the oneness Jesus experienced with his Heavenly Father was one of purpose, not nature. This expression of the oneness Jesus and God experienced further cements the

principle of the Creator manifesting Himself **through** His son Jesus. The 'flesh' (humanity) of Jesus served as the conduit for displaying divine righteousness based on Christ's words, deeds and thoughts.

God Also Manifested Himself Through Faithful People

God acted through faithful people, revealing his power, goodness and saving capacity through certain men that took on God's titles because of this focused reflection of divine attributes.

Exodus 4:16; 7:1 God appoints Moses to be "like God" to Aaron and to Pharaoh and to speak and act for God. Ex 4:16 *And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and **thou shalt be to him instead of God.*** Moses would **be God** to Aaron his brother, according to Yahweh. Ex. 7:1 *And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.* God says He has made Moses god (Elohim - predominantly translated God in the Old Testament) to Pharaoh. The indefinite article "a" (as in *a god*) does not appear in the original Hebrew text. Yahweh says He has made Moses God to Pharaoh. Moses was not literally God. Moses was manifesting God to Pharaoh, by word and deed, by divine commands and by miracles. Moses was 'manifesting' God and therefore could legitimately be identified as God to Pharaoh, just like the angels could claim to be Yahweh Elohim to Abraham and Moses and just like Jesus could be addressed as Emmanuel (meaning "God with us"). This is the principle of God manifestation, serving as the true purpose for creation.

Zechariah 12:8-10 *In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and **the house of David shall be as God**, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.* In the time when the Jewish inhabitants of Jerusalem will be facing devastation from invading armies and recognize Jesus of Nazareth as the son of God, the household of David will be made to be "like God." God will make them like Himself. This was the original creational intention... to make man in God's image and likeness. This is an expression of how human beings manifest God and are identified with Him and therefore appropriately identified by the divine title of "God," just like the angels, just like Jesus Christ and just like the religious leaders of the Israelites.

Exodus 21:6 *Then his master shall bring him unto the judges (Hebrew is Elohim, commonly translated God); he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.* Jewish elders are given the title of Elohim (God) by God Himself, because they judge on His behalf. This is the law of the Hebrew indentured servant. A Jew could not involuntarily enslave a fellow Jew. One could sell their service for up to six years. In the seventh year the Jewish servant went free, unless they didn't want to leave. The required procedure would then be to bring the Jewish servant to the household's door, in front of the elders of the

community (called Elohim - or 'God' - by the LORD) and have their ear pierced permanently with an awl against the doorpost. God refers to the Jewish elders with his own title - Elohim, predominantly translated God, but here translated "judges."

Exodus 22:8-9 *If the thief be not found, then the master of the house shall be brought unto the **judges** (original Hebrew is Elohim, meaning "God"), to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the **judges** (translated from Elohim = God); and whom the judges shall condemn, he shall pay double unto his neighbour.*

Psalm 82:6-7 *I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes.* Who is Yahweh calling "gods" (Elohim) in this verse? Verses 1-5 of this psalm make it clear He is addressing the Jewish elders, the judges of the Jewish community. The Jewish leaders and judges were referred to in the Hebrew as Elohim, which is predominantly translated God in the Bible. This is because they judged the people on behalf of God. Jesus even quotes this reference in his defense when some Jews misunderstand his statement about being 'one' with the Father (John 10:30-38). After Jesus tells them he is one with his Father, the Jews start gathering stones to try and kill Jesus. Jesus asks their motivation and they tell him that by saying he and his Father are one that he is claiming to be God. Jesus rebukes them for this misunderstanding, quoting Psalm 82:6. Isn't it interesting that Christian leaders today make the same conclusion that these murderous enemies of Jesus did to his statement. Jesus rebukes the trinitarians right along with the Jews. He says *"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 cannot 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** (John 10:34-36)?"* Jesus rebukes their mistaken conclusion that he is claiming to be his own Father and explains that he only claimed to be the **son** of God. He quotes Psalm 82:6 noting that even the Jewish elders are called "God" and that they qualified for this on the basis of having the word of God given to them. In other words, because God spoke through these men they qualified for His title. Jesus then asks how it could qualify as blasphemy for the son of God to proclaim oneness with God. Jesus defends himself from the false conclusion that he is claiming to be God by simply saying "I and the Father are one" on the basis of the principle of God manifestation. This is how God reflects Himself through others and these reflectors can legitimately be identified with His name and titles. It should be noted that these religious leaders who misunderstood Christ as claiming to be God eventually orchestrated his execution. Is it wise to accept their testimony against Jesus?

Shared Divine Titles

The Creator chooses to reveal, to manifest himself through others... through the angels, through Jesus and through the faithful. Therefore, in addition to the name of God offered to the faithful, there are naturally many titles that God and Jesus and the faithful share throughout scripture. We have already seen how the Creator, the angels, Moses, the judges of Israel share the title "God." Even Jesus is addressed as "God" by one of his

disciples (John 20:28), just like Moses and the judges of Israel. Here are more titles that God shares with those through whom He chooses to manifest Himself.

Father: As applied to Yahweh in Matthew 6:9 in what is known as the Lord's Prayer.

...**As applied** to Jesus Christ in Isaiah 9:6 where the future Messiah is defined as the Everlasting Father. It should be noted that 'everlasting' can be in two directions, forward and backward. While the Creator is both from everlasting and to everlasting the Messiah is only **to** everlasting. The sense in which the Messiah would be a father is expressed in Isaiah 53:10 where we read that when the Messiah would make himself an offering for sin he would see his seed (descendants). It is the act of being a sacrifice for sin that qualifies him as a father that will have offspring. He will certainly be a father 'to everlasting' and eventually give birth to those who will live for time everlasting.

...**As applied** to the faithful in Romans 4:1 & James 2:21 where Abraham is identified as the "Father of the faithful." The apostles are presented as fathers in 1 Thessalonians 2:11 and 1 Corinthians 4:15.

Judge: As applied to Yahweh in Isaiah 33:22

... As applied to Jesus in 2 Timothy 4:1

... As applied to the faithful in 1 Corinthians 6:2

Light: As applied to Yahweh in 1 John 1:5

... **As applied** to Jesus Christ in John 9:5

... **As applied** to the faithful in Matthew 5:14, 16 and Ephesians 5:8

Savior: As applied to Yahweh in Psalm 106:21

... **As applied** to Jesus Christ in Titus 1:4

... **As applied** to the faithful in Nehemiah 9:26-27 and 1 Timothy 4:16

One might ask the quite logical question as to how the Creator can claim to be the exclusive savior when others that manifest Him are identified as saviors (Isaiah 43:11 *I, even I, am the LORD; and beside me there is no savior*). These thoughts blend perfectly within the principle of God manifestation. Yahweh is definitely the only source of salvation. The only reason Jesus and the apostles qualified for the title 'savior' is that God saved through them, projecting His saving actions through these people which qualified them for His title of savior.

However, it should be understood that there are titles that Christ and the faithful are given that never could be applied to the Creator. Although Jesus calls himself "son of man" this cannot apply to and is never said of Yahweh. Although Moses and the Jewish elders qualified for the title "sinners," this could never be said of the Creator. The principle doesn't work backwards, just like the natural to spirit progression that cannot be reversed (1 Cor. 15:46). We are supposed to rise up to God's image and likeness. He is not supposed to descend to our image and likeness. The titles that reflect the principle of God manifestation only work one way, from God to man and never from man to God.

Many people misunderstand the principle of God Manifestation. They mistake the way God presents his name and titles and relationship with his servants and especially his son. They try to make the angels into the Creator. They try to make the son of God into his own Father. By doing this they degrade the Creator, diminishing His greatness to the level of men. God hides himself to shield us from the brightness of His glory in order to spare us the effects of direct confrontation, which would be lethal. He works through others and makes it difficult to find Him. Remember, God is not so easily uncovered. He cannot be approached casually or disrespectfully.

Our hope is this 'oneness' with God. It is expressed as "sharing the glory of God" in Romans 5:1-2. This hope is expressed in terms of "inheriting God" along with Jesus Christ in Romans 8:17. Peter speaks of this eventual oneness with the Creator when we will be "partakers of the divine nature" in 2 Peter 1:3-4.

The Nature of God

Yahweh is a singular unity who reveals Himself through multitudes. Yahweh is indivisible in nature. He had no origin and is both from everlasting as well as to everlasting.

Isaiah 43:10-11 *Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior.*

Isaiah 44:6-8 *Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last; and beside me there is no God.** And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. **Is there a God beside me? yea, there is no God; I know not any.***

Isaiah 45:22 *Look unto me, and be ye saved, all the ends of the earth: for I am God, **and there is none else.***

The Bible expresses God's singularity apart from Jesus Christ...

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

The Jewish nation never in their history understood Yahweh to be a triune- or multiple - God. Are we willing to suggest that God never taught Abraham (the friend of God and the father of the faithful) who he was?... or Moses or David (the man after God's own heart)? Wouldn't that be quite presumptuous and extremely arrogant?!!

Our Creator Had No Origin

It is important to understand that Yahweh had no beginning and no origin. We will see that the Son of God specifically had an origin.

Psalm 41:13; Psalm 90:2 Our Creator is both **from** everlasting and to everlasting
Jesus is referred to as **to** everlasting but is never expressed as **from** everlasting.

God's Self-Imposed Limitations

God is not a man [Hosea 11:9; Numbers 23:19] as opposed to Jesus who was and still is a man .

1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus.* This is expressed long after Jesus has risen from the dead and risen to heaven, yet he is still defined as a man, which God cannot be.

God cannot be tempted [James 1:13]. Yet Jesus was tempted in all points as ourselves (Hebrews 4:15)

God cannot be seen by men [1 Timothy 6:16]. Jesus was certainly seen by men.

God cannot die [1 Timothy 6:16]. He is immortal. Therefore, if He were Jesus God's death would be a lie, a deception and an impossibility.

The Nature of Jesus Christ

The Origin of the Messiah

Jesus had an origin, unlike Yahweh. God is expressed as being "from everlasting" as well as "to everlasting."

Jesus is never expressed as being "from" everlasting. He was intended from the very beginning of creation. All of God's created works center around him, but he definitely had a origin... a beginning.

Hebrews 2:11 *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.* The Revised Standard Version offers this clarifying translation: *For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren.* The sanctifier and the sanctified are all **of** one. They share the same origin. The "sanctifier" who has the same origin as those who are sanctified can be no other than Jesus Christ (Hebrews 10:10, 14, 29). Jesus had an origin. Just like us, he was born of a woman.

Psalm 22:9-10 *But thou art he that took me out of the womb: thou didst make me hope when I was upon my mothers breasts. I was cast upon thee from the womb: thou art my God from my mothers belly.* This psalm clearly refers to the Messiah. If there is any doubt one can simply refer to verses 16-18 for confirmation, as this is quoted of Jesus in the New Testament at his death. God took Jesus from the womb, Yahweh was his God from his birth. This is odd terminology if God was Jesus ... or if Jesus existed prior to being inserted into the womb of Mary... or if God & Jesus were equals.

Psalm 2:6-9 *Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potters vessel.* The son of God would be "begotten" of the Father. This is not a word that captures the concept of pre-existence in any form, but expresses inception and pro-generation. This is quoted directly concerning Jesus Christ in Hebrews 5:5. The Messiah is expressed as being "begotten" throughout scripture (John 1:14; John 3:16; 1 John 4:9).

Jesus Progressed

Luke 2:52 *And Jesus increased in wisdom and stature, and in favor with God and man.* This displays the limited nature of Jesus, since he **increased** in wisdom, which is applying knowledge correctly. This cannot

be said of God since God is expressed as omniscient. It is also a legitimate question to ask that if Jesus were God disguising himself as a man, then how could he grow in favor with himself?

Hebrews 5:7-9 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. Jesus **learned** obedience. Jesus progressed. If he were God he certainly wouldn't have 'learned' and absolutely wouldn't learn **obedience**. To whom or what should God be obedient?!! And why would God need "godly fear?"*

Jesus Was Tempted

Temptation is not sin. One can be tempted without sinning. Jesus was tempted but he never transgressed. Our Creator cannot even be tempted (James 1:13)

Hebrews 2:18 *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

Hebrews 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Jesus had the capacity to fail and definitely had the capacity to be tempted with evil. This is a feature of his nature that was inherited from his mother since the capacity to be tempted is impossible for his heavenly Father.*

Christ's Humanity is the Key

Those who attempt to diminish the glorious nature of God by suggesting He disguised himself as a man, pretending to be able to sin and pretending to die.... those who attempt to diminish the achievement of Jesus by suggesting that he was an immortal being merely deceptively parading as a human being... each heavily stress the issue of Christ's supposed *spirit*-nature. It is interesting to note that scripture prophesies that the doctrine that would identify the antiChrist system would be the denial of the **flesh** of Christ.

1 John 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 is already in the world.*

2 John vs 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.*

No sane person can deny that Jesus of Nazareth existed as a historical figure, not even those who reject the Messiahship of Jesus of Nazareth. Historians do not deny that Jesus of Nazareth existed. Moslems acknowledge the historical Jesus as do the Jewish people. This rejection of the 'flesh' of Christ is not a questioning of his mere existence as a historical character but a prophecy of a major doctrine that would identify apostate Christianity. This is known today as the trinity as well as the pre-existence of Christ. Each version of this false doctrine expresses the true nature of the son of God as being spirit - not flesh. They claim that the flesh nature that Jesus displayed was merely a temporary condition, that he put on this mortality like a disguise for a brief period so

that he could pretend to be in the image and likeness of mankind, but never lost his inherent immortality or divine nature. One thing God's word is emphatically clear about is that an immortal nature does not have the capacity to be tempted, to sin or to die.

Spirit to Flesh Progression is Impossible

The God defined progression is from flesh nature to spirit nature and not the spirit to flesh direction mandated by the delusion of an immortal spirit appearing to become flesh. The apostle Paul makes this abundantly clear in his discourse on the resurrection in 1 Corinthians 15:45-46 stating the divine progression being flesh to spirit and not the opposite. *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* The doctrines denying the flesh of Christ (trinity or pre-existence) reverse the divinely appointed progression, thereby reversing the emphasis. The trinity concept demands that our Creator reshape Himself into our image and likeness and descend to us... instead of the scripturally required progression of ourselves being elevated to our Creator's image and likeness. He is our standard. We are not His standard. Trinity worship is mirror worship, making ourselves the focus to which the Creator must realign Himself. This distortion reverses everything, like a mirror.

The Humanity of Christ is the Key

The flesh nature of the Messiah is stressed throughout scripture. It is not a disguise. It is not deceit. Although Jesus was the center point of the Creator's plan and intended from the beginning, Jesus Christ did not exist as a living sentient being until he was born of Mary. The human nature (flesh nature) of Christ is absolutely essential for his role, his victory and the path he has created for others to follow.

Deuteronomy 18:15-18 Moses addresses the nation of Israel before his death about the coming Messiah. This prophecy is directly quoted of Jesus in Acts 3:22.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

We read of the promise that God would **raise up** (not descend, like the spirit to flesh perversion) a prophet. This prophet would be "of your brethren," but like God. He would share their origin, but unlike the Israelites he would act Godly. The appearance of the Messiah in the earth would be a 'raising up' and not a descending. Moses also makes it clear this Messiah should be considered one of them, like Moses. There is absolutely no indication of God or any other immortal being lowering Himself to human standards

Romans 1:1-3 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, **which was made of the seed of David according to the flesh.***

Paul defines the origin of Jesus as the believers in Rome were supposed to understand him... being made & issuing into existence as a descendant of David according to the flesh (in other words - through his mother, Mary). This expression also confirms Jesus was "made." He had an origin, a beginning. There is no indication of being re-made, or manipulated or disguised into something else.

Psalm 89:19 *Then thou spakest in vision to thy holy one, and said, I have laid help upon one that is mighty; I have exalted one chosen out of the people.*

Verses 26-33 of this Psalm clearly confirm verse 19 should be understood in reference to the Messiah. Here the Messiah is expressed as being chosen out of the people (the flesh of the Messiah is again stressed, never a spirit nature being presented). We read that God will make him his firstborn. This is future tense... a promise, and not a present reality at the time it was written. The Messiah would be **exalted from the people**... not lowered from a spirit nature. He would begin from a position equal to the people he came to save.

1 Corinthians 15:21-22 *For since **by man** came death, **by man** came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

We are cautioned to understand that the resurrection came by **man**. Since Jesus is certainly the source of the resurrection (as expressed throughout this entire 15th chapter), then we are again being told to understand Jesus as a man, not a spirit-being disguised as a man. The humanity of Jesus is the key to understanding the divine principles of salvation.

Hebrews 2:16-17 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

Jesus was **made** like his brethren in **every** respect. Once again, Jesus had an origin. He was made (not re-made, not contorted or twisted into something else)... and he was made like his brethren. The Jewish people were certainly not immortal spirit creatures disguising themselves as mortal men.

Jesus Needed Salvation

Once we witness the stress on the Messiah's humanity and realize the denial of that humanity would be the great doctrinal sign of false Christianity, we have to recognize the fact that Jesus himself had to be saved. If he possessed an immortal spirit nature then he would not need salvation. He would simply discard the inconvenient and bothersome human disguise and return to the far more pleasant spirit nature.

Romans 8:16-17 *The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also glorified together.*

Jesus is a **co-inheritor** of God with us. One cannot inherit himself, as would be the case if we accepted the concept of the trinity. We inherit God, as Jesus already has. Jesus was raised from his cursed human nature to the blessed spirit nature of the Creator, which is the hope of all true believers. Jesus was the firstfruits. He paved the way. He became the door for our entry. Jesus inherited the nature of his Father first, inviting us to follow.

Isaiah 53:10 *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

This prophecy of the sacrifice of the Messiah (quoted concerning Jesus in John 12:38 ... compare to Isaiah 53:1) is punctuated by one aspect of the reward God would give the Messiah for his sacrifices and victory. We are told that the Messiah's days would be prolonged. It is virtually impossible to prolong the days of any immortal. It is impossible to add to infinity. There is nothing beyond endless. This prophecy of the sacrifice and rewards of the promised Messiah tell us clearly of his human nature and his personal need for salvation from the curse of sin and death inflicted on mankind following Adam & Eve's failure, a curse he shared and needed salvation from as he started from the same position we do.

Hebrews 2:9-11 *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 sufferings**. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.*

God made the captain of our salvation (Jesus Christ) **perfect through suffering**. In other words, Jesus was not perfect until he suffered! In addition, he was made perfect because he suffered. In the same terms of Isaiah's prophecy from chapter 53, Jesus had his days prolonged (made perfect) **because** he suffered. Jesus is not spoken of as returning to a condition of perfection, but being given perfection for his perfect obedience.

Hebrews 1:3-4 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

We are told that Jesus **became** superior to the angels after purging our sins. He was also given a more excellent name (by inheritance) and sits at God's right hand. These are impossible descriptions of God himself or even a pre-existent lead angel. These words testify of a man raised up from among his brethren, who defeated every obstacle temptation confronted him with and then elevated to a new position of authority and honor and glory.

Psalms 91:14-16 *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.*

There can be no doubt this Psalm is directed to the promised Messiah. The fact that this is a Messianic psalm is secured by verses 11 & 12 of this Psalm in that they are quoted of Jesus in Matthew 4:6 as well as Luke 4:10-11. Therefore there is not doubt these thoughts apply to Jesus Christ. This is a prophecy of the Messiah and clearly testifies of the separate natures of God and Christ, as well as the reward of long life that would be given to Jesus for his obedience. God would reward Jesus with long life **because** Jesus set his love on God and because Jesus knew God's name. This doesn't mean some Rumpelstiltskin style recognition of some secret name of God. 'Knowing God's name' refers to understanding and applying the moral implications of taking God's name... just as a son takes a father's name at birth and just as a true Christian takes God's family name at

baptism (Matt. 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit*). The Christian is baptized into the one name, the family name, of the Creator, His son and His power. We become part of that multitudinous singularity of the divine family. When this happens we have the responsibility of applying the moral implications of that name. If we do not, then it cannot be said that we 'knew' the name of God.

Hebrews 5:5-9 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.*

Jesus feared death and prayed to the one able to **save him** from death. Jesus was obedient. He was **made perfect** and thereby **became** the author of eternal salvation. This is impossible language for the trinity or an immortal spirit-nature-being that temporarily inhabited a mortal shell for the purpose of being in the 'pretend' image and likeness of mankind.

Jesus needed salvation because he began his existence as a human being suffering under the same curse of sin and death passed down from Adam and Eve.

What Was the Messiah's Sacrifice?

If we presume that an immortal being slipped into a mortal shell in the womb of Mary we have to ask... where was the sacrifice? The sacrifice could not have been on the cross. An immortal being would have actually **appreciated** the release from the mortal cage of pain and frustration he had inhabited for 33 years. The release from that mortal prison would have been a blessing, but certainly not a sacrifice. Since, by definition, an immortal does not have the capacity to die he would simply wait out the three days in the tomb and then pretend to come back to life. The only real sacrifice in this situation would be the imprisonment in a mortal body at the birth in the manger.

Yet we read repeatedly throughout scripture that the sacrifice of Jesus was his life, that fact that he died, that his life was sacrificed ... not just his body. His sacrifice is not even once described as his birth. Yet if an immortal spirit creature, even God Himself, lowered Himself so dramatically into a mortal shell to experience pain and frustration and even a fake death, then that surely would have been an incredible sacrifice worth mentioning. Why is that never once expressed in all of scripture?!!

Hebrews 2:9 *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.*

The death of Jesus was a suffering. It was not a blessing of shedding a painful, temporary mortal torture chamber (known as the human body) and returning to the blissful state of an immortal spirit nature. The death

of Jesus was a suffering, just as death is for all of us. It is our appropriate curse from Adam & Eve's failure in Eden.

Isaiah 53:10-12 *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Jesus poured out his **soul** to death. The soul of Jesus died. There is no doubt this prophecy refers to Jesus (John 12:38-41). The Hebrew word translated here is nephesh, which is translated both soul and life.

Matthew 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to **give his life** a ransom for many.*

It was the life of Jesus that was to be his sacrifice.... not forfeiting his privileged position as God or an immortal angel to experience the cursed state of humanity at his birth. Christ's sacrifice was accomplished at the end of his life, not the beginning. Christ's life was his offering, not just some mortal shell of a human body, and not some mortal disguise.

John 10:11 *I am the good shepherd: the good shepherd **giveth his life** for the sheep.*

The good shepherd gives his **life** for his sheep. An immortal being could never give up his life. He could only pretend... or he would never have been immortal in the first place, which would be a lie.

Romans 6:9 *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

Death "no longer" has dominion over Jesus. This clearly states that death most certainly did have dominion over Jesus prior to his resurrection. Death could never have "dominion" over an immortal.

Acts 13:34 *And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*

It is stated that following the resurrection, Jesus would never "return" to corruption. This emphatically states that Jesus was previously in a corrupting state. He was drawn out of that corruption and blessed in that he would never have to return to it. How would this be a benefit if Jesus were merely shedding a mortal disguise at his death?

Colossians 1:18 *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.*

Jesus was **firstborn** from the dead. He was "born" from death... from a non-existing state to a state of existence. Being 'born' from death indicates a new creation, not the dropping of a disguise.

The Pre-existent Intention of Christ....

There are references in scripture that suggest the Messiah existed previous to his being begotten through Mary. However, it should be understood that Jesus Christ was intended from the very beginning and all things were

created and structured with him as the focus (**1 Peter 1:20** *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*). Foreordained means preplanned... but not pre-existent.

God loved Jesus even before he was born.... in much the same way parents love their conceived but unborn child. **John 17:24** *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou loved me before the foundation of the world.* I loved my daughters months before they were born. This is not unique. We simply experience that same pre-birth love of an anticipated child. Simply because our Heavenly Father loved His son prior to that child's birth certainly does not offer any suggestion that Christ lived as a sentient being before he was born of Mary.

Past Tense Prophecies

There are also places in scripture that express the existence of the Messiah in the past tense prior to his birth. This pattern is not unique to Jesus. The Eternal Creator sometimes speaks of events that have not yet happened in the past tense. If our Creator declares that something will happen then there is no possibility that it will not happen. He has the right to speak of future events He has mandated in the past tense. This is a scriptural pattern that is not limited to Jesus Christ. In Revelation 13:8 Jesus is identified as *the lamb slain from the foundation of the world*. This is not technically correct. Jesus was slain a little over 4,000 years after the creation of Adam & Eve, yet we are told he was already slain from the foundation of the world. This form of expression portrays God's omniscient plan where Jesus Christ was the focal point from well before the time he existed as a living, breathing, thinking being. The divine intention makes it possible for the Creator to express it as a historical fact even though it has not happened yet.

This is part of a pattern in scripture. God sometimes speaks of things having already happened ... prior to the actual event. The reason he has the freedom to express his future plans in the past tense is that since **He** has ordained it.... it is as good as done & nothing can stop it from happening. Consider how Paul highlights this same form of expression in **Romans 4:17**. *As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.* Abraham is referred to by God as already being the father of many nations when he didn't even have a son yet. God uses the past tense to describe a future certainty. Paul uses this precedent to explain that just as God gives life to the dead He also calls things that are not as if they were. The Creator has that right. When He says it will happen it might as well be expressed in the past tense even though the event hasn't technically taken place yet in the mortal stream of time. This is how God could say to Abraham *I **have made*** (past tense) *you a father of many nations* when Abraham wasn't even a father yet. This is the same principle by which a pre-determined Jesus could be spoken of as having already been slain when he hadn't even been begotten at that point. Therefore, simply because the Messiah is sometimes expressed as already having accomplished something, This does not indicate his existence at that time... but the certainty of his Father's plan.

The Relationship of God & Jesus Christ

Yahweh

The Father
The Begetter
The Promiser
The Appointer

Jesus Christ

The son
The begotten
The promised
The appointed

Yahweh

The Maker
Source of perfection
Approver
Master
Highest authority

Jesus Christ

The made
Made perfect
Approved
Servant
2nd highest authority, **granted** authority, **awarded** authority

Christ is the Son of God

Luke 1:35 *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God*

The Holy Spirit impregnates Mary, **therefore** the child will be called the son of God. He does not qualify as the son of God because he is God pretending to be a mortal man.

Romans 1:1-4 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

Jesus is declared to be the son of God **by the resurrection from the dead**. These are the two issues qualifying Jesus to be called the son of God. 1st: God impregnated the mother of Jesus with the Holy Spirit, directly initiating his independent life upon his birth. 2nd: God brought a dead Jesus back to life initiating his eternal life. By these conditions it is expressed that God is the Father of Jesus. Jesus is identified as God's son on the basis of his natural birth into mortality and his spiritual birth into immortality. There is no other basis in scripture for defining the reason for referring to Jesus as the son of God.

Christ's Firstborn Status

Psalms 89:26-27 *He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth.*

God promises to **elevate** the Messiah to the firstborn status, above all the kings and politicians on this planet. People often assume that "firstborn" indicates a chronological order... that the firstborn must therefore be born 'first'. This is not the case in scripture. The "firstborn" is a status that is most often conferred on the son that is born first but not exclusively. Isaac was not Abraham's first son but was given the rights and privileged

inheritance of the firstborn. Jacob was born after Esau, but their father Isaac awarded firstborn status to Jacob. Jacob then made Joseph his firstborn, despite the fact that he had many sons before Joseph. Therefore, the 'firstborn' is certainly not always the son born first. Jesus was not God's firstborn chronologically, as Adam is called the son of God (Luke 3:38). However, Jesus is his heavenly Father's firstborn (chronologically) from the grave. God says He would **make** Christ His firstborn, indicating an appointed status. This firstborn status is one of significance and authority.

There is **both** a pre-eminent authority and a chronological essence to the firstborn status of Jesus Christ. Jesus is the firstborn of every creature in that he is raised above all creation and is second in authority only to God Himself.

Colossians 1:18 *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.*

Jesus is the firstborn from the dead in that he is chronologically the first. There were certainly others that preceded him in returning from the dead, but he was the only one that was "born" out of death, to a new life of immortality. His was a rebirth. He was born of the spirit after his exit from the grave, unlike the others who had come back to life before him only to die again (the widow of Zarephath's son, Jairus' daughter, the widow of Nain's son, Lazarus, etc).

This distinction is clearly demonstrated in scripture by the apostles:

Romans 1:1-4. *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning **his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.***

Jesus is defined as son of David according to the flesh and son of God by reason of his resurrection from the dead. Jesus was certainly the son of God from Mary; however, his birth from Mary bound him to the limits of the human nature inherited through David and his birth after the grave freed him from the bonds of the flesh and brought with that birth the immortal spirit nature of his heavenly Father. Jesus was born twice and in both occasions he was fathered by God and therefore qualified for the title "son of God." The second birth, from the grave to immortality, offered Christ the chronologically accurate title of the Creator's firstborn.

If Jesus were immortal prior to some pretend-death then his resurrection could never be described as a "birth" in any sense.... simply a shedding of the inconvenient and distressing pains and limitations associated with the fleshly disguise he had worn. Christ's mortal birth could not qualify him as God's chronological firstborn and therefore God had to "make" him His firstborn (authority and inheritance status). However Christ's immortal birth from the grave qualifies him as God's chronological firstborn. The only way both firstborn qualifications (chronology and authority) are satisfied is to understand Jesus experienced a change in nature and an elevated status after his resurrection.

God is the Master and God of Jesus Christ

It will be demonstrated that Jesus Christ was always and will always be subservient to his heavenly Father. The Heavenly Father and Christ never have been nor ever will be equal in authority. Although God has raised Jesus in authority above all things, God is excluded and will always remain the greatest of all.

Isaiah 49:1-6 *Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, **Thou art my servant**, O Israel (a name-title that means Prince of God), in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD **that formed me from the womb to be his servant**, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

This Messianic prophecy identifies the servant nature of Christ's relationship with God. These verses are quoted directly in reference to Jesus in [Acts 13:47; 26:23](#). We are told Jesus would be called "from the womb." He is declared to be the **servant** of God in verses 3,5 and 6. A servant is never an equal to the one he serves.

Isaiah 42:1-4 *Behold **my servant**, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

This is clearly a Messianic prophecy, especially when the following verses are read (cp. Matt 12:17-21). The Messiah is introduced as the servant of God, not His equal and not God Himself.

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

Jesus defines the God of the Mary Magdalene and the disciples as his own God as well. This feature of God & Christ's relationship (Yahweh being the 'God' of Jesus) is understood and repeated by the New Testament writers.

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

Ephesians 1:3, 17 *Blessed be **the God and Father of our Lord Jesus Christ**, who hath blessed us with all spiritual blessings in heavenly places in Christ.... That **the God of our Lord Jesus Christ**, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him*

1 Peter 1:3 *Blessed be **the God and Father of our Lord Jesus Christ**, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

The Creator is the 'God' of Jesus Christ. This repeated expression defining their relationship invalidates the incorrect presumption concerning the 'equality' terms of the trinity. This feature of God & Christ's relationship is also highlighted in the Old Testament:

Psalm 45:6-7 *Thy throne, O God (1st), is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God (2nd), hath anointed thee with the oil of gladness above thy fellows.*

The first "God" here is separate and distinct from the second "God," who is clearly greater than the first "God" mentioned in this verse. This second God is identified as being 'the God' of the first God... just as the Apostles define the Heavenly Father as being the God of the resurrected Jesus Christ. The first "God" or (Elohim) represents Jesus Christ (as is seen in the context which is quoted of Jesus in Hebrews 1:9). The second "God" in the text is the Creator who anointed the first God (Jesus) **above** his fellows.... raised him, (not returned him) to a position of prominence. The Creator accomplished this anointing for Jesus, raising his position, because of Christ's behavior ... loving righteousness and hating wickedness. Christ's victory earned him that elevation. It was not just a return to a former state.

Jesus was obedient to God.... just like a servant.

Philippians 2:8-9 *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 which is above every name.*

Jesus was obedient right up to his death and because of that obedience he was exalted by his superior - his Father and his God. Jesus was not 'returned' to a previously enjoyed position of prominence. He was "exalted" from a low position to a higher position.... because of his servant-like obedience.

Romans 5:18-19 *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so **by the obedience** of one shall many be made righteous.*

The parallel is made here between Adam's behavior and Christ's behavior... two men. By one man's disobedience mankind was condemned to death and by one man's **obedience** mankind qualifies for justification to life. Jesus was the servant of Yahweh. Jesus was obedient to a greater authority, his God.... therefore we can be offered justification to life.

God & Christ's Separate Levels of Authority

A logical extension of the previously stated feature of God & Christ's relationship is that they are never spoken of as equals in scripture. Christ is always and will always be subservient to his Heavenly Father (Yahweh). This expression of their relationship also invalidates Christianity's popular concept of the trinity or any understanding of their equality.

Jesus always expresses his authority and doctrine as being assigned to him.... not inherent. The doctrines he taught and his authority were given to him.

John 12:49-50 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

The teachings of Jesus did not come from him, but from the Father. Jesus was not free to say anything that came into his mind. Jesus spoke only what he was commanded. A commandment is never representative of equals in any way, shape or form.

John 8:28-29 *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.*

Jesus did absolutely **nothing** on his own authority. That expression destroys any possible understanding of equality between the commander (God) and the commanded (Jesus).

John 5:19, 20, 30, 36 *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. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel... ³⁰**I can of mine own self do nothing**: as I hear, I judge: and my judgment is just; because **I seek not mine own will**, but the will of the Father which hath sent me... ³⁶**But I have greater witness than that of John**: for the works which the Father hath **given me** to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

Jesus works very hard to explain his Father as the source of his power and the source of his teachings. Jesus takes great pains to emphasize his separateness and inequality with his heavenly Father. Jesus and the apostles constantly teach that God is the greater authority than Christ.

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**.*

Mark 10:40 *But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.*

Jesus did not have the authority to assign John and James the right and left positions next to him at the time of Christ's glorification. Since there is only one who has greater authority than God's son, then obviously Jesus did not enjoy the same authority level as his Father.

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

We are to recognize God as Christ's head in the same sense that we should understand Christ as our head. Therefore, we are certainly not free to think of God and Christ as equals in any sense, as we should never think of ourselves as equal to Christ. These relationships are expressed long after Jesus has risen from the dead and gone to heaven to be at his Father's right hand.

1 Timothy 2:5 *For there is one God, and one mediator **between** God and men, the man Christ Jesus.*

This reference says a great deal. Jesus is **between** God and man, even after his ascension to heaven. Jesus is also described as a man, well after his ascension into heaven. He is a man, although he is certainly an

immortalized man at this time. Jesus is not described as a 'mortal' man, simply as a man... who is **between** God and man, eliminating any delusion concerning the equality of God and Christ.

1 Corinthians 15:26-28 *The last enemy that shall be destroyed is death. For he (God) hath put all things under his (Jesus) feet. But when he (God) saith all things are put under him (Jesus), it is manifest that he (God) is excepted, which did put all things under him (Jesus). And when all things shall be subdued unto him (Jesus), then shall the Son also himself (Jesus) be subject unto him (God) that put all things under him (Jesus), that God may be all in all.*

Death is not destroyed until after the 1,000 year reign of Christ (Rev. 20:2,6,7,14-15). Following this time, when sin and death are entirely eliminated in all of creation, Christ will turn the kingdom over directly to the Creator and will still be subject to his Father at that time... when the significance of time itself ends. Therefore we see that Jesus was subject to his Father during his youth and ministry, after his resurrection and ascension, in the future during the Millennial Kingdom when he will inherit the throne of David to rule the world and even after the end of that Kingdom when sin and death are completely eliminated. At no time does Jesus Christ ever share equal authority with his Father and his God.

Another clear example of the subjection of Jesus to God is that Jesus prayed to God. The lesser always prays to the greater. Prayer is an expression of humility. Jesus was not so foolish as to pray to himself. He certainly didn't pray simply as an example, since he most often went apart to be alone when he prayed, eliminating the possibility that he somehow practiced prayer only as a fake example for others to watch and mimic.

God & Christ's Separate Wills & Different Levels of Knowledge

Jesus confirms that he does not know as much as God and that he rejected his own will to accept his Father's will. There is a separateness between them in knowledge levels and a recognition that Jesus had to reject his own separate will in order to accept his Heavenly Father's will.

Matthew 26:39 *And he went a little further, 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.*

Jesus admits he must align his distinctly separate will to his Fathers'.

John 5:30-31 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.*

Jesus recognizes his personal will is separate from his heavenly Father and that he must obediently submit his will to his Father's, just as we are asked to do.

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

No one, including Jesus, knew the 'hour or day' except God. This demonstrates that there was a separate level of knowledge between God and Jesus. Jesus, as well as the angels, did not know the day the Father planned to restore the Kingdom.

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

These prophecies of the future had to be given to Jesus by God, demonstrating the fact that they had separate levels of knowledge well after Jesus ascended to heaven following his resurrection.

Scripture makes it very clear that although the Creator is from everlasting and to everlasting, Jesus Christ is only 'to' everlasting. Jesus had a point of origin. He was born of Mary, made like unto his brethren. While Yahweh cannot be seen by men, cannot die and cannot be tempted, His son Jesus experienced all three. God made the rule that the transition cannot be made from spirit to flesh, but flesh to spirit is the correct procedure. Jesus was the first begotten from the dead, being the first to experience this transition from flesh nature to spirit nature, being born again (being born of the spirit) following his death. God and Jesus have never, are not and will never be equals. This is expressed emphatically and clearly throughout the Holy Bible.

We cannot allow ourselves to degrade our Creator by presuming that He should have to diminish himself to our level, to reshape Himself into our image and likeness in order to save a 'wrecked' creation. We are not the standard to which God must align Himself. We must be the ones to be raised up, without lowering the Creator. Jesus established this pattern. His immortalization opened the door to salvation for those who will believe him and follow his pattern. If we degrade his Father and Jesus as well by claiming we are the pattern they must reform themselves to in order for them to be successful ... we are only worshipping the mirror... just like the Pagans of the ancient world. Christianity has maintained the same pagan doctrines but changed the names to protect the guilty.

Examining Wrested Scriptures

There are a number of places in scripture people will promote as suggesting that Jesus always existed and/or that he was also Yahweh the Creator who always existed. These references all presume non-scriptural definitions and take advantage of poor or totally illegitimate translations that were specifically intended to promote this false understanding of the polytheistic notion of the trinity or the eternal spirit pre-existence of the Christ.

John 1:1-3, 14 *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..... ¹⁴And 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.*

This reference is always the most popular place to go for the promotion of this false and God-degrading doctrine. We are told the Word (inappropriately capitalized, as if it were a name) was simply another title of the Creator and that the Creator became Jesus. Capitalizing "Word" happens to be a translators whim. There is absolutely no precedent for this in the oldest Greek manuscripts from which scripture was translated... where

every letter capitalized and there is no punctuation. The translators capitalized "Word" because that capitalization supported their false doctrine, without any legitimate translating precedent for that practice. The translators also chose to use the personal pronouns "him" and "his" to modify the illegitimately capitalized "Word". This is another translator's whim.

In the Greek language there are both masculine and feminine nouns. In English we have no noun genders and therefore no masculine or feminine definite articles. We simply say "the" (noun). French and Spanish are languages that also employ the gendered noun. In Spanish we use the masculine definite article with a masculine noun, such as "el toro," meaning the bull. Yet we use the feminine definite article when a feminine noun is used (as in "la casa," meaning the house). In both applications the definite article is used but one is masculine and one is feminine. If we said in Spanish "La Casa es verde" the literal translation into English would be "The house she is green." But since we don't have masculine or feminine nouns in English we simply translate the phrase as "The house is green or "the house, it is green."

The Greek term for "word" is logos. Logos is a masculine noun. If we were to translate it literally we would say "the word, he...." However, since our nouns are genderless we simply say "it." The translators chose to translate *logos* along with its masculine emphasis and therefore said... all things were made by **him** ... in **him** was the light of life, etc. The translators chose to use the masculine personal pronoun simply to reinforce their improper understanding of God & Christ's natures & relationship. It would have been just as appropriate to translate the Greek as "all things were made by **it**; in **it** was the light of life, etc."

Additionally and most important of all: There is nothing in this text that suggests that Jesus was the word (logos) **prior** to being made flesh (verse 13). John 1 is merely stating that God had a specific plan (logos) from the very beginning. The focus of that plan was Jesus. That plan/word became flesh in Jesus Christ. There is nothing to suggest that this 'word' was a living, breathing Jesus Christ **before** it became flesh other than the illegitimate use of capitals and personal pronouns by translators with a deceptive agenda.

Jesus is the word of God in the same sense that the wine **is** the blood of Christ (Matthew 26:28) and the rock from which the Israelites drank in the wilderness **was** Christ (1 Corinthians 10:14). This form of expression is common in the Bible as well as everyday language.

The One-ness of Yahweh & Jesus Christ

John 10:30 Jesus says, "*I and the Father are one.*"

The question that should be asked is exactly which sense of oneness did Jesus reference. Simply because a groom and bride are considered to become one through the divine institution of marriage certainly doesn't mean they lose all personal identity and fuse their bodies together. Some self-professed Bible scholars do suggest Jesus refers actually suggests that he was identifying himself as his being his own Father. However, that is an impossible conclusion. The hypocritical Jewish leaders came to the exact same conclusion as the trinitarians

today, presuming that Jesus was claiming to be Yahweh. *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God* (John 10:33). **Jesus quickly and soundly rebuked them...** both the murderous Jews and the trinitarians. First Jesus quotes from Psalm 82:6, noting that the Jewish elders to whom the word of God came were called God (Elohim) and all Jesus had ever claimed was being the **son** of God. The true sense of that oneness is clearly revealed by Jesus in his prayer to the Father in John 17:11, 20-22. Jesus wants his believers to be one with God in the same sense that he and his Father enjoy their 'oneness'. He wants harmony, a oneness of purpose, the same goals and harmony of mind... not for his followers to be welded into a single misshapen and ugly mass.

The Plurality of the Creators

Genesis 1:26 *And God said, Let us make man in our image, after our likeness.*

Some incorrectly conclude that since God is speaking to someone(s) during the creative process and using the plural personal pronouns 'us' and 'our' that this confirms the multiple personalities of the Creator. The simple answer is that the angels were present at creation and they are commissioned to execute divine activity. It is a simple answer and the fact that the angels were present at creation is unchallengeable (Job 38:4-7). In fact, angels have frequently claimed the name of God (Yahweh) with divine approval... (Exodus 3:2-6; Exodus 23:20-23).

Some incorrectly assume that God cannot be speaking to the angels when he says "Let us make man in our image" since angels supposedly have wings. This is truly sad. There is not a single reference in all of scripture where an angel is described as having wings. The symbolic image of the cherubim does have wings... but also has 4 heads and calves feet. Cherubim are symbolic representations and not literal creatures. In fact, angels often appear to men and women in scripture and these angels are presumed to be human beings. This would be impossible if they had wings. Jacob believed he was wrestling with a man when it was actually an angel (Genesis 32:24, 30). Three angels who were presumed to be men came to Abraham (Genesis 18:1,33; 19:1) identifying themselves by the Creator's name. An angel, initially mistaken for a man, foretells the birth of Samson (Judges 13:8, 10-11, 21). Also we are told that men have entertained angels without realizing the fact (Hebrews 13:2). This would be truly difficult if they had wings. Man is definitely in the same image as the angels. The misunderstanding that angels have wings comes from painters and spiritual leaders who have absolutely no respect for scriptural accuracy.

Re-Ascending to a Previous Position

John 6:62 *What and if ye shall see the Son of man ascend up where he was before?*

Since the much earlier context in John chapter 6 parallels Jesus with the manna that was commissioned from heaven, some people try to apply heaven as the place where the son of man would ascend up to "where he was before." That would require us to ignore the immediate context of Christ's comment. When Jesus asked the question "*Doth this offend you?*" to these pseudo-disciples he was referring to their eating his flesh and drinking his blood (partaking of the memorial service of bread and wine commemorating his death and resurrection). Jesus basically asks them that if they can't grasp the symbol, then how are they going to deal with the reality that is reflected in the lesson of eating his flesh and drinking his blood. This would be his death and

resurrection. If they couldn't digest the symbolic consumption of his body and blood (meaning the eating of the bread and wine as revealed at the last supper, later in his ministry) then how were they going to deal with the antitypical representation of the bread and wine: his ascension from the grave to where he was before... as a living breathing person. What Jesus was truly saying was "What and if you shall see the Son of man ascend from the grave to the elevated state of life ...where he was before?" The immediate context for Christ's question about his ascending return is the symbols of his death and return from the grave to life again. This is not a difficult passage. It is quite simple... as long as we don't rip it out of its immediate context and apply improper presumptions.

Jesus was certainly commissioned from heaven, just as the manna that did not float down from heaven to cover the desert floor during the wilderness wanderings. Jesus does not **return** to heaven in any way, shape or form. However, he does return and ascend back to life, which we remember with the bread and wine (his flesh and blood)

A False Translation

Phillipians 2:5-8 *Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

The only problem with this reference is the reversal of intention between the original Greek text and the King James translation of the Bible. Subsequent translations have corrected this misrepresentation. This King James translation suggests Jesus did not think it would be inappropriate for him to be equal with God. That is an entirely false translation. Let's compare:

King James translation: *Who, being in the form of God, thought it not robbery to be equal with God*

American Standard: *Who, existing in the form of God, **counted not** the being on an equality with God a thing to be grasped*

Revised Standard: *Who, though he was in the form of God, **did not** count equality with God a thing to be grasped*

NRSV: *Who, though he was in the form of God, **did not** regard equality with God as something to be exploited.*

New RSV: *Who, though he was in the form of God, **did not** regard equality with God as something to be exploited.*

NET Bible: *Who though he existed in the form of God **did not** regard equality with God as something to be grasped*

New American Standard: *who, although He existed in the form of God, **did not** regard equality with God a thing to be grasped*

New International: *... **did not** consider equality with God something to be grasped*

The King James translation presents a false image that Jesus would not think it inappropriate to presume his equality with his Father. However, this is the exact opposite intention expressed in the original Greek text.... as proven by the parade of subsequent Bible translations. In actual fact, Jesus would not "grasp" for equality with God. This is a clear reference to how Eve and Adam failed by grasping for the fruit that they presumed would make them equal to God, knowing good and evil. Jesus refused to fail his Father by grasping for an impossible equality. It is truly sad that translators were so desperate to promote their self-worshipping delusions that they would intentionally distort the text, deceiving those they were supposed to be serving.

It is further presumed from this reference in Philippians 2 that if Jesus were in the "form" of God then he must actually be God Himself. That level of desperate flailing for anything to even remotely support the popular trinity misrepresentation of the Creator must truly be embarrassing. Jesus manifested his Father. If one wanted to know what Yahweh was like they could watch and listen to Jesus. Jesus thought and acted and spoke like his Father. This is exactly the standard that all the faithful are exhorted to pursue. Our Creator's expressed intention at creation was that man should be in His image and His likeness. Although Adam lost that, Jesus satisfied that original intention. Jesus was the express image and likeness of his Father, his Creator, and his God. Despite this status Jesus was humble. This is the point the Apostle Paul is stressing to the Philippian believers. No matter what elevated status we may presume for ourselves we must exhibit the humble mind of Christ. Though we may qualify as being in the 'form' of Christ we can never think that we qualify for equality with Jesus or that we are actually Jesus himself.

This is a chapter from the book: [The Sword of the Spirit](#)

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