

Paul prayed “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.” (Ephesians 1:17)

Jesus, speaking to the church in Philadelphia, said, “Him that overcometh will I make a pillar in the temple of **my God**, and he shall go no more out: and I will write upon him the name of **my God**, and the name of the city of **my God**, which is new Jerusalem, which cometh down out of heaven from **my God**: and I will write upon him my new name.” (Revelation 3:12) The God referred to in all the preceding verses is none other than the Father.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by **His Son, whom He hath appointed heir of all things**, by whom also He made the worlds; Who being the brightness of His glory, and the **express image** ⁵⁸⁴¹ [a precise reproduction in every respect*] 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** ¹⁰⁹⁶ [to become, i.e. to come into existence, begin to be, receive being*] so much better than the angels, as **He hath by inheritance obtained a more excellent name than they.**” (Hebrews 1:1-4) *

The Son of God was appointed by His Father to be **heir** ²⁸¹⁸ [one who receives his allotted possession by right of sonship*] of all things. And He has, by inheritance, obtained an excellent name.

“For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him... But unto the Son He saith, Thy throne, **O God** [The Father refers to His Son as God], is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God** [The Father, referring to Himself as the God of His Son], **hath anointed thee with the oil of gladness above thy fellows**... But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Hebrews 1:5-13) Notice that the Father refers to His Son as “God” rather than “my God.”

David wrote, “**The LORD** ³⁰⁶⁸ [Jehovah = ‘the existing One’ the proper name of the one true God[□]] said unto my **LORD** ¹¹³

* Each time you see the preceding symbol, the quote is taken from the *Thayer's Greek-English Lexicon*.

* The Old Testament was originally written in Hebrew. The New Testament text is most commonly found in Greek. A man by the name of James Strong took all the Greek and Hebrew words used in the Bible, put them in alphabetical order, and applied a number to each word. The small Strong's numbers used after a word represent a Greek or Hebrew word that was translated into English. Whenever you see the number ¹⁰⁹⁶ in this study, it represents the same Greek word no matter what English word was chosen by the translators.

[Adonai], Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1) The Father (Jehovah) said unto His Son (Adonai), Sit at my right hand.

“That men may know that thou, whose name alone is **JEHOVAH**, art the **most high** ⁵⁹⁴⁵ [the Highest[□]] over all the earth.” (Psalm 83:18)

A possessed man came up to Christ “And cried with a loud voice, and said, What have I to do with thee, Jesus, **thou Son of the most high** ⁵³¹⁰ [highest, most high, of rank: the most high God*] **God?** I adjure thee by God, that thou torment me not.” (Mark 5:7) As we can see, the Father of Jesus Christ is known as the Most High.

John saw a vision of heaven, and exclaimed, “And I saw no temple therein: for **the Lord God Almighty and the Lamb** are the temple of it.” (Revelation 21:22) God the Father is He who is ruler over all.

Also notice Daniel's vision. “I saw in the night visions, and, behold, one like **the Son of man** came with the clouds of heaven, and **came to the Ancient** ⁶²⁶⁸ [advanced, aged, old[□]] **of days**, and they brought Him near before Him.” (Daniel 7:13)

These are some of the names that refer only to God, the Father, distinguishing Him from anyone else. To the Father alone belongs our acknowledgment as the Most High, the Highest, the God and Father of all, the Ancient of days, etc. The Father is above all (including His only-begotten Son). Paul declared that there is “one God and Father of all, **who is above all**, and through all, and in you all.” (Ephesians 4:6) God the Father is above all.

“These words spake Jesus, and lifted up His eyes to heaven, and said, **Father**, the hour is come; glorify thy Son, that thy Son also may glorify thee:... And **this is life eternal, that they might know thee the only** ³⁴⁴¹ [alone, without a companion*] **true** ²²⁸ God, and Jesus Christ, whom thou hast sent.” (John 17:1-3) Who is the only true God? The Father! Some may say, “If Christ is God, and the Father is the only true God, then you must be saying that Christ is a false God.” Not at all. The Greek word that was translated “true” means “real, true genuine, it contrasts realities with their resemblances”^{*} Christ is a resemblance of the only true God.

God is a God of love, “Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one **mediator** ³³¹⁶ [one who intervenes between two*] between God and men, the man Christ Jesus.” (1 Timothy 2:4, 5) Who is the one God? The Father!

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16) Who is God in this verse? The Father!

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that **there is none other God but one**. For though there be that are called gods, whether in heaven or in

□ Each time you see the preceding symbol, the quote is taken from the *Brown Driver and Briggs's Hebrew Lexicon*.

earth, (as there be gods many, and lords many,) **But to us there is but one God, the Father**, of whom are all things [the Father is the source of all things], and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit there is not in every man that knowledge.” (1 Corinthians 8:4-7) Who is the one God from whom all things originated? The Father!

What about John 1:1? Isn't Christ spoken of here as being God? Let's take a look at it in the original Greek.

Ev	¹⁷²²	αρχη	⁷⁴⁶	ην	²²⁵⁸	ο	³⁵⁸⁸	λογος	³⁰⁵⁶	και	²⁵³²
In		beginning		was		the		Word		and	
ο	³⁵⁸⁸	λογος	³⁰⁵⁶	ην	²²⁵⁸	προς	⁴³¹⁴	τον	³⁵⁸⁸	θεον	²³¹⁶
the		Word		was		with		the		God	
και	²⁵³²	θεος	²³¹⁶	ην	²²⁵⁸	ο	³⁵⁸⁸	λογος	³⁰⁵⁶	ουτος	³⁷⁷⁸
and		God		was		the		Word		The same	
ην	²²⁵⁸	εν	¹⁷²²	αρχη	⁷⁴⁶	προς	⁴³¹⁴	τον	³⁵⁸⁸	θεον	²³¹⁶
was		in		beginning		with		the		God	

“In the beginning was the Word [the Son of God], and the Word was with [the] God, and the Word was God [Notice: He is not “the God” whom He was with]. The same was in the beginning with [the] God.” (John 1:1, 2) Notice the distinction that is made when the word the is inserted in the proper places. The definite article the is in the original Greek, but was left out in most English translations.

Attributes of the Father

Let us take a look at some of the attributes that belong to God, the Father, only. “Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted** ⁵⁵¹ [not liable to temptation to sin*] with evil, neither tempteth He any man.” (James 1:13) Who is the God who cannot be tempted? The God who cannot be tempted could not refer to the Son of God, for He was tempted in all points as we are. “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.” (Hebrews 4:15)

Has any man ever seen God? “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” (John 1:18) This certainly could not be referring to the Son of God, for many men have seen Him.

Paul exhorted “That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who **only** ³⁴⁴¹ [alone, without a companion*] hath **immortality** ¹¹⁰ [undying, everlasting, deathlessness*], dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see**: to whom be honour and power everlasting. Amen.” (1 Timothy 6:14-16) God the Father is the only one who cannot die under any circumstance, because He is the source and sustainer of all life: if He were to die, then all things would cease to exist. This quality, of course, could not apply to the Son of God, for He was dead!

Jesus stated, **“I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”** (Revelation 1:18) **“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”** (Hebrews 13:20)

How could Christ lay down His life?

“For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” (John 5:26) Here is the answer, His life was given to Him, therefore He could lay it down, and suffer death. **“But we see Jesus, who was made a little lower than the angels for¹²²³ [because of, for this reason¹²²³] the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.”** (Hebrews 2:9)

Who did Christ rely on for everything He did? His Father was the strength and sustainer of His life, which is also true of us. Jesus said, **“I can of mine own self do nothing.”** (John 5:30) He also said, **“without me ye can do nothing.”** (John 15:5)

What about where it says that in Christ dwells all the fullness of the Godhead?

“For in him dwelleth all the fulness of the Godhead²³²⁰ bodily.” (Colossians 2:9) the Greek word that was translated Godhead in this verse was only used once in the Bible. Paul makes it clear what he was referring to earlier in this letter. **“For it pleased the Father that in him should all fulness dwell.”** (Colossians 1:19) This fullness is further clarified in the following verse: **“God [the Father] was in Christ, reconciling the world unto Himself.”** (2 Corinthians 5:19)

When it says that in Christ was **“all the fulness of the Godhead,”** the term Godhead refers to God, the Father, who is the head of His Son. **“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.”** (1 Corinthians 11:3)

The Bible says that we also can be filled with all the fullness of God. **“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”** (Ephesians 3:19)

This is accomplished by God allowing us to be partakers of His divine nature. **“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine²³⁰⁴ nature, having escaped the corruption that is in the world through lust.”** (2 Peter 1:4) The Greek word that was translated divine was also translated Godhead in Acts 17:29.

God was in Christ, and Christ can be in us, which is our hope of glory. **“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”** (Colossians 1:27)

Please read the following verses carefully, for they shed interesting light upon the subject under consideration. **“Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be de-**

stroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued⁵²⁹³ unto Him, then shall the Son also Himself be subject⁵²⁹³ unto Him that put all things under Him, that God may be all in all.” (1 Corinthians 15:24-28)

The Son is subject unto His Father now, and will be forever. The Greek word that was translated subject means this: “to arrange under, to subordinate, to submit to one’s control, to subject one’s self, to obey: A Greek military term meaning ‘to arrange [troop divisions] in a military fashion under the command of a leader.’” *

Paul wrote concerning Christ that He **“is the image¹⁵⁰⁴ [likeness¹⁵⁰⁴] of the invisible God, the firstborn⁴⁴¹⁶ [see note below] of every creature.”** (Colossians 1:15)

Note: The Greek word that was translated firstborn, means this: “or it may be; born before all creation.” (Wigram’s Greek Lexicon) “Christ is called, firstborn of all creation, **who came into being through God prior to the entire universe of created things.**” *

Micah prophesied, **“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth⁴¹⁶³ [origin⁴¹⁶³] have been from of old, from everlasting [the days of eternity (Green’s Literal Translation)].”** (Micah 5:2) **“Whose origin is from of old, from ancient days.”** (Micah 5:2, Revised Standard Version)

This verse is talking about the Son of God, whose origin (beginning) was long before the beginning of this world; and time as we know it. We know that this verse is talking about the Son of God, because it is quoted in reference to Him. **“And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”** (Matthew 2:4-6)

The Scriptures again affirm the wonderful truth that Christ is in reality the Son of God; brought forth from the Father. In the first verse of Proverbs 8 it says that wisdom is speaking. Who is wisdom? Verse 8 tells us that He has a mouth, and speaks. Paul wrote, **“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”** (1 Corinthians 1:24) **“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”** (1 Corinthians 1:30) Christ is Wisdom, and is speaking in Proverbs chapter 8.

“When there were no depths, I was brought forth²³⁴²; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth²³⁴².” (Proverbs 8:24, 25) Also, let us look at this verse in The 1965 Bible in Basic English: **“When there was no deep I**

Please unfold the flier to continue this study.

The Truth About God

Every religion is based upon some conception of God. When we speak of Christianity we must first begin with some kind of an understanding of God and who He is. Most would assume that all Christians have the same idea about God, who He is, and His characteristics, yet it is amazing that within Christianity there are many ideas about God. The purpose of this study is to examine what the Bible reveals concerning the truth about God. Let us first take a look at God giving His commandments on Mount Sinai.

“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” (Exodus 20:1-3) Who is speaking here? The LORD (in Hebrew: Jehovah or Yahweh) thy God said **“Thou shalt have no other gods before me.”**

Let us notice how Jesus responded to a man inquiring about the most important duty for a Christian.

“And one of the scribes came, and having heard them reasoning together, and perceiving that He [Jesus] 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. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He.” (Mark 12:28-32)

Who are we required to love with all our heart, all our soul, and all our mind? If we are required to love the Lord our God with all our heart, then we will have to understand **who** He is. It is very difficult to love someone whom we do not know; and impossible to love them with all our heart. If we want to love God with all our heart, then we must first learn to know and appreciate His character. This can only be done by accepting the testimony from the Scriptures on this subject.

We are instructed to follow Christ as our example. **“He that saith he abideth in Him ought himself also so to walk, even as He walked.”** (1 John 2:6) Who did Christ love with all His heart, and worship? His Father! Jesus proclaimed to the woman at the well: **“Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.”** (John 4:22, 23) Christ said that He worshipped **the Father**.

The God of our Lord Jesus Christ

After Christ was raised from the dead by His Father, He said to Mary, **“Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”** (John 20:17) Jesus claimed that His Father was not only His Father but also His God.

was given birth, when there were no fountains flowing with water. Before the mountains were put in their places, **before the hills was my birth.**"

The Hebrew verb הוללתי which was translated *brought forth* is used, in this verse, in the Pual form: the definition for the Pual form is the only definition that can apply here. This definition is as follows: "to be made to writhe, be made to bear, to be brought forth." [] This verb in this form is only used three places in the Bible, and here are the other two places where it is used.

"Art thou the first man that was born? or wast thou **made**²³⁴² [Hebrew: הוללתי in the Pual form] *before the hills?*" (Job 15:7) "**Behold, I was shapen**²³⁴² [Hebrew: הוללתי in the Pual form] *in iniquity; and in sin did my mother conceive me.*" (Psalm 51:5) As you can plainly see, the term *brought forth* in Proverbs 8:24, 25 can mean nothing other than being begotten, or born. If Proverbs 8:24, 25 were talking merely about an intellectual wisdom, then you must say that at some point God acquired wisdom, and that before that time He did not have wisdom. These verses cannot be talking about that, but rather the origin of the Son of God.

Let us continue on with the rest of the verses in Proverbs chapter eight, and learn more about the characteristics of Wisdom.

"While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. **When He prepared the heavens, I was there** [Remember John 1:1, the Word was with God in the beginning when He made the heavens]: *when He set a compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; Rejoicing in the habitable part of His earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.*" (Proverbs 8:26-36)

The terms *Father* and *Son*, by definition, indicate the existence of one before the other. This was the understanding of the Israelites. In the book of Proverbs we read: "*Who hath ascended up into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His son's name, if thou canst tell?*" (Proverbs 30:4)

The New Testament over and over affirms the fact that Christ was brought forth from His Father before the world was. "*John* [who was six months older than Jesus] *bare witness of Him* [Jesus], *and cried, saying, This was He of whom I spake, He that cometh after me is preferred*¹⁰⁹⁶ [to become, i.e. to come into existence, begin to be, receive being] *before me: for He was*

before me." (John 1:15) "*This is He of whom I said, After me cometh a man which is preferred*¹⁰⁹⁶ *before me: for He was before me.*" (John 1:30)

Jesus said, "*For the Father Himself loveth you, because ye have loved me, and have believed that I came out*¹⁸³¹ *from God. I came forth*¹⁸³¹ [to come forth from physically, arise from, to be born of] *from the Father, and am come*²⁰⁶⁴ [to come from one place to another] *into the world: again, I leave the world, and go to the Father.*" (John 16:27, 28) Jesus was born of the Father before the world was, then; much later, He came into the world.

Jesus said unto the Pharisees, "*If God were your Father, ye would love me: for I proceeded forth*¹⁸³¹ *and came from God; neither came I of myself, but He sent me.*" (John 8:42)

Jesus prayed to His Father, "*Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out*¹⁸³¹ *from thee, and they have believed that thou didst send me.*" (John 17:7, 8)

The disciples prayed that God would perform miracles "*by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*" (Acts 4:30) Jesus Christ is the *literal* Son of God. He was not merely called the Son of God since He was born in Bethlehem.

Jesus said to His disciples, "*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*³¹⁸⁷ [elder*] *than I.*" (John 14:28) The Greek word that was translated *greater* in this verse, is translated *elder* in Romans 9:12. "*It was said unto her, The elder*³¹⁸⁷ *shall serve the younger.*" (Romans 9:12) Here is the definition of the Greek word that was translated *elder*: "**larger** (literally or figuratively, **specifically in age**)." (*Strong's Greek Dictionary*) Here we have plain evidence that the Father is older than His Son. It does not take a wise man to figure out something that is so plain a child can understand it. Ask your child, "Who is older, you or me?" I am sure he will give you the right answer.

Doesn't the Bible say that the Father and His Son are one?

Certainly the Father and His Son are **one**, but how are they one? Are they the same being?

Jesus prayed to His Father saying, "*And the glory which thou gavest me I have given them; that they may be one, even as we are one.*" (John 17:22) Jesus prayed that His disciples may be one in the same way that He is one with His Father. Jesus was not imagining one disciple with twelve heads, and neither is He part of a *three in one* God. He was imagining twelve disciples who are united with the same thinking, in the same way that a man is to become one flesh with his wife. Though many miles separate the two of them, they are still one in goals and desires.

What about Isaiah 9:6, where the Son of God is called the Father?

This verse is very interesting, and is often used to prove that Christ is the Father in the trinity. Yet when we take a closer look at the verse we find that this verse in no way supports a trinity doctrine. "*For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting*⁵⁷⁰³ [for ever (of future time)] **Father**, *The Prince of Peace.*" (Isaiah 9:6) Is Christ the Father? If so, how can He be the Son? And if He is both Father and Son, how can there be a trinity, for a trinity is three individuals. This verse is obviously not supporting of a trinity doctrine.

Jesus is referred to as a Father. A Father of whom? Of the children which His Father gave Him. Referring to Christ, Paul stated, "*And again, I will put my trust in Him. And again, Behold I and the children which God hath given me.*" (Hebrews 2:13)

In Isaiah 9:6, Christ is called *everlasting*, which is appropriate, since He will last forever. He is called *Father*, not of Himself, but of the children which God has given Him.

Notice also that Isaiah 9:6 says that "*His name shall be called... The mighty God*". Some may use this phrase to mean that Christ is the supreme God. This would be a good argument if the verse had referred to Christ as the *Almighty God*, however it uses the term *mighty God*. We read of *mighty* men, but never of *Almighty* men. It certainly is appropriate to refer to the Son as *mighty*, for He is powerful. It is also appropriate to refer to Him as *God*, for the Almighty God Himself refers to His Son as *God* in Hebrews 1:8, 9. Therefore the terms *everlasting Father* and the *mighty God* can rightly apply to the Son of God.

What about Revelation 1:8? Isn't Christ called the Almighty?

"*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*" (Revelation 1:8) The Greek word that was translated "*Almighty*" in this verse is παντοκρατορ, which is formed by the combining of the Greek words πασ and κρατος. Πασ means "all," and κρατος means "power." Jesus declared, "*All power is given unto me in heaven and in earth.*" (Matthew 28:18) Jesus said that "*all power*" has been given unto Him. Therefore He now has all power, and the term "*Almighty*" can rightly be applied to the Son of God. Yet this does not indicate that He is the Most High God, for the Most High God is the one who gave Christ "*all power.*"

Christ is never referred to as *the Most High God*. He is never referred to as *the only true God*. He is never referred to as *the Ancient of Days*. He is never referred to as *the God of the Father*. The Father is however the God of our Lord Jesus 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.*" (Ephesians 1:17)

The Bible clearly makes a distinction between the Supreme being in the universe, and His only-begotten Son.

How many Gods are there?

Paul stated, "But to us **there is but one God, the Father, of** ¹⁵³⁷ [out of, from*] **whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.**" (1 Corinthians 8:6)

As you may have figured out by now, the testimony from the Scriptures about God completely disproves the doctrine of the *trinity*. This doctrine, as stated by most churches, teaches that there are three coequal (equal in every respect), coeternal (the same age), omniscient (all knowing), omnipotent (all powerful) gods, who are not three gods, but one. It doesn't take a genius to figure out that this idea makes no sense at all. Therefore, the propagators of this doctrine tag it with the word **mystery**, stating that we will never be able to understand it. In this way, Satan has tricked many people into believing this falsehood without checking it out for themselves. We must be as the noble Bereans whom Paul wrote about. "*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*" (Acts 17:11)

The Bible clearly reveals the character and many of the attributes of God, the Father, and of His Son, Jesus Christ. Whatever is revealed in Scripture we are free, and required, to examine thoroughly. "*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.*" (Romans 1:20) We are without excuse if we neglect such plain teachings from the Word of God.

Let us not become one of those who reject knowledge, for the Scriptures plainly state that if we do this, God will reject us. "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*" (Hosea 4:6)

With the idea of three gods in one, the plan of redemption is thwarted with many needless contradictions. The fact that God so loved us that He gave up His only-born Son has been hidden by this trinitarian doctrine. With this idea God the Father never risked anything by giving up His Son, for they claim that Christ could not possibly have sinned. Therefore, nothing would have been at stake. Also, since God cannot die, Christ would never have been liable to die under any circumstance. Yet Jesus said, "*I am He that liveth, and was dead.*" (Revelation 1:18) If Christ did not die, our faith is in vain. "*And if Christ be not raised [from the dead], your faith is vain; ye are yet in your sins.*" (1 Corinthians 15:17)

God so loved us that He yielded up His only-begotten Son, so that we could be reconciled to Him. "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*" (Romans 8:32) God loves us very much.

Please notice a very interesting quotation from an earlier Christian author: "To believe that doctrine [the trinity], when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself

from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself... We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities." (J. N. Loughborough, *Review and Herald*, volume 18, page 184, November 5, 1861)

There are many things which are hard to understand in the Scriptures, but be sure that God never requires us to believe impossibilities. Those who hold to the doctrine of the trinity are as surely worshipping another God as were the servants of Baal. By doing this they are, possibly ignorantly, breaking the first of the ten commandments.

What about 1 John 5:7?

"For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one.**" (1 John 5:7) There is an interesting story behind this verse, which can be said of no other portion of the Bible. The part in this verse shown in bold type does not belong in Scripture, and this fact is so commonly known that it is left out of most, if not all, of the new versions.

Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no Manuscript before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." (*Commentary on 1 John 5*, and remarks at close of chapter)

"It is now generally held that this passage, called the *Gomma Johanneum*, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries" (*A Catholic Commentary on Holy Scripture*, Thomas Nelson and Sons, 1951, page 1186)

God's great love

God loves us very much, and He demonstrated that love in the most amazing way by giving up His only-begotten Son. His Son was the most precious possession He had in the entire universe, yet He willingly yielded Him up for us. That is amazing love! "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" (Romans 8:32)

God wants us to love Him with all of our hearts. We love God in proportion to how we view His love for us. "*We love him, because he first loved us.*" (1 John 4:19) God's love was manifested by His giving up something—His only-begotten Son. Our perception of God's love depends upon the value of the gift which He gave up for us. If God had merely given up an animal for our salvation, we would look at God as loving and kind, but only in a very limited way since He was only willing to give up an animal for us.

The more precious the gift that God gave up for us, the more we will appreciate God's love for us, and the more we will love God in return. If God had given up anything less than His only-begotten Son, our understanding of God's love would be limited, and therefore our love for God would be limited. Ever

since the Garden of Eden Satan has sought to convince people that God is not as loving and kind as He claims to be. Satan knows that if he can convince people that God did not really give up His only-begotten Son, then people will not love God in return as they are required.

Satan has chosen to convince people that Jesus Christ is not really the only-begotten Son of God, thus convincing them that God did not really give up His only-begotten Son. Satan knows that if he can convince people on this issue he will maintain some control over them.

John declared, "*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*" (1 John 5:5) My brethren, let us diligently consider the biblical statements concerning the Son of God, and refuse to accept teachings which are not founded upon Scripture. Paul feared that Christians would be deceived into receiving another Jesus, one who is not the Son of God. "*But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with* ⁴³⁰ [to hold one's self erect and firm*] *him.*" (2 Corinthians 11:3, 4)

Paul exhorted us not to accept another Jesus, or another gospel, because he knew that there would be men who would come and try to convince us to accept another Jesus than the one who is taught of in the Scriptures. My friends, Paul's concerns have been fulfilled through the teaching known as the trinity doctrine. With this teaching, they claim that the Son of God is not really God's Son, but that He merely was playing a role, or acting as if He were a Son. This idea denies the Father and Son relationship which is so vital to our Christian experience. "*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*" (1 John 2:22)

There has never been a greater manifestation of God's love than that He gave up His only-begotten Son for a world of lost sinners. "*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*" (1 John 4:9, 10) Praise God for such wonderful love.

I pray that the Lord will bless you as you study these things out for yourself. "*Prove all things; hold fast that which is good.*" (1 Thessalonians 5:21)

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