

The Unfolding Revelation of God

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The Unfolding Revelation of God

Table of Contents

Introduction	10
The Word of God	10
The Unfolding Revelation	12
Adam and the Fall	12
Abraham	14
The Law	15
The Tabernacle	15
Moses	16
Sacrifice for Sin Points to Christ	16
John the Baptist	17
Apostle John	19
The Revelation of Jesus Christ	19
Our Heavenly Bridegroom	21
God Still Revealing	23
False Teachings in the Church	24
Saved by Grace Through Faith Recovered	26
Martin Luther	26
The Reformation	28
Intolerance in the Reformation	30
Further Reform	30
Return of Pentecost	32
The Cost	33
The Bible: Our Final Authority	34
The Inspiration of scripture	34
Our Attitude Toward God's Word	35
Satan and the Word of God	36
Rightly Dividing the Word - Be Honest	38
Jesus and the Word of God	39
God's Word and Man's Traditions	42

The Unfolding Revelation of God

Tradition, Philosophy and Jesus	44
Hermeneutics	46
Scripture Interprets Scripture	46
Do Not Take Scripture out of Context	50
Literal and Figurative Language	53
Types and Shadows	54
The Tenor of scripture	56
Customs of the Bible	58
Biblical Terminology	60
Attributes of God	62
Only One who is God by Nature	63
God is a Spirit	68
God is infinite	79
Seeing the Invisible God	86
God is Eternal	90
God is Immortal	92
God is OmniPresent	94
God is Omnipotent	99
God is Omniscient	102
God is Immutable	106
God is Love	108
God is Immeasurable	113
God is the Creator	114
God is One	115
LORD, Lord, lord	117
The Shema	121
Elijah	124
God is not Three Persons	133
Summary of NT scriptures saying God is One	134
Jesus, both God and Man	137

The Unfolding Revelation of God

Definition of Terms	138
John 20:28	139
1 Timothy 2:5	141
Both Man and God in View	141
Colossians 2:8,9	142
1 Timothy 3:16	145
Extra Biblical Language	151
The Mystery of Godliness	152
Matthew 1:23	157
Isaiah 7:14	159
Isaiah 9:6	159
Colossians 1:15	159
2 Corinthians 5:19	160
Revelation 22:16	162
John 2:19-21	163
Passages that call Jesus Man	167
Matthew 26:39	167
Luke 24:39	168
John 14:28	168
Passages that Call Jesus God	169
Matthew 18:20	169
John 2:19	170
John 8:58	170
Revelation 1:8	171
The Humanity of Jesus	171
Jesus is Called Man	171
Isaiah 53:3	172
John 1:30	172
John 8:40	172
John 15:13-14	172
Acts 2:22	172

The Unfolding Revelation of God

Acts 17:31	173
Romans 5:15	174
1 Corinthians 15:21	174
1 Corinthians 15:47	175
Philippians 2:8	175
1 Timothy 2:5	175
Jesus, Body, Soul and Spirit	177
Docetism - Denial of the Body of Jesus	177
The Biggest Lie of Satan - Man Will Become God	178
Christ had a human body of flesh and bones both before and after his death, burial and resurrection.	180
Jesus Has a God	184
General Bible Evidence	185
Jesus is Tempted - Matthew 4:1,2	185
God is Not Tempted- James 1:13	186
Jesus Didn't Know All Things - Mark 13:32	186
Jesus Increased in Wisdom - Luke 2:52	187
Jesus can do nothing of Himself - John 5:19,30	187
Jesus was Made - Galatians 4:4	188
Jesus as Man Died	190
Other Attributes of Jesus as Man	192
The Deity of Christ	195
Jesus is Called God	196
The Old Testament Speaks of Jesus' Deity	200
The New Testament Speaks of Jesus' Deity	204
Jesus is Yahweh of the OT	207
The Name Jesus, Yahweh (Jehovah) the Savior	215
The Doctrine of the Trinity	217
The Definition of the Trinity	218
The Late Date of the Doctrine of the Trinity	220
The Athanasian Creed	220

The Unfolding Revelation of God

Trinitarian Admissions	226
Do We Deny the Trinity?	232
The Bible Doctrine on God is Neither Unique or Complicated	233
The Mystery of Godliness, Not the Mystery of God	233
The Trinity is Completely Dependent on Non-Scriptural Terms	234
Creed Problems	234
The Problem of 3 in 1	234
The Trinity Concept is Illogical	235
Coequal Persons of Deity is NOT Taught by the Bible	237
Co-Eternality is Problematic	241
There Cannot be Three Omnipotent persons of God	245
There Cannot Be Three Omniscient Persons of Deity	246
There Cannot be Three Omnipresent Persons	250
There Cannot be Three Infinite Persons	251
There Cannot be Three Uncreated Persons	252
Contradiction Right In the Creed	253
Eternally Begotten, Eternal Generation - Non-biblical	254
There is No Incarnate “God the Son”	256
Singular Pronouns for God	258
Who is Yahweh?	259
Christianity Inherited Monotheism of Israel	263
Heathen Trinities	264
Essential Trinitarian Language is Not Found in the Bible	264
Know and Understand vs God is a Mystery that Can’t be Understood	265
The Holy, Blessed Trinity	267
The Doctrine of the Trinity is Not Apostolic	268
The Trinity Evolved in the Post-Apostolic Period	268
The Trinity is Never Mentioned in Scripture	271
Tertullian (215 A.D.) First Mention of the word Trinity	271
Paul’s Warnings of Apostasy	271

The Unfolding Revelation of God

Modalistic Monarchianism	272
The Development of Trinitarian Christology	273
The University of Alexandria, Egypt	273
Logos Christology	274
The Two Camps of Logos Christology - Arianism and Trinitarianism	275
Constantine	277
The Council of Nicaea	278
The Council of Constantinople	281
Apollinarius Refuted	281
The Council of Ephesus	282
Nestorianism Refuted	282
The Council of Chalcedon	283
Modern Trinitarian Christology comes from This Council	283
Dr. Walter Martins Statement - One Person, Two Natures	284
What the Bible Affirms - Jesus is Two Persons, one Human, one Deity	285
“It” Died for Your Sins	286
Two More Councils	286
The Councils are Not Authoritative	287
Other Things Decided at These Same Councils	288
Oneness Christology is Not Arianism	291
The Nicene Creed - Jesus Not Made	293
The Son of God	295
Son of God, not God the Son	295
Descriptions of the Son Indicate Humanity	297
Pre-existent Christ	301
Elohim	307
The Plural of Majesty in Hebrew	308
The NT Greek Counterpart to Elohim	311
Plural does not Prove Three	313
The Baptism of Jesus and the Trinity	313

The Unfolding Revelation of God

John the Baptist Makes the Trinitarian Mistake	317
Genesis 1:26	319
The Trinity was Unknown to the Jews and 1st century Christians	324
Genesis 1:26 - a Wonderful Prophecy of the Plan of God	328
God Speaking of Christ Prophetically	342
Genesis 3 - the story of Man's Fall. Who is "Us?"	345
Genesis 11:7 - Let Us Go Down	348
Christ on the right hand of God	351
Echad - the Hebrew Numeral 1	354
The Greek Counterpart of Deut 6:4	356
Genesis 2:24	357
1 John 5:7 KJV	359
Philippians 2:6-11	364
Trinitarian Analogies	366
Further Resources	369

The Unfolding Revelation of God
Tables of Class Sessions

Class 1 of 14	10
Class 2 of 14	33
Class 3 of 14	60
Class 4 of 14	86
Class 5 of 14	115
Class 6 of 14	137
Class 7 of 14	161
Class 8 of 14	188
Class 9 of 14	217
Class 10 of 14	245
Class 11 of 14	270
Class 12 of 14	293
Class 13 of 14	319
Class 14 of 14	343

The Unfolding Revelation of God

Introduction

Class 1 of 14

This is part 1 of a 14 part series on the Unfolding Revelation of God. This class is called the Unfolding Revelation of God because it presents the biblical material on the doctrine of God and the doctrine of Christ. The doctrine of God is one of the most important doctrines in the entire Bible. So is the doctrine of Christ, and the Old Testament and the New Testament both teach the same thing regarding the doctrine of God and the doctrine of Christ. We will study verses from both halves of the Bible, beginning with Adam in the Garden of Eden.

God has continually revealed Himself more and more, and He has also continually revealed his plan as history progressed. Adam knew less about God than Noah, who lived many years after him. Abraham, who lived even later, knew less about God than Moses, who lived after him, and Moses knew less about God than Paul, who lived after him in the New Testament and so forth.

God is infinite. The word infinite means without limits or bounds. And if God is infinite and the Bible teaches plainly that He is, it would be impossible to ever learn everything there is to know about God because there is no end to Him and to His nature. But we can know what God has revealed about Himself in the Bible. And that is the purpose of this class. Our class will be based upon God's Word, the Bible. We believe in studying God's Word because God's Word is inspired and God's Word is our final authority.

The Word of God

2 Timothy 3:16 teaches this doctrine. How many of you brought your Bibles tonight? Good. You're going to use them a lot in this class. I want you to turn with me to 2 Timothy 3:16.

Our class will be founded upon God's Word. Here the Word of God says,

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

The Unfolding Revelation of God
that the man of God may be perfect, thoroughly furnished unto all good works."

Or, in a more modern translation, *thoroughly furnished unto all good works*. Here we see that all scripture is given by inspiration of God. This would be more literally translated all scripture is God breathed. It's inspired by God Himself.

This means that every word was selected by God. The Bible was not so much written by inspired men as it is that the written Bible itself is inspired. It says all scripture is inspired. Scripture is that which was written by the men who wrote the Bible. God is the divine author of the Bible, and the writers of the Bible were merely his penman recording the words God gave them.

All scripture is given by inspiration of God. It did not come from human will. We learn this in 2 Peter 1:21. And it did not even come from human wisdom of the writers who wrote the passages. We learned that in 2 Peter 3:16. Here in 2 Timothy 3:16, we see that all scripture is given by inspiration of God and it is profitable for doctrine. We're going to be teaching the doctrine of God and the doctrine of Christ.

And because all scripture is given by inspiration of God and is profitable for doctrine, we will base our doctrine (and doctrine simply means teaching) upon God's Word, the Bible. It's inspired. It's perfect being inspired by God. It is therefore, inerrant. Inerrant means containing no errors. For if God Himself is the author and God is omniscient, which means having all knowledge, to attribute a mistake in the Bible would be to corrupt the doctrine of the omniscience of God. It would be to say that God erred since it was God who gave the Bible. And yet that's impossible for God to err, being omniscient. The Bible contains no mistakes, no contradictions anywhere. It is our final authority.

The Unfolding Revelation

Now to illustrate the unfolding revelation of God, that is, the principle that God revealed more of Himself and his plan as history progressed, I cite the example of the progressive unveiling of the plan of God in Christ found in scripture.

Adam and the Fall

We see Adam, for example, in 4000 BC, the first man God created. After his fall, Adam knew certain things about God and the plan of God. I believe Adam had an inkling regarding the plan of God in Jesus Christ. Now, he did not know that there would be a person named Jesus Christ in time in history, but he knew one part of the plan of God. And that is the redemption of man from his sin, in which Adam found himself after the fall would be accomplished through a blood sacrifice. Now we learn this in Genesis 3:7,21. God had told Adam in Genesis 2:17.

"but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die."

And he did eat of the tree, and his wife Eve ate of the tree. And we have what we call the fall of man. In Genesis 3:7, however, it says the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons. Now here you see through a means of an allegory. And by the way, I'm not an allegorical interpreter in the sense of denying the literal meaning of the passages.

We affirm creation contrary to all evolutionary theory. But we do believe that God has hidden types and shadows in the Bible so that you may see symbolic, spiritual, deeper meanings than the literal meaning, which is also true. And here in Genesis 3:7, I believe there's a spiritual meaning in the verse in the fact that they sewed fig leaves together and made themselves aprons. And then later, in other words, they made a covering for themselves, seeing themselves naked in the sight of God. Now, later in verse 21, they have a further covering unto Adam also, and to his wife, did the Lord God make coats of skins and clothe them.

The Unfolding Revelation of God

Now, if you think about this, where did God get the coats of skins? Undoubtedly from sacrificing an animal. There had been no death through the world beginning in the Garden of Eden. But God told Adam, in the day that you eat thereof, thou shalt surely die. And he did die spiritually. He was separated from the presence of God by his sin, like Isaiah 59:2 affirms. It says your sins have separated between you and your God. And Adam found himself separated from God. Yet to bring about the reconciliation of God and man, God made a covering for Adam. And He did this by sacrificing an animal or several animals in order to provide for Adam. It says, the Lord God did this.

Adam made his own covering, but his human covering was insufficient. If you pull fig leaves off and try to wear them, obviously they'll dry up and fall away. No human work that you can do can cover you in the sight of God. It takes the work of God and the plan of God to make a provision for your salvation. And here we see the Lord God making coats of skins and clothes them.

Adam had lived in a perfect garden of Eden with no death. And now he sees coats of skins brought to him. He must have realized because of my sin, blood was shed. And in that he saw an inkling of the future plan of God. That God would shed blood to cover the sins of man. Now, he probably didn't understand fully what that meant. We do because we have hindsight and, as they say, hindsight is 20/20. We can see how those animals that were slain would represent the death of Jesus Christ on the cross. The shedding of blood to cover our sins.

It was a very obscure piece of information, but nonetheless, it is there in the Bible. Now, 2000 years after Adam, God began to deal with another servant of God named Abraham. And God revealed more details of his plan to Abraham than He had to Adam. So we learn from this that during those 2000 years from Adam to Abraham, God was unfolding his plan more and more to successive generations. Adam knew about the blood sacrifice.

The Unfolding Revelation of God

You see him practicing it later in chapter 4 of Genesis. For example, in Genesis 4:4 it says

“and Abel, He also brought up the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering.”

So we know that Adam in the first generation with Cain and Abel knew the principle of sacrificing animals to God so that a blood sacrifice would be for their sins. But much later under Abraham, you see a development in this plan of God, which was of course pointing to Jesus Christ in the future by means of symbol or type. Adam knew about the blood sacrifice, but I believe Abraham knew more about the plan of God than just blood being shed. For in Genesis 22:1-14, you see a further revelation of the plan of God, namely that the sacrifice God wanted was that of an only begotten son. We are now 2000 BC with Abraham, two millennia after Adam, and God had progressively revealed Himself and his plan.

Abraham

In this passage you see Abraham offering his son Isaac to God. Abraham's name means Father of fathers and in this, Abraham represents God the Father. And he's offering up Isaac, his only begotten son in that sense, and Isaac represents Jesus Christ. And in this you see God giving Christ. Like John 3:16 says,

“God so loved the world that He gave his only begotten son that whosoever believeth in Him should not perish, but have everlasting life.”

So in Abraham you see a development, it's not just offering a lamb now like Adam did, it is now the offering of an only begotten son to God.

For your notes you can refer to Hebrews 11:17-19 and James 2:21 for a further explanation of what happened in the days of Abraham. Abraham performing this by means of a type or symbol represented the death of Jesus Christ for our sins. This has always been the case, for step by step God revealed more and more of his plan.

The Unfolding Revelation of God

The Law

500 years later, in the time of Moses, 1500 BC, the revelation of the plan of God through Jesus Christ increased. It was known to a far greater degree here.

God gave the law to Moses in Leviticus and Exodus and Numbers. And God gave intricate instructions concerning animal sacrifices and many religious ordinances.

The Tabernacle

God instructed Moses to build a tent called the Tabernacle. It was a temporary temple to worship God and everything in that Tabernacle represented Jesus Christ. The sacred building itself did. The fence around it did. The fact that it had one gate represents the one way of Jesus Christ to come to God. The fact that it was white represented the purity of Christ and the sacred furniture inside all represented Christ like the Holy seven branched lampstand to give forth the light of God. And Jesus fulfilled that. That lampstand represented Jesus Christ. Jesus said, I am the light of the world and He is the one who gives life.

Everything in the Tabernacle, including the priest that offered the sacrifices and the sacrifices themselves and the altar they were offered upon, represented Jesus Christ. The entire Tabernacle building did, and all of the specific items within it. All of them represented Christ. In other words, God was telling man by means of visual aids in the Old Testament that Christ was coming. Now, they didn't see it clearly at that time, but all these things nonetheless did represent Christ until Jesus came.

Galatians 3:24 says, the law was our schoolmaster to bring us to Christ, that we might be justified by faith. 1 Corinthians 10:11 also tells us that all of these things happened unto them for types or symbols. They are written for our admonition upon whom the ends of the world are come. And Romans 15:4 tells us that whatsoever things were written aforetime were written for our learning that we, through patience and comforts of the

The Unfolding Revelation of God

scriptures, might have hope. Many examples of God's later and further revelation under Moses will be found in the books of Exodus and Leviticus.

Moses

In particular, I point out Exodus 6:3. I'm saying Moses knew more about God than Abraham did, and Abraham knew more about God and God's plan than Adam did. Now listen to this scripture. In Exodus 6:3,

"God spake unto Moses and said unto him, I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty. But by my name, Jehovah was I not known to them."

Now we'll study this scripture in class a little bit later, but I want to point out that God is revealing more of Himself to Moses than He did to the previous patriarchs. He said they knew me as God Almighty. In Hebrew it's ***El Shaddai***. And He said, but by my name Jehovah was I not known unto them. Moses had a fuller revelation of God.

He was more than just the Almighty God. He now knew the personal name of God himself, Jehovah, which is a further revelation. In Exodus 25:8,9, you see descriptions of the Tabernacle and hear the Bible says,

"And Let them make me a sanctuary, that I may dwell among them according to all that I showed thee. After the pattern of the Tabernacle and the pattern of all the instruments thereof, even so shall Ye make it."

Sacrifice for Sin Points to Christ

Everything within that Tabernacle or sacred tent or portable temple that they built in the Old Testament represented Jesus Christ and Leviticus 1:1,2 describe some of the sacrifices that they had in the Old Testament. It says, "

"Speak unto the children of Israel and say unto them, if any man of you bring an offering unto the Lord, Ye shall bring your offering of the cattle, even of the herd and of the flock. If his offering be a bird

The Unfolding Revelation of God

sacrifice of the herd, let him offer a male without blemish, he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord."

What you see here are more details regarding sacrifice than Adam ever knew. Not only were they to offer lambs now, but it was to be a male because Christ was God manifest in the flesh. And of course Christ was male.

It had to be white without spot because that represented Christ. His purity without being spotted by sin. And it had to be without blemish, as it says, no weaknesses at all, even as Christ was without weaknesses. And you see further descriptions through the Book of Leviticus of the offerings. Moses had much more information about the plan of God than Adam did. The offerings under Moses consisted of bullocks and rams and lambs and goats and doves and grain and other things as well.

John the Baptist

All of these represented aspects of Jesus Christ, a much further development than Adam ever had. Then, 1500 years after Moses, we come to John the Baptist. The greatest of those born among women until the time of Christ. And John had a further revelation of God and God's plan. John knew and understood the Old Testament law, but God revealed to him that these things were not an end in themselves. The fact that God had the Old Testament saints offer lambs only happened because Christ had not yet been born and the Old Testament people needed a stand-in until the real Christ came. Therefore God gave them lambs, rams, bullocks, and so forth that were sacrificed for their sins.

And they, accepting the word of God by faith and believing that God said if they offered that, God would forgive them. They too were saved just like you and I are by believing on Christ. Except Christ had not yet died, so God gave them this stand-in in the meantime. John understood that. He knew that the blood of bulls and goats could never take away sin. And the sacrificing of animals certainly couldn't help God or please God in any way. They only stood in until the real Lamb of God, Jesus Christ came. And

The Unfolding Revelation of God

John the Baptist understood that while Adam, Abraham and Moses did not.

In John 1:29 you see a further revelation of the plan of God in Christ, the sacrifice for our sins in the person of Christ as revealed by John the Baptist. John 1:29,

"the next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is the one of whom I said, after me cometh the man which is preferred before me, for He was before me, and I knew Him not, but that He should be made manifest to Israel. Therefore I am come baptizing with water. And John bear record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him, and I knew Him not.

But He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him, the same as He who baptizes with the Holy Ghost. And I saw and bear record that this is the Son of God. Again, the next day after John stood and two of his disciples. And looking on Jesus as He walked, he saith, Behold the Lamb of God."

You see, John understood that those lambs just represented Jesus.

And he said, there's the real Lamb of God. He's the one we've been waiting for through the whole Old Testament. We didn't have the true Lamb. We had these stand-ins. An animal can't die for you.

It took Jesus Christ to die for you. But see, Adam didn't know that. Abraham didn't know that and Moses didn't know that. They were simply carrying out what God said by obedience and faith in God. But the Spirit of the Lord was upon John.

He was filled with the Holy Ghost from his mother's womb greater than any other born of woman. And when he saw Jesus, the Spirit of the Lord

The Unfolding Revelation of God

was upon John and revealed to him the true plan of God. And he said, Now I understand that He is the Lamb of God. He is to die for our sins. And at that point there's a new revelation in the plan of God.

Apostle John

Now, even John did not fully understand the plan of God. There is further revelation. The Apostle John in AD 100 knew more about God and God's plan than even John the Baptist did. John the Baptist was beheaded before Jesus ever died on the cross. John never was alive to see the beginning of the New Testament Church.

He never saw the disciples of Jesus the Messiah following Him, loving Him, filled with the Holy Spirit and speaking in other tongues. He never saw the day of Pentecost. He never saw the real body of Christ where Jews and Gentiles were made one in Christ, breaking down the middle wall of partition. John never saw that. He never fulfilled that.

And there was more to the plan of God than John knew. This plan of the ages to have the Lamb of God take away the sins of the world had now been accomplished. The Apostle John, after ministering in the highest order of Apostolic office, John received THE revelation of Jesus Christ. And we have it in our Bible as the book of Revelation.

The Revelation of Jesus Christ

That was the furthest epitome of the revelation of God that had ever been given. The revelation of Jesus Christ. That book of Revelation is not a set of end time events that you can draw on a continuum. That book of Revelation, according to the book itself, in Revelation 1:1 is the revelation of Jesus Christ. It tells you who Christ is and that He was the center of this whole plan of creation. It's showing how that all the events of all history, both before Christ and after Christ and even into the future where we are today, are centered in Jesus Christ.

The revelation of Jesus Christ is to let you know that all of history is centered in the person of Christ. All history before Him look forward to Him. All history after Him looks back to Him. He is the crux of the plan of

The Unfolding Revelation of God

God. He is what the entire Bible is about from Genesis 1 to the end of Revelation 22. This unveiling of Jesus that was given to the Apostle John we have as the book of Revelation.

And this revelation of Jesus Christ was withheld until AD 100. Nobody knew it until it was given to John. So I say it's only reasonable to believe in progressive revelation or as we call this class, the Unfolding Revelation of God. God has progressively unfolded who He is and what he's trying to do through history. God granted further revelation of the Lamb to John beyond even what John the Baptist knew.

John the Baptist saw Jesus as the Lamb of God who died for us. But Jesus is more than just the Lamb of God who died for us. He also rose from the dead and was glorified and is at the right hand of the Father. And He is seated above all principality and power and every name that is named, both in this world and that which is to come. He's glorified and received power and honor and glory.

As Peter says to Him, be glory forever and ever. John the Baptist didn't see Jesus glorified after his death. He saw Him as the Lamb of God who died on the cross. But he never got the full revelation of who Jesus really was and what the end result of that death on the cross would be. But John the Revelator did. He knew more about Jesus Christ than John the Baptist did.

The revelation of Jesus that you see in the Apocalypse far supersedes the revelation of Jesus that the Baptist had. In Revelation 5:6-9, God granted further revelation of the Lamb to John as the worthy sin sacrificed, the bridegroom and even the manifestation of God Himself.

"And I beheld and lo in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain. And they sang a new song saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

The Unfolding Revelation of God

Now you see he has a further revelation of this Lamb. Adam knew about the Lamb. Abraham also sacrificed, but he sacrificed his only begotten son in type. Moses knew more about the Lamb of God. John saw the Lamb as Jesus. John the Apostle now sees the Lamb in the throne of God in heaven. That's a further revelation. And in Revelation 19:6,7,

"and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering saying, Hallelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready."

You see, John had a further revelation of that Lamb. He sees the Lamb in the throne of God in Revelation 5. And now in Revelation 19 he sees the Lamb receiving the bride. Now that Lamb is Jesus Christ. He sees Jesus Christ married to the saints in heaven, a much further revelation than any of these other men had. That's why it's called the revelation of Jesus Christ, because you're seeing Jesus and who He really was and what He accomplished and what will happen through all eternity.

Our Heavenly Bridegroom

And John even had a further revelation beyond Jesus as our heavenly bridegroom. In Revelation 21, verses 22 and 23 John said, And I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. Or as your more modern translations will say, and the Lamb is the lamp thereof. God is the light and the Lamb is the lamp. And the revelation that you see of the Lamb of God here so far supersedes what Adam, Abraham, Moses, John the Baptist knew, that it just pales their information about Jesus Christ, the Lamb of God by comparison. Here you see Jesus Christ, the Lamb of God as the manifestation of God Himself. For it says in this text, there was no temple in it. All he saw was the Lord God Almighty and the Lamb, they are the temple of it. And it says later in the verse, the city had no need of the sun either of the moon to shine in it, for the glory of God

The Unfolding Revelation of God

did lighten it, and the Lamb is the light thereof. What you see is Jesus Christ, who we know is God manifested in the flesh.

We'll be studying that passage later. It's 1Timothy 3:16. Jesus is God manifested in the flesh. John saw that Lamb glorified in heaven and he saw all the fullness of the Godhead dwelling in Jesus until the effulgence and light and glory of Deity was shining out of that Lamb.

Jesus was God with us. That's what the Bible calls Him. Emmanuel, God with us. He didn't see just a little lamb slain like Adam did. It wasn't just an only begotten son who died for us like Abraham knew. It wasn't an intricate detail regarding Christ like Moses knew. It wasn't that the real Jesus would die for us instead of the stand-in, the Lamb like the Baptist knew. John sees Jesus as the worthy lamb sacrifice, as the bridegroom married to the bride of Christ who loves Him, and finally as God Himself manifested in the flesh. That is the supreme revelation of Jesus Christ seen in the Bible.

In Revelation 21, there's only one more chapter in the Bible and all it really says is that we'll dwell with God forever and ever and ever and will see God in Christ. And of course, Christ is coming again at the second Coming. So way down at the end of the Bible, John the Apostle knew much more about God and God's plan than the other people in history did. And today, some 2000 years later, after John the Apostle in the church of Jesus Christ, we now have all of the New Testament books to study. We now have all of church history and the experiences of the saints to draw upon which the early New Testament Church did not have.

And so we can learn and know more and more and more about God than ever before now that we have the completed Word of God to study. So from the Lamb in Eden to the lamb in Mount Mariah with Abraham, to the lamb in the Tabernacle, to the Lamb by the Jordan, to finally the Lamb in heaven as God manifested in the flesh, God has continually been revealing his plan to man.

The Unfolding Revelation of God

God Still Revealing

Now tonight we stand at a period in Church history when God is attempting to reveal Himself to man more and more and more. God has continually been revealing Himself. God does not want to remain in heaven without people knowing Him.

It is His desire to reveal Himself to all of you. It is God's desire to reveal Himself to everyone in the whole world. For if they would see who God really is, they could do nothing but fall before Him and love Him and worship Him and serve Him. God is nothing but good and pure and holy and righteous and love. People have been misled by the devil and by false teachings and doctrines of demons in the world today.

They view God as a mean tyrant in heaven who with great glee is standing with a giant hammer, hoping they will step across the line so He can smash them and destroy them and exercise his omnipotence in divine judgment. But God is the opposite of that evil picture portrayed of God by the devil in people's minds and hearts today. God is our Heavenly Father. And just as a loving Father tenderly desires to show love and do good to those his children. If we being evil, show that in our own lives on the Earth, how much more does God, our Heavenly Father, feel beyond that? You see, we have love.

But 1 John 4:8 said, God is love. He is love. He can't be anything but what He is. He can't not be what He is. He is love.

And it is only His desire to do you good and bless you and help you and love you and reveal Himself more and more to you. And the more you know about God, the more you'll love God. That's what you'll find. The longer you're a Christian, the longer you know God, the more you'll love Him because you'll see how perfect He is, how wonderful He is, how powerful He is, how loving He is. And God wants through this class to teach you who God is and what He's like.

And that will be my effort through the rest of this class.

False Teachings in the Church

Now, today in Church history, we have had some false teachings regarding God and even regarding Christ. After Christ's death and resurrection and ascension, the Holy Spirit was poured out upon the Church, according to the Book of Acts. On the day of Pentecost, they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave the utterance. We see this in the apostolic age of the Church.

The disciples were persecuted at this time and they were scattered through the Roman Empire. But they took the Gospel with them and it was spread through the Roman Empire. Persecution rose to unprecedented heights in the first 300 years of the Church of Jesus Christ. They went underground. They were martyred.

Copies of the scriptures were burned. Christians in the 200s and even the early 300s were thrown to wild beasts and torn. They were pitched and tarred and set on fire. They were persecuted, tortured and martyred. The martyrs are estimated at between 2 to 7 million over just a several hundred year period during this time. Christians went underground and thrived there.

Tertullian said the blood of the martyrs is the seed of the Church. In other words, during the times of persecution, the shedding of blood brought forth more Christians, just like seeds bring forth of like kind. The bloodshed of martyrs brought forth more Christians because in the Roman Empire under the threat of persecution, Christians stood strong for the Lord Jesus. And the heathen saw those Christians stand and give their lives one after another after another after another. And they saw the conviction there and the truth there and the firm stand for the Lord Jesus.

And it caused them to become Christians also. But shortly after the persecution ceased in Ad 313, there were certain compromises and false doctrines brought into the Church. And the Church lost the dynamic power of the Holy Spirit which it had in the Apostolic age. And the Church fell into the period known as the Dark Ages. For over 1000 years through a

The Unfolding Revelation of God

number of church councils and the formation of the false Roman Catholic system, we see a corrupting of the church, a corrupting of doctrines, a loss of the power of God, a loss of the truth of God, and the false Roman Catholic system was founded which promulgated the doctrine that you are saved by sacraments.

But God's Word never taught that man would be saved through sacraments. A sacrament is defined as a religious rite that confers grace upon you. And today the Roman Catholic Church still teaches that same damnable lie. And I do not say that unkindly, but I say that as the truth of God based upon God's Word, the Bible. The scripture which teaches the true doctrine of salvation is Ephesians 2:8,9,

"For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God; not a result of works, so that no one may boast."

And I do not believe that any human being has the right to take what God says in the Bible and twist it and make it say something opposite from what it says or to deny what it says and teach something that is the opposite of what it says. I do not believe anybody has that right. I believe God's Word is true regardless of what men say. Paul the Apostle himself said that in the book of Romans 3:3. He said,

"for what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Yea let God be true, but every man a liar."

And that's where I stand with the Apostle Paul. I feel if somebody is going to contradict God's Word, let all men be liars, but let God be true. And you can count that whatever God tells you in God's Word, the Bible is the truth, even if nobody believes it.

The false Roman Catholic doctrine of salvation contradicts this passage in Ephesians 2:8,9. For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, lest any man should boast.

The Unfolding Revelation of God

This teaches that we are saved by grace through faith. Now the Catholic doctrine of salvation through sacraments says that when the Roman Catholic priest changes the wafer into Jesus Christ Himself and places that wafer on your tongue as you eat the physical wafer, you get the grace of God.

The grace of God is conferred upon you by that sacrament. A sacrament is a religious rite that confers the grace of God upon you. Moreover, their sacrament of baptism does the same thing, they say. For when they take a baby and sprinkle the baby with water, putting the water on the baby is putting the grace of God on the baby. Now I deny that humbly and yet forcefully, on the grounds of God's Word. You're only saved by grace. We admit that you have to get the grace of God. But the question is, how do you get that grace of God? Do you get the grace of God through religious rites and man's works? No. This scripture says, for by grace are Ye saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast.

Saved by Grace Through Faith Recovered

I believe that we are saved by grace through faith. It is through faith that man appropriates the grace of God to himself. And because a number of Roman Catholic priests in the early 1500s, began to read and study the Word of God, they found that the Church in the Dark Ages, (mainly the Roman Catholic doctrine which they were part of as Roman Catholic priests), had been teaching that salvation came through sacraments rather than by grace through faith.

Martin Luther

Now the most famous of these, of course, is Martin Luther. Martin Luther was an Augustinian Monk in Germany. He lived in Wittenberg, which is in East Germany today. And he was climbing the stairs in Rome. He traveled there to go to Holy Rome and see the temples of the martyrs and their graves and the Holy shrines and the Pope, etc. And he's climbing what was thought to be Pilot's staircase on his knees, humbly in penance before God, trying to appease God by works. Martin had laid in the form of a cross for hours, staying up all night. Sometimes he laid out in cold, wet

The Unfolding Revelation of God

rooms all night, forcing himself to remain awake, praying in devotion to Mary, trying somehow to appease God through his human works.

And as he was climbing that stairway in Rome, the history tells us, according to his own testimony, he heard a voice thunder from heaven which said, "Martin the just shall live by faith." Now that comes from the Word of God in the book of Romans. And a light turned on inside of his mind. And he realized that justification comes by faith in Jesus Christ, not by human works. And as a result of that, Martin Luther was converted to Jesus Christ.

He became born again by the power of the Spirit of God. And he began to preach the true gospel of salvation by grace through faith. Shortly thereafter, he was excommunicated in 1521 by Pope Leo the 10th. And they wrote what is called a bull of excommunication, an official Church document condemning his soul to the fires of hell forever and ever and ever. Martin is a heretic, Martin is Antichrist Martin, you are anathema.

That is what the bull said. It pronounced the divine curse of God and judgment of God upon him eternally for defying the one Holy, Catholic, Apostolic Church. And yet he knew in his soul that he had the truth. And he began to share this gospel around Germany.

And a large Protestant movement began protesting against the false Roman Catholic system. And Martin took that bull from Pope Leo X, called a public meeting in the square of Wittenberg. And as the people cheered as they believed the gospel, he burned that thing publicly. And the cheer went up from the people. They felt they were free now from the domination of this false system.

They could worship God, they could love Jesus Christ, they could believe the Bible, they could be free from the tyranny of those lies and damnable heresies that had sent their parents to hell and their grandparents and hundreds of people through the early centuries of the dark ages. The Church began to pull out, led by great men of God who believed the Bible. Martin Luther's theme was Sola scriptura, Sola fide, which means

The Unfolding Revelation of God

only the Bible, only faith. And he believed that man is saved by grace through faith. And he didn't need the Roman Catholic priest to interpret the Bible for him.

He had the right to read it and believe it himself, and he had the right to preach it freely to anyone who would listen. And those of like mind joined themselves to Martin Luther.

The Reformation

And the great Reformation was born in Europe. It spread from Germany to Switzerland to France to England. And it grew and grew and eventually came to America as well.

And other great reformers like John Calvin of Geneva, Ulrich Zwingli, who was in Zurich, Switzerland, and other great reformers. John Knox, for example, John Wesley post Reformation character. These men all have the same creed. Sola scriptura, Sola fide. We are saved by faith and we follow the Bible. We don't care who contradicts us, because in the sight of God, those who follow God's Word, the Bible will be found to be right.

And when they stand before God, it makes no difference how many church councils said otherwise. Doesn't make any difference how many Popes said otherwise. When they stand before God, they had better have obeyed the Word of God, regardless of what any man said. And they felt that conviction of "let God be true and every man a liar" if need be. This is where we stand today.

We're coming out of the dark ages. I believe we are still in a period of reformation. I believe in Protestant churches around the world there's still a lot of Roman Catholicism.

Martin Luther didn't come all the way out. Martin Luther still wore his black Pontifex Maximus robes of the pagan Roman Catholic priesthood. He still prayed to Mary from the pulpit for a while. In fact, some of you have heard the story of Martin Luther nailing the 95 theses of the Church door in

The Unfolding Revelation of God

Wittenberg, October 31, 1517. Those 95 theses, although they started the Reformation in 1517, they are weak.

Martin Luther himself said at the end of his life, "I let them stand without revision simply to show how weak a papist I was when I began this work." And at the end of his life, he was standing so firm for God and so adamantly against those damnable doctrines that it damned his family that some people today think of him as a rabid anti-catholic, which he was not. And yet he called the Pope your hellishness as he preached instead of your Holiness. And he wrote him letters Most Hellish Father. And he poured out the curses of hell upon him in return.

Although here's what I believe. Someday when those two men stand before God, Pope Leo X and Martin Luther, one will be justified in the eyes of God and the other is in hell today awaiting judgment. And he will be sent to the Lake of Fire forever and ever and ever despite the fact that Leo looked the best during his life. The Pope was rich. The Pope had a large church hierarchy in his day. He had the majority belief on his side. He took Martin and called him a heretic and kicked him out of the church. But Martin had the truth. Martin Luther had the truth. Today Lutherans are wishy washy. And again, I make no apologies for that. They do not stand up against that false system and preach the truth like their founder did. If a Lutheran pastor today stood up as strongly against Catholicism and those lies as Martin Luther their very founder did, he probably would be put out of the church. They probably would view him, "Who is this new fanatic?"

In fact, I believe that if Martin Luther himself came with a modern suit and a haircut and stood in the Lutheran Church and preached what he preached in the 1500s, he probably would be rejected by his own church. I believe that with all of my heart they never came all the way out of Catholicism. In the Reformation we see a number of advances, however. Calvin retained the non biblical concept of eternal security and predestination of souls, of heaven and hell.

The Unfolding Revelation of God

Intolerance in the Reformation

And these days of the Reformation were terribly intolerant days. Luther and Calvin learned that one believer in Christ named Michael Servetus believed that God was one God in three manifestations rather than one God in three persons. And they condemned him to be burned at the stake. He was a Protestant. The people who burned him were Protestants.

They were as intolerant to other Protestants as the Catholics were against them. Another man named Conrad Grebel, together with his cohort, Felix Mans began to understand in Switzerland the early 1500s that the Bible taught immersion for baptism and they became known as the Anabaptists, that is the re-baptizers. And they said, as we were sprinkled as babies, that does not count in the eyes of God. God says baptizo, "immerse" the people and we will obey the word of God even if nobody does. Martin Luther, by the way, believed in immersion, although his Church didn't practice it as a whole.

But a number of the Lutherans were so highly intolerant of this new doctrine of immersion after conversion that they said to Conrad Grebel and some of the other anabaptists, "you believe in immersion, you want to be immersed, be immersed." And they held them under the water and drowned them. They drowned their own brethren in Christ. Now those who were drowned actually had more truth from the Bible. They had come further out of the darkness of Catholicism than those who did the drowning.

Further Reform

And later God moved with other doctrines and other truths. You see a movement called the Pietistic Movement. It was a Holiness movement. Some of the Lutherans joined the Pietistic movement. They said, it's not enough to be saved by grace through faith.

We must come out and be separate from the world and touch not the unclean thing. And I will receive you, saith the Lord. We must live separate and holy lives in the sight of God, holiness before the Lord, without which no man shall see the Lord. Let every man that nameth the name of Christ,

The Unfolding Revelation of God

depart from iniquity. And they began learning these scriptures and setting themselves aside to live holy lives in the sight of God.

Others in the Lutheran movement felt their salvation by grace through faith was sufficient and they rejected the Pietistic movement. The Pietists were kicked out of the Lutheran Church just like the Lutherans were kicked out of the Catholic Church. And yet the Pietistic movement had more truth than the Lutherans did. Later in history you see a movement of zealous evangelism, particularly with the Salvation Army and with John Wesley who founded the Methodist Church.

John Wesley was highly criticized by the clergy of his day. He went out and preached out in the towns and villages and other places. And the Anglican clergy of the day criticized him very heartily for that. They said, John, you should be preaching in the church. He said, I can't preach in the church. The sinners aren't in the church. The sinners are out there and they need the gospel. I need to go out where the sinners are and preach the gospel to them. Finally, he was kicked out of the Anglican Church. And yet he had more truth than the Anglican Church did.

And it has ever been so in the Reformation and the post Reformation. We see a period where God reveals a Bible truth. He restores to them a truth that was in the Bible all along but was lost during the Dark Ages. And this little group that believes the Bible against the vast majority, they are a small, despised, undenominational minority and hated by many. And usually they're kicked out of the church that they are in. But they have more truth than those who put them out.

And they worship. They rally together and they themselves usually become a denomination because they have a common denominator of truth. They rally around this doctrine. We know that God wants us to be baptized or we know that we must get out and win the lost and our church won't let us do that. They kicked us out for it, but we know we're right.

It says that in the word of God. And they'll strengthen each other, pray for each other, love each other, grow together, worship the Lord together and

The Unfolding Revelation of God

become stronger Christians, dedicated to follow everything in God's Word. And they feel like our old church who kicked us out. They don't want to go all the way with God. Then let them have their old dead church. We want God, we want truth.

We want righteousness. We want everything that He has and let them have their old church. We're better off to be out of the thing anyway. Now we're all there and we've got the same heart, and we can serve God better without them. And what usually happens is they grow and revival starts based upon the preaching of that new truth that God showed them.

And their group begins to grow. God is continually pulling his Church out of Catholicism and the darkness of the dark ages. He's restoring to the Church of Jesus Christ truths that have always been in the Bible that they had during the Apostolic age, but they lost during the dark ages. And what happens when God reveals the Bible truth is that those who accept it get kicked out or leave their denomination. And they become a small, despised, undenominational minority.

And then they grow. And the same process repeats itself in their group. After a generation or so among them, God will reveal more truth.

Return of Pentecost

Now, today, what happened is in the early 1900s, God poured out the Holy Spirit, and people began to speak with other tongues. As the Spirit gave utterance, the former rain returned again according to the book of Joel.

God said, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, et cetera. And God said in the book of Joel that I have given you the former rain, but I will give you the former rain and the latter rain in the first month. Which means that He gave them the former reign at Pentecost, that is, the outpouring of the Holy Spirit, but He will in the future give them the former rain again with the latter rain. You get a repeat of the former rain again later in history. And that's precisely what happened in 1900 in Topeka, Kansas, when God poured out the Holy

The Unfolding Revelation of God

Spirit and the Pentecostal movement was born around the world. Within one year, millions of people were speaking in tongues around the world.

They received the Holy Spirit. And guess what happened? Their denominational church rejected that truth from God and kicked them out. And they became a small, despised, undenominational minority. And they banded together to worship God and praise the Lord and have the power of God and the gifts of the Holy Spirit and the love of God and minister to one another in big Pentecostal churches because they'd been kicked out of their denominations.

The Cost

But they had more truth than those who kicked them out. And later, even among them, God has been revealing more and more and more truth. And I'm here to tell you today that in this class I'm going to preach you more and more truth than you've heard before. And it may cost you something to believe the truth, (typically through church history, because the church has been leavened with the false doctrines of Catholicism) in order to come all the way out. Somebody is going to reject you.

You will be rejected like your master Jesus Christ, Jesus said in John chapter 15 and also in chapter 16. If the world has hated me, they will hate you. Think not that you are greater than your master. The servant is not greater than his master. No way.

If they have hated me, they will hate you. And if they have kept my Word, they will keep yours also. There's coming a separation in the Church of Jesus Christ up here in the future. It will be those who believe the word of God versus those who don't. And I'll be challenging you in the next hour and in the subsequent lessons to come all the way out. Believe all the truth regardless of what it will cost you. At all costs, we must believe God's Word the Bible.

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Class 2 of 14

The Bible: Our Final Authority

This is part 2 of a 14 part series on the Unfolding Revelation of God. At the outset of this study, I want to establish that the Bible is our final authority. Otherwise, we have no absolutes, no standard to follow to judge that which is true and that which is false.

The Inspiration of scripture

We read 2 Timothy 3:16, 17, which says all scripture is inspired of God and is profitable for doctrine and for correction. I want you to notice that verse says scripture is profitable for doctrine and for correction.

In this class, it's highly likely you don't believe everything exactly correctly regarding God, and you'll undoubtedly have to modify your concept of God in Jesus Christ to align with God's Word, the Bible. I'm not claiming that I have all truth about God or that I believe perfectly about God either. All we can do is the best we can do, and we can read God's Word and be honest with it and fair with it and cut it straight. This is taught in other passages in the Word of God. In 2 Peter 1:20, 21, we also see that the Word of God is inspired.

Here it says that men were moved by the Holy Ghost. They were moved, that is, they were borne along as on the current of a river. They were moved by another force. And it teaches that the Word of God was not written by the will of man. Therefore it came by God's will.

It was the will of God that chose the words of the Bible. Therefore, we will follow God's words that God gave in the Bible. In Acts 17:10-12 we see another reason why we should follow God's Word as our final authority. I want everybody to turn to this passage. Here you see the story of the Apostle Paul who came to the city of Thessalonica in Greece, and he had trouble there and eventually had to leave the city. Acts 17:10,

"and the brethren immediately sent away Paul and Silas by night unto Berea who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica in that they

The Unfolding Revelation of God
received the Word with all readiness of mind and searched the scriptures daily whether those things were so.

Therefore, many of them believed. Also of honorable women, which were Greeks, and of men not a few."

Our Attitude Toward God's Word

This scripture teaches us that the people listened to the preaching of Paul and they checked what he said against the Word of God as their final authority. The standard was the written Word of God, the Bible. Now, the interesting thing in this case is that Paul is a New Testament minister preaching the gospel of the Lord Jesus Christ in a Jewish synagogue where they did not believe upon Christ. And so he's preaching to them something new that they didn't believe.

Now, what would happen if you went to the typical church today and preached something new that they didn't believe? Either they would not let you teach it, or if they did, it would probably be rejected by a great number of people solely because it's different than what they had heard before. But don't you know that if you're going to learn something different, something new, it's going to be beyond and different than what you already know? You'll never learn anything if you just stop where you are now and refuse to believe anything else. You'll never learn anything new.

You need to open your mind to believing more and beyond what you have now if you're ever going to gain more truth in God. And this is what they did, they opened their hearts to the Word of God. It says these were more noble than those in Thessalonica. Those in Thessalonica didn't listen to Paul. Paul preached something new about the person of Jesus Christ. Undoubtedly, I will preach things new about the person of Jesus Christ that you've never heard before. And I challenge you,

Will you be as noble as those in Berea? The Bible commends them. It calls them noble. Why? Because they didn't stop their ears and say, "I refuse to believe that. That's different than I've been taught."

The Unfolding Revelation of God

Instead, they opened their minds and their Bibles and it says they searched the scriptures daily whether those things were so. They received the Word with a ready mind and listened to what he said. And then they went home and checked it out with the Word of God to see if it was so.

Now I want you to notice that they checked to see whether those things were so. It doesn't say they went home to try and disprove that which Paul taught. If you approach a subject with a bias of disproving it, you're not truly open hearted like you should be. There are ministers today across the world who investigate the Pentecostal charismatic revival with a view to disproving it. And their only goal is to try to find a few scriptures that will disprove it and say that it is not a true move of the Holy Spirit. And they'll never get anywhere doing that.

Satan and the Word of God

Because the devil knows how to use the Bible. Some Christians don't believe that. But the devil used the Bible with Jesus. And wouldn't you say Jesus is pretty spiritually strong?

So if the devil tries to use the word of God on Jesus, don't you think he'll try to use the word of God on someone weaker who will fall for his misinterpretations and twisting and lies? Of course he will. The devil does not fight fair. As our pastor says, the devil is alive and sick on planet Earth. He really is.

He doesn't fight fair and he uses the Word of God, but he never uses it fairly. He always twists it somehow. For example, when he quoted to Jesus, doesn't the word of God say that God will give his angels charge over thee lest thou dash thy foot upon a stone. But you see, he took that scripture out of context when he read it to Jesus. He didn't quote the next two verses because it talks about God will keep you in all of thy ways, meaning as long as you're walking in the ways of God, God will do that.

But if you intentionally go off into sin and disobey God, that protection is lifted, at least to some degree in many cases. Because the promise is for

The Unfolding Revelation of God

you when you are walking in the ways of God. Moreover, two verses later, the Bible says, Thou shalt tread upon the serpent and smash him. That serpent represents the devil. And so he conveniently left that verse off while he was quoting the scripture to Jesus. Now if I preach to you something different regarding Jesus Christ than you've customarily believed, I challenge you to be noble about it.

Don't try to disprove it. Just open your mind and listen to it and then check out with the Bible if what I'm telling you is true. It says here, therefore many of them believed. Also of honorable women which were Greeks and of men, not a few. Take note that this is the average layman studying the Bible.

It mentions women here. They studied the Bible too. This is not just the clergy and it made the difference with these Jews between heaven and hell. Now, I'm not saying that what I preach is going to make the difference between heaven and hell in your life. I don't know that. Only God knows that. It has been true in the patterns of church history, those who receive truth from the Bible and reject it and refuse to follow it oftentimes lose a certain degree of the truth that they have from God. And so I warn you. And yet we mustn't be afraid and scared to look into the Word of God because our hearts are really to follow and believe whatever He said anyway. And you're really better off the more you learn. The scripture teaches in the Book of Proverbs, he that increaseth knowledge increaseth power. That is true. The more you know, the more power you'll have in God for your Christian life.

Now, we too study the scriptures just like these people did. Notice their eternal life hung on whether they believed what Paul preached because these were Jews. And if they died rejecting Jesus as the Messiah, they would go to the lake of fire and be punished endlessly, forever and ever and ever.

And therefore receiving what Paul preached was receiving the gospel that would save their souls. It was important that they not close their ears like those in Acts 7 who stoned Stephen. It was important that they opened

The Unfolding Revelation of God

their mind and listened to what Paul had to say. I challenge you to do the same thing. 2 Timothy 2:15,

“Study to show thyself approved unto God rightly dividing the word of truth.”

Rightly Dividing the Word - Be Honest

That verse says 2 Timothy, 2:15, rightly dividing the word of truth is an idiom for being honest. If you were going to take a pie and have your two boys divide that pie, you know how you do that? It's really easy. He gives a knife to one and you have him cut it. And then you tell the other one, you get to pick. And if you'll do that, he'll cut it right down the middle. Or if you give him a can of soda pop and say, you can split this, one of them pours and the other one picks and they'll always get it exactly right because they don't want him to have any more.

But, you know, if you're not honest and you're cutting that pie, you won't cut it straight. You'll cut it straight all the way down, but then at the end, you'll curve off and favor yourself. Now, this is what God means in 2 Timothy 2:15. Cut it straight.

Rightly dividing the word of truth. In other words, be honest with it. I believe the Bible says what it means and means what it says. I don't believe God gave us a book that's so hard to understand that you have to just go into a big mystery and claim that it's beyond understanding and believe it by faith, without understanding it. I don't believe that.

I believe God gave us the Bible so we can understand it. I already told you in class that I believe God is infinite, which means without limits or bounds. And therefore, I don't believe that you can know everything there is to know about God. But I do believe that you can know what He said. I don't believe that the information in here that God gave us is impossible to understand.

I just believe that the other things about God that He *didn't* tell us are beyond us now. But God gave the Bible so that we'll know God and

The Unfolding Revelation of God

understand God. And so we need to follow God's Word and believe whatever it says. The Bible is inspired. We should study it. There are no mistakes and contradictions in it. It is our final authority.

Jesus and the Word of God

Jesus believed the Bible. If Jesus believed the Bible, can't we believe the Bible? You know all the stories that the liberals deny? Jesus said that He believed almost every one of them.

The only one that Jesus didn't affirm in the Gospels that the liberals always hedge on is the children of Israel going through the Red Sea. He named virtually every other one. Jesus said that Moses wrote the Pentateuch. And there's a common theory in most seminaries called the JEPD theory, the multiple authorship of the first five books of the Bible. Jesus Christ denied that, saying Moses wrote all five books, and we'd much rather believe Jesus than those seminary professors.

After all, the death rate is still one per person. And when they die, they don't raise from the dead like He did. That gives Him a great credential. Jesus had three credentials.

1), fulfilled prophecy in His life. No one in the history of man has ever had so much prophecy regarding Him and then He fulfilled it all to the letter.

2), the impact of His life upon history. The world changed when Jesus Christ came. I've always thought it wonderful that in our society we started time over when He came. It's kind of like Jesus is here. Start over. You know. Things are different now. We've got to start at one again and go on. That's right. Once He came, it changed the history of mankind. And no one else has as many people worshiping Him in the world today as Jesus does. Did you know that? Did you know that Mohammed has had less than 100 songs written about him in the history of the world? We've had probably a couple of thousand of them just in our Church alone.

Every week, every day people bow before Jesus and worship Jesus and praise Jesus. There's continual praise and honor and glory going up to

The Unfolding Revelation of God

Jesus Christ all around the world all the time. The impact of His life on history is his credential.

3), And His other credential is His resurrection from the dead. If any infidel ever tried to disprove Christianity, he'd only have to do one thing. Just prove that they stole the body and that He never rose from the dead. If they could do that, believe me, they would do it. But you can't prove that. I wish I could lecture on that. It's an interesting topic.

Jesus believed in the creation of Adam and Eve according to Matthew 19. According to Matthew 12, He believed Jonah was swallowed by a great fish. He believed Elijah's three and a half year drought. He believed Sodom and Gomorrah was destroyed by God. He believed Lot's wife turned to a pillar of salt.

He believed in the global flood and Noah's Ark. He believed Moses was at the burning bush. He believed Satan was cast out of heaven. He believed Solomon had great wealth and honor. And the Queen of Sheba visited him.

He believed David ate shew bread off the table in the Tabernacle. He believed Nineveh repented at the preaching of Jonah. Jesus believed Cain slew Abel. And I could go on and on and on. If the Bible is good enough for Him, isn't the Bible good enough for us? Do you know what Jesus said regarding the Bible in Mark 7:13? Here we read the account and Jesus said,

"Making the word of God of none effect through your tradition which Ye have delivered and many such like things Ye do." Mark 7:1-13

Jesus called the Bible "the Word of God." And that's what I call it. That's what you should call it. If He believed it was the Word of God, it is the Word of God.

The Unfolding Revelation of God

It doesn't contain the Word of God, like neo-orthodox and neo-evangelical theologians say. They believe in what's called partial inspiration. They say some of the Bible is inspired, but other parts of it are not. And I make no apologies that I met one of these fellas. He was one of the most prominent Methodist ministers in Seattle. And I was in his study and he said, I'm a dynamic liberal. I didn't think it was very dynamic at all. I thought it was weak, powerless and ineffective. But he said he meant changing and dynamic. And he said, some days I think the book of Jonah is inspired. And other days I don't. To him it's inspired on some days and on other days it's not inspired.

You know what that's called? The idea that truth is relative, but truth is not relative. Truth is absolute.

This idea that while Christianity is okay for you but not for me, or you can go ahead and believe there is a God, but I'm not going to believe there is a God. Listen, there is a God whether you believe it or not. What you believe about it doesn't change the absolute truth. This lectern is made of wood, and I don't care what you believe about it. It's made of wood. You can believe it's made out of something else, but it's not. Well, I believe it's made out of this. Well, you go right ahead. You're wrong. Truth is absolute. It's not relative. Truth isn't relative.

The book of Jonah is inspired. And what he believes about it doesn't make it uninspired. Just because he believes it isn't on some days doesn't mean it isn't. It is even though he thinks it isn't. That's what that scripture meant in Romans 3:3 when I read it to you a moment ago. It said, "for what if some did not believe, shall their unbelief make the faith of God without effect?"

And he says, "God forbid." You know, that's how I feel about it. What if some of these people out here, like Mick Jagger and the Beatles, what if they don't believe the gospel? Shall the fact that they don't believe it make it of none effect? God forbid. If that was true, we couldn't be saved.

The Unfolding Revelation of God

So he said, yea, let God be true and every man a liar if need be. Because truth is not relative. Truth is absolute. Truth is defined as that which is reality. That's what truth is. And it's absolute. It's not relative.

God's Word and Man's Traditions

Jesus called the Bible the Word of God. And here He's talking about Jewish traditions that contradict the word of God. Mark 7:1-13,

"then came together unto Him the Pharisees and certain of the scribes which came from Jerusalem.

And when they saw some of Jesus disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees and all the Jews except they wash their hands off, eat not, holding the tradition of the elders, and when they come from the market except they wash, they eat not. And many other things there be which they have received a hold of the washing of cups and pots, braids and vessels and of tables. And the Pharisees and the scribes asked Him, Why walk not thy disciples according to the tradition of the elders, and eat bread with unwashen hands? He answered and said it to them, (this is Jesus), Well hath Isaiah prophesied of you, hypocrites as it is written, these people honor me with their lips, but their heart is far from me. How be it in vain do they worship me, teaching for doctrines, the commandments of men, for laying aside the commandment of God. Ye hold the tradition of men as the washing of pots and cups and many other such like things Ye do. And He said unto them, Full well, you reject the commandment of God, that Ye may keep your own tradition. For Moses said, Honor thy father and thy mother."

That's what Moses said. Exodus 20:12 He said that right in the Ten Commandments.

"And whoso curses father and mother, let him die the death. But Ye say, if a man shall say to his father or mother, it is Corban, that is to

The Unfolding Revelation of God

say a gift, by whatsoever thou mightest be profited by me, he shall be free."

In other words, He said, but you've made a law so you don't have to do what the Bible says. You're free from the obligation of financially supporting your parents, which is what that's talking about. He said, You've got this special law that you made up on your own that contradicted what God said in the Bible.

You made a law that said if you don't want to support your parents, you take that money and say, Corban, Corban, dedicated to God, and you can't give it to them, making the word of God of none effect through your tradition. And Jesus nailed them to the wall on that subject. They made a law that contradicted the Bible and they were going to follow their own human idea instead of what God said. Jesus is teaching here that we are not to follow traditions if they contradict God's Word. We are to follow what God said in the Bible even if men have built this big tradition that's different than what God said.

If that ever occurs, immediately reject the tradition and believe what God said in the Bible. That's the truth. That's what Jesus believed. And that's what He preached right here.

"And He suffer him no more to do ought for his father or his mother, making the word of God of none effect through your tradition which Ye have delivered. And many such like things do ye."

They were making void the Bible. Now somebody says, well, everybody's doing it. Sure, that's what a tradition is. It's a commonly held belief that's been practiced for a long time. It's got the authority and stamp of antiquity upon it.

The problem with it is it isn't true. It contradicts the Bible. And so Jesus said, get rid of those traditions and follow the Word of God instead. That's what I believe. Many today do this.

The Unfolding Revelation of God

They have certain traditional beliefs and practices in their church, and although they're contrary to the Word of God, nobody will budge them. They have a dead state, lifeless, preprogrammed church service with no vitality and spirituality and power of God. There's no spontaneity. They're afraid to let God move in their Church service. They're going to follow on in their tradition regardless of what God said or regardless of what God's will is for them.

They have a man made false doctrine. Impose it upon the people through the threat of ridicule and excommunication like sprinkling babies or wearing Catholic robes or reciting written prayers, instead of calling out to God from the depth of your heart, calling their ministers Father, which violates Matthew 23;9, an explicit scripture in the Bible, practicing Lent and Halloween, having all types of outward pageantry and programs instead of the fire of the Holy Spirit, imposing non-biblical rites, practices and doctrines upon people. I believe that we should leave all of that stuff and get back to God's Word.

Now, I'm not against tradition in particular. I'm only against traditions that contradict the Bible. Any tradition you have that aligns with scripture is no problem at all.

If you have a tradition in your home to pray before your meals, you have a tradition in your church to pray before church, or you have some tradition like that, that's fine. The Bible teaches the doctrine of prayer, but if you have something that's totally foreign to the Bible, it is not to be believed solely because your church tells you or your pastor tells you, or it's always been believed, or it's been believed for 14 centuries. That doesn't give it authority. The only thing that gives doctrines authority is the Word of God. If they come from the Word of God, they have authority. If they don't come from the Word of God, they don't have authority.

Tradition, Philosophy and Jesus

There are lots of other scriptures that teach this same thing. For example, Colossians 2:8.

The Unfolding Revelation of God

"Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ, for in Him dwelleth all the fullness of the Godhead bodily and Ye are completing Him, which is the head of all Principality and power."

Now here he says, beware lest any man spoil you. Now this word spoil doesn't mean spoil like a tomato spoils, it means take you spoil like a booty of war is a spoil. In other words, capture you as a prisoner.

Beware lest that happens through philosophy, vain deceit after the tradition of men. Now this is what I mean. The tradition of men, longstanding traditional doctrines and teachings that are contrary to God's Word. He says, beware.

Now, he's saying this in the context of describing Jesus Christ. He says, beware about the traditions of men and the rudiments of the world that are not after Christ for (or because) in Him dwells all the fullness of the Godhead bodily. Now, in this class, I'm going to preach that there is one God because that is what the Bible teaches. And I'm going to teach that in Jesus Christ dwells all the fullness of the Godhead bodily. And I believe that's true, even if that's contrary to the common tradition believed today because the Bible says, "Beware, lest any man take you spoil through philosophy or vain deceit or the tradition of men or the rudiments of the world that are not after Christ." Beware of that. Now, why is he warning you to be wary? For (or because) in Christ dwells all the fullness of the Godhead bodily.

I believe that Paul saw by the Spirit of God as a Bible writer inspired by God, tapping the omniscience of God, to write inspired scripture. He knew that in the future there would come a doctrine that in Him does *not* dwell all the fullness of the Godhead bodily. And so he says, beware lest any man change this, because in Him dwells all the fullness of the Godhead bodily. That is the truth. That is what God's Word says.

The Unfolding Revelation of God

Now, I'm not twisting what it says, I'm just reading what it says. In Jesus Christ dwelt all the fullness of the Godhead bodily. Anybody who believes and teaches anything different is not believing and teaching the truth, because this is God's Word, the Bible. This is our final authority, and this is what the subject of our class will be, any tradition that contradicts that is not true. Any philosophy that contradicts that is not true. Any teaching that teaches that the opposite of that is a deception. It's a deceit.

He says through the deceit. He says deception. Anything contrary to that is a rudiment of the world. It is a teaching contrary to God's Word, the Bible.

Now, there are lots of other verses we could look at. We'll close with this one. Acts 5:29, one more passage to show that we are to follow the Bible rather than the ideas of man. Acts 5:29,

"Then Peter and the other Apostles answered and said we ought to obey God rather than men."

And that holds true in doctrinal areas. We ought to obey God rather than men.

Hermeneutics

So this is what we're going to do in our Bible class. Now, in order to lay a firm foundation for the doctrines to teach you, I'm going to talk about hermeneutics. H-E-R-M-E-N-E-U-T-I-C-S. Her-me-neu'-tics. 50 cent word, and it means how to interpret the Bible. It means the principles of Bible interpretation.

1), The first principle we've already covered, the inspiration and authority of the Bible.

Scripture Interprets Scripture

2), The second principle is that scripture is the best interpreter of scripture. We let scripture interpret scripture. If you run into a Bible verse that you're not sure what it means, the best place to help you interpret that would be to go to another place in the Bible that's talking about the same thing. The Bible itself teaches us to do this in 1 Corinthians 2:13. It says comparing

The Unfolding Revelation of God

spiritual things with spiritual. In other words, scripture with scripture. 1 Corinthians 2:13.

Also Isaiah 28:9-13 which says, God will teach us his truth here a little, there a little, line upon line, precept upon precept. Here a little, there a little.

"Whom shall the Lord teach knowledge and whom shall we make to understand doctrine? It says, them that are weaned from the breast, them that are drawn away from the milk, for the word of God is precept upon precept, line upon line, here a little, there a little. That is what we mean by scripture interpreting scripture."

The Bible is here a little, there a little, said the prophet. He said it's line upon line. Now that's using a construction analogy of building with bricks. You lay out a line of bricks and then you lay out another line of bricks on top of that and another line until you have rows of bricks to build a nice, neat, symmetrical wall. And that's how you should interpret the Bible. You should lay out the first scripture, then the second one, then the third one, then the fourth one, then the fifth one, and then you go back and you build another layer. The 6th one, the 7th one, the 8th one, the 9th one, and the 10th one. You go back and you build another one, the 11th scripture, the 12th scripture, the 13th scripture.

You build scripture upon scripture until you have a nice, solid, neat, symmetrical pattern and doctrine built from scriptures in God's word. Here a little, there a little. We're going to go from Job to Philippians to Genesis to Jude to Matthew to Psalms to Malachi. We're going to be all over the Bible in this class because that's the way God wrote the Bible. Did you ever notice that you don't have the doctrine of God in the first part of the Bible and the doctrine of Christ in the second part of the Bible and the doctrine of Salvation and the third part of the Bible, the doctrines of prophecy in the fourth part of the Bible?

It's not like that. You know what it's written like; this man went here and he did this and he married her and they had two kids and it's a bunch of

The Unfolding Revelation of God

stories. You ever noticed that? But it's got truth hidden and interwoven in there. Other parts of it are letters and there's a lot of practical teaching and theology in those letters in the New Testament in particular. Other parts of it are history like the Gospels.

Other parts of it are prophecy. You've got 13 of them in the Old Testament in a row, and then you've got the Book of Revelation in the New Testament. And so it's written different ways. And there's no way you can study one doctrine in the Bible without looking all over the Bible for it. The doctrine of God is taught from Genesis to Revelation.

It's not taught in just one book. And in order to find out what God taught about any doctrine, you have to go all over the Bible to find it. God did that out of the wisdom of God, because He knows that while you're searching out this other scripture and trying to find all the verses on that subject, you're going to run into something else that you needed all along the way. And that's the way you did it. Has that ever happened to you? You're hunting for some scripture and you run into that scripture and go, I better do that, I guess. And you run into something that you never knew. That's the wisdom of God. We're going to go here a little. There a little.

Let me give you an example of what I mean by letting scripture prove scripture. There's a scripture in John 3:22 that if you don't know the Bible, you'll misinterpret it, I'll guarantee you. Let me read it to you. John 3:22. This seems straightforward enough. It says,

"after these things came Jesus and his disciples into the land of Judea, and He tarried there with them and baptized."

Now, if you didn't know what that verse meant, you know what you'd say? You'd say, Jesus baptized those people and you'd say, that's what it says. And after these things came Jesus and his disciples into the land of Judea, and there He tarried with them and baptized. You say, it says He baptized them. I know He baptized them. He said He baptized them.

The Unfolding Revelation of God

He didn't baptize anybody. Did you know that? Because there's another verse in another part of the Bible that says He didn't.

And so what does it mean then? Well, it means Jesus was there and He tarried and He baptized in the sense that He was there and He commissioned his disciples to do it, and they did it. But He didn't actually get in the water and baptize anybody. He did it because He authorized it. It was his idea. That's how He baptized.

Well, how am I supposed to know that, you say? You better have a good teacher that knows where all those other places are. He said, I don't know where all those other places are. I could get in trouble in this Bible. Yeah, you could.

You better have a good teacher who's read this thing and reread it and read it and read it and read it and reread it and prayed over it and read it again until he knows where they are. And this particular one is in the next chapter. It's not too hard to find John 4:2, though Jesus Himself baptized not but his disciples. But you see, if you just interpreted 3:22 by itself without letting another scripture interpret that scripture, you'd misinterpret it. That's what I'm talking about.

And Revelation 13:1. Everybody likes the Book of Revelation. When you first get saved, that's the first thing you want to do is read the Book of Revelation. That's because God is smart. God knows that everybody always wants to know about all that future stuff. And so He put a whole book in the Bible so people would want to read his Bible.

They say when EF Hutton speaks, everybody listens. Listen. When a Christian speaks from the Book of Revelation, everybody listens. That's what happens. You ever do that at work?

So, you know, the Book of Revelation says - all of a sudden all the sinners want to know what that Book of Revelation says. They have a sneaking suspicion the Book of Revelation is true. That's what happens deep inside. They have a sneaking suspicion. Maybe that old Bible is true after all.

The Unfolding Revelation of God

Here in Rev 13:1 it says,

“And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns. And upon his horns ten crowns. And upon his head is the name of Blasphemy.”

Now, what in the world does that mean? Well, the only way you'll ever interpret the Bible is by letting other passages tell you what those passages mean.

Here you've got a beast coming up out of the sea and you find a similar thing in 17:1,

“And there came one of the seven Angels which had the seven vials. And talked with me, saying it to me, come hither, and I will show thee the judgment of the great whore and sitteth upon many waters.”

Now you've got waters again, or seas?

What are waters and seas? What do they represent? Well, it tells you in verse 15, and he saith unto me, the waters which thou sawest where the whores sitteth are peoples and multitudes and nations and tongues. If you want to know what that sea is, you go to another part of the Bible and it'll tell you. But see, you have to be familiar enough with the Bible to find where those places are to interpret it.

That's why we have classes like this.

Do Not Take Scripture out of Context

3), The third principle is to context. Do not take scripture out of context. Never form an opinion from a detailed part of a passage or verse.

Non-christian cults like Mormonism and Jehovah's Witnesses are notorious for taking scripture out of context. For example, the Mormons site Isaiah

The Unfolding Revelation of God

29:4. And they say Isaiah 29:4 is talking about the Book of Mormon. How many of you know the story of the Book of Mormon? Or maybe I should say this way.

How many of you have never heard the story of the Book of Mormon and Joseph Smith? Joseph Smith, who found the Book of Mormon, allegedly dug out of the ground in the Hill Cumorah in Upper State, New York in 1827. A stone box containing golden plates with two bows or glasses frames that had stones in them. And they were stuck in the Old Testament high priest press plate in the box with the book. And he took it out and he read this ancient golden book, which was the story of the ancient inhabitants of North America and South America.

And he translated this ancient golden book by means of these special spectacles. Now anyway, it's a fanciful story and it can be disproved historically. There's no question that we can discredit him. He contradicted himself so many times and there are so many flaws in the whole story. It's been roundly disproved by Christians for over 100 years.

They say the fact that he dug that book out of the hill Cumorah is spoken of in Isaiah 29:4. Now, of course, it's not because they misinterpret the verse by pulling it out of its context. Isaiah 29:4,

“And thou shalt be brought down and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.”

You see how they say that? They say, see, this book came out of the dust. He dug that thing right out of the ground in New York. And that prophet Isaiah foretold the discovery of the Book of Mormon in 1827. No way. They lifted that right out of the context.

And they say, see, the Book of Mormon has a familiar spirit. In other words, when you read the Book of Mormon, it kind of sounds like the Bible. It's a companion book to the Bible, goes right with it. It has a familiar ring to it.

The Unfolding Revelation of God

But you see, if you interpret that verse in the context of what it's talking about, you'll see that it's not talking about the Book of Mormon for sure.

Look at verse 1. *"Whoa to Ariel, to Ariel."* Now, personally, I wouldn't want to have my religion in a verse like that.

He's going to bring a big woe in judgment upon them. So here it comes. Ariel, you know what Ariel means? The furnace of God. He means you are there and you'll burn with judgment of God upon you.

So He says, Woe unto them the city where David dwell. Verse 2, *"I will distress Ariel."* Verse 3, *"I will camp against thee."* Verse 4. *"And thou shalt be brought down. Thou shalt speak out of the ground and thy speech shall be low out of the dust."* You know what that's saying? That's saying, I'm going to judge you. You have walked in sin. Woe to you, the fires of judgment will be upon you until I throw you on the ground and I stomp on you and grind you into the ground and you'll speak out of the ground. That's what he's saying. That's not the Book of Mormon. If that's the Book of Mormon, we better leave it alone. You better not follow that thing.

And then it says it has a familiar spirit. You know what a familiar spirit is in the Bible? Let scripture interpret scripture. A familiar spirit is a demon. And that's spoken of many times in scripture, such as Leviticus 19:31.

The late Edgar Casey, renowned psychic and spiritual medium together with Jeanne Dixon and others of that ilk in the occult movement lift that classic passage on regeneration. John 3:3, you must be born again. They lift it right out of its God-given context and claimed that it was Jesus Himself, none other than the Master Himself who taught reincarnation. He insisted upon it. He said, you must be born again.

In other words, verily verily I say unto you, you must be born again. Now that isn't talking about reincarnation. But they don't know that because they don't interpret the Bible according to its context. They rip it right out

The Unfolding Revelation of God

of what God was saying and use it for their false doctrine and their lying doctrine of demons.

They say, in other words, there's no way out of the Karma cycle except reincarnation. You have no choice in the matter. You must and you will be born again whether you like it or not, in various forms and stations of life. And you go through that till you attain perfection, which the Buddhist called Nirvana. And Hinduism sees their reunion with Brahma.

And the spirit is called heaven, having stolen Christian terminology and redefined it to fit their satanic belief system. But the context of John chapter 3 disproves that interpretation because Nicodemus himself said, you mean that I must enter into my mother's womb and be born in the flesh again? And He said, no, that's not what I'm talking about. It's not talking about another birth on the Earth again in a body. This birth is a spiritual birth.

It's invisible. He said this verse is like the wind. He said you know that when it comes and it goes and you're not quite sure where it came from or where it's going, it's invisible, and yet it's got great power and effect. So is he that is born of the spirit.

Do you ever see anybody kneel down and get converted at an altar? What happens to them? This invisible power of God comes down upon them and they're born again. It just comes. You don't see where it comes from. You don't see it at all, but it has great effect and the person stands up with this invisible power of God and says, Praise God, I'm a brand new man.

I'm born again, Hallelujah. He would have never said Hallelujah before, but the Lord set him free. And he can say Hallelujah now because he's born again, just like the wind. It's great power, the born again experience. So we must study the context of the passage.

Literal and Figurative Language

4), The next principle is literal and figurative language. We must distinguish between that which is literal and that which is figurative in the

The Unfolding Revelation of God

Bible. The Bible contains the literary styles of men. It was written about men and the language of men. It contains history, poetry, prophecy, biography, letters, laws, figures of speech, and other literary devices. And we must maintain the distinction between literal and figurative language.

There are lots of literal passages where it says this person went to this place, et cetera. And yet there are a number of figurative passages, like Isaiah 55:12 and Deuteronomy 1:28, where it says, the cities were walled to heaven and we were as grasshoppers in their sight. Psalm 22:6, I am a worm and no man. And there are figures of speech like that in the Bible. And here it's important to understand that symbols, although they be figurative, they are figurative of something.

Types and Shadows

5), The true thing that the figurative picture depicts is a reality. There is what they call an antitype, the real thing. A type is a symbol, but it's a symbol of something and the real thing exists. Those things are also called shadows in the Bible. A type or a symbol or a shadow.

You know why it's called a shadow? Simple. You have a light from heaven and you've got an object here. If you've got a real object, you'll have a shadow and the shadow will be cast out. And they started in the Old Testament, all they had was a shadow.

They just followed lamb sacrifices. But if you follow that shadow and you do exactly what God said and you follow the shadow all the way, eventually you'll hit the real thing that's causing it. So that's what they did. They followed the shadows and types and symbols in the Old Testament. But there is a real thing that cast a shadow, and that was Christ.

Christ was the great anti-type of all the types in the Old Testament. He was the substance. He was the real thing that existed that cast the shadow in the Old Testament. The figure is not the real thing. It's only a symbol of it.

But the symbols are always similar to the real thing. And there are corresponding attributes and features in that which is symbolic. Jehovah's

The Unfolding Revelation of God

Witnesses sometimes will try to write off a Bible passage, for example, the one in Luke 16, which teaches eternal conscious punishment. And they teach that when a person dies, there's no conscious punishment for the wicked. Poof; He annihilates. He's extinct and no longer exists as an independent being.

But that's not true because Luke 16 shows a righteous man and an unrighteous man, and they're both conscious and they talk to one another and they talk to God. And one of them is in paradise, and the other one, it says being in torments, which means he was there in a state of being, being in torments. And they say, oh, that's figurative. Well, okay, it's figurative, but figurative of what? You see a figure. It's figurative, but it's figurative of something. There has to be a real thing. You mean there's a man here and he's being consciously tormented? Sure, it's figurative, but it's not figurative of not existing. It's figurative of eternal conscious punishment in the afterlife.

That's what it's figurative of. Here he's burning in fire. We may not have literal fire exactly like that in heaven. In fact, some of the figures of speech, even regarding hell and the lake of fire, you see beating in one case. In Luke 12, you see outer darkness. In another case, you see the fires of Gehenna or hell in another place. You see weeping and wailing and gnashing of teeth in another place. Some of those symbols are mutually exclusive, like fire and outer darkness. How do you have that at the same time?

Well, it isn't actually that God is just giving you that as a symbol to teach you there's eternal conscious punishment after death. Same thing with heaven. The Bible says it hasn't entered into the heart of man, that which God hath prepared for them that love Him. So everything you know about heaven in the book of Revelation is a big symbol. The gate is as a pearl and the streets of gold.

It's not really like that. It's a spiritual realm. But those symbols are like the reality that you will experience when you get there. Richness is depicted

The Unfolding Revelation of God

there. Glory and paradise is depicted there, etc. So we need to distinguish literal from figurative language.

The Tenor of scripture

Next, the tenor of scripture. This is taught in Exodus 34:27. The principle is admit no doctrine which is not in agreement with the general tenor of the Bible. Any doctrine contrary to the general tenor of the Bible is not biblical.

Sometimes preachers preach a doctrine that's not true. And even though they seem to have what is a clear cut scripture to prove what they're saying, the doctrine they're preaching really isn't true. And it's true solely on the ground that it contradicts the whole flavor of the Bible. You ever seen anything like that? I have a number of times.

If somebody preaches a doctrine that violates the basic teaching of the Bible, even if it seems that they've got a scripture for it, it can't be biblical because there are no contradictions in the Bible. Let me give you an example. I can show you a scripture where Jesus Christ sinned. You believe that? No way.

I can too. It's Romans 3:23. It says, "*all have sinned.*" That's what it says. You say, yeah, everybody except Christ.

Why? Oh, you take a scripture, it says all have sinned. Is it true or is it not true? Does all mean all?

Well, that contradicts the whole Bible. Yeah, that's what I'm trying to tell you. You can have a scripture that looks like it's teaching a certain thing, but if it contradicts the whole Bible, you're not interpreting it correctly. When it says all have sinned, it means all have sinned, with the exception of Christ, of course, because the whole Bible teaches that He didn't sin, and so it means everybody except Him. You say, well, why didn't He say that in the verse?

The Unfolding Revelation of God

He doesn't have to. He gave you the whole Bible and you're supposed to read it and know it. You're supposed to know that. You're supposed to be smart enough to know that already without Him saying that. You're not supposed to just take one verse and hang your whole doctrine on that.

The Bible says He did no sin, (1 Peter 2:22) He was tempted and all pointed without sin. (Hebrews 4:15) He knew no sin. (2 Corinthians 5:21) and He was the Lamb without blemish or spot (1 Peter 1:19). So someone might come up with a doctrine that seems to have scriptural support, but it really is wrong.

The Mormons do this with 1 Corinthians 15:29. It says, else what shall they do which are baptized for the dead? And why stand we in jeopardy every hour? And they say we baptize for the dead because the Bible talks about baptism for the dead. And they say when our ancestors died, they didn't have the faith of Joseph Smith in the Mormon LDS faith. And so we baptize our living members by proxy for the dead.

But see, that contradicts the whole tenor of scripture. This idea that somehow those dead people have a second chance after they die, that contradicts the whole Bible. So whatever 1 Corinthians 15:29 means, it doesn't mean that which is contrary to the whole plan of God. Hebrews 9:27 says it's appointed unto men once to die, and after this the judgment. You're judged after you die. You don't get a second chance.

Psalm 49:7 says none of them shall by any means redeem his brother. You're not going to redeem your brother. I don't care if you're baptized for him a thousand times after he dies. You can't redeem your brother when he's dead. He's judged according to his works.

This second chance doctrine and baptism for the dead is of the devil. Besides the Mormon hermeneutic here boils down to the idea that if it's in the Bible, you're supposed to do it. Baptism for the dead. Of course, baptism for the dead. But just because it's mentioned in the Bible doesn't mean you're supposed to do it.

The Unfolding Revelation of God

The Bible mentions murder, too, and suicide and rape and thievery. Just because you can find a scripture on something doesn't mean you're supposed to do it. Moreover, Paul didn't practice it because he said in the verse, what shall they do which baptize for the dead? And why stand we in jeopardy every hour? In other words, we don't do it. They do it anyway. I could argue on that scripture, but that's not our point.

Customs of the Bible

Next, consider the customs of the Bible. If you don't interpret verses according to Bible customs, you will misinterpret them. For example, in Matthew 6:16-18, where Jesus said, when you fast, don't fast and appear unto men to fast.

Don't walk around with your face disfigured. He said, anoint your head with oil when you fast. Wash your face. See, in their climate, they took a little bit of olive oil every morning and rubbed it into their skin because they had dry areas and it kept their skin moist and supple. And so He says, don't let anybody know when you get up, wash your face, rub your face with oil so you have a little bit of sheen.

You look normal and go out and fast. And don't let anybody know. And your Father, which sees in heaven, will reward you openly. Do it in secret to God. Jesus said don't let anybody know when you fast.

Now, you know what? If you obey that scripture exactly like you said, you'd be doing the opposite of what He said. He says today in America, don't let anybody know when you fast. Rub oil on your face. Some guy came in with oil all over his face. Hey, he's fasting.

He's misinterpreting Matthew 6. See what I mean? You've got to interpret the Bible according to the customs.

There's another passage in 1 Corinthians 14:34, it says,

The Unfolding Revelation of God

"Let your women keep silence in the churches for its not permitted unto them to speak, and they're also to be under obedience as also saith the law."

But that has a special reference, 1 Corinthians 14:34, Let your women keep silence in the churches because that's talking about a local historical circumstance in the synagogue where the men sat on one side and the women sat on the other side. That's the way the churches were in the first century. When he says, Let them keep silence in the churches, for it's not permitted under them to speak. It doesn't mean they can't make any noise in the Church.

"Women are supposed to be silent in the Church. Oh, brother. Silence means silence. The Bible says silence and silence means silence."

Ok, then you can't sing, you can't laugh, you can't sneeze, you can't walk with your shoes. Silence. No, it means what it means in light of the context. If you read the whole passage, you know what it says.

It says, if they'll learn anything, let them ask their husbands at home. What does that mean? Well, in light of the context and the custom of men sitting on one side and women on the other, the women in their society were not equally educated with men like we have in our society today. Today we're the same. Back then they weren't. They didn't go to school. Many of them were illiterate, but the men went to school and they were literate.

And the preacher would be explaining things in this new doctrine of Christ and Christianity which they weren't used to. And the woman would shout over there to her husband, "hey, what does that mean?" disrupting the Church service. He says the women are not permitted to speak in the churches. If they want to learn anything, let them ask their own husbands at home.

But you see, if you don't know that historical circumstance in custom, you'll misinterpret that verse. You'll think it means that you can't talk in church,

The Unfolding Revelation of God

but it doesn't mean that. The local circumstance is not repeated. But we still obey the principle today. We obey that scripture today. We obey the principle of that scripture today of not allowing interruptions in the church service.

Biblical Terminology

The last principle is biblical terminology. Biblical terminology simply means that we must not resort to non-scriptural terms in order to teach and explain our doctrines. Any doctrine that is in the Bible can be taught using the terms of the Bible.

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Class 3 of 14

This is part 3 of a 14 part series on the Unfolding Revelation of God.

I spoke of a number of principles of hermeneutics which are the proper rules for interpreting the Bible. And the last principle was admitting no doctrine which cannot be taught using biblical terms. We believe the Bible furnishes the Christian with all of God's own words because the Bible was inspired by God, and we teach what we call verbal inspiration. The word verbal means words, and 2 Timothy 3:16 says, All scripture is given by inspiration of God. The Bible was not so much written by inspired men as it is that the words they wrote down were inspired by God.

All scripture is inspired is what the verse says. In other words, the terms used in the Bible were selected individually by the Holy Spirit. And if a doctrine is biblical, you should not have to resort to non biblical terms in order to teach it. You should be able to use the word God used when God taught that doctrine in the Bible. And if you can't do that, if you have to go outside of scripture to post -apostolic Church councils or some other theology book or some type of religious dogma founded by a human who is not inspired of God in order to teach the basic concepts of that doctrine, then that doctrine is not in the Bible.

The Unfolding Revelation of God

Because if a doctrine is really in the Bible, it is in the Bible, in the words of the verses that contain it, and you should be able to use the same words God used.

A good example of this would be the doctrine of purgatory. The word purgatory is nowhere found in the Word of God, and neither is the concept. According to Roman Catholic dogma, purgatory is a place or state where the souls of those who have died in a state of grace suffer for a time before going to heaven. They suffer there in order to be cleansed of unrepented venial sins, or they are to make satisfaction for temporal punishment still due for sins, and eventually, when all of that is burned away, the person is freed to go to heaven.

Now that doctrine is taught nowhere in scripture. The word is not there. And you can't teach the doctrine of purgatory using what God said in the Bible. You have to make up a name for it. You have to make up venial sins, you have to make up temporal punishment, you have to make up a state of grace, et cetera.

In order to teach that doctrine, you have to invent things outside the Bible in order to teach it. If you just use the words the Apostle Paul gave when he wrote the New Testament, you can't teach that doctrine because it's not in Paul's writings. This is what I'm saying. We have no license to make up a story about a place not named in the Bible and say that it's biblical. You can't do that because the Bible is to be our final authority, and the Bible must be interpreted that way and no other way.

So let's stick to biblical terms. If you introduce non biblical terms, which were formed by committees of men several centuries after the Bible was written and use those to define your Bible doctrine, you run the risk of introducing non biblical doctrine into your beliefs. If somebody holds out a list of non biblical words to me and says, "I want to find out if you believe the truth. I want to find out if you really believe what the Bible says. Do you believe in all this stuff?" And they give you a list of words that aren't in the Bible. You know what I say? I say, "Ask me a Bible question." No, I don't believe all of that stuff. How can you find out if I believe in the Bible

The Unfolding Revelation of God

by asking me if I believe in a list of words that aren't even in there. You can't do that. That's not reasonable or fair. Don't take something centuries away from the Bible that's not in the Bible and judge me by that. God never required that you believe stuff that's outside the Bible.

He only required that you believe what He did say, not what He didn't say, and therefore we stand with God's Word. In fact, you might find out that it's that person who doesn't believe in the Bible when you get right down to it. That's been my experience. How can checking if you believe in non Bible things help you find out if I believe in the Bible? It doesn't make any sense.

And therefore, in this class, we'll stick to biblical terms. Now, there may be a few cases where I'll use a word that isn't in the Bible, but if I do that, I will explain that there is a synonym in the Bible for that term. And whether you say rock or stone or large rock, mass or pebble or something, those things are roughly synonymous. It isn't that you can't use a synonym. I'm not saying that.

What I'm saying is making up something that's totally foreign to the Bible and using that instead. We don't believe in that, and I'm not going to do that to you in this class. The Bible is our final authority. Each term in the Bible was individually chosen by the Holy Spirit to convey what God wanted to teach. And if God wanted to teach something else, God is smart enough to use those other words and teach that other doctrine.

So I'm arguing that very strenuously. We will not resort to non biblical terms.

Attributes of God

Now, the first subject that we want to talk about tonight is the attributes of God. The attributes of God. In the Bible in Galatians 4:8, Paul speaks to the Galatians concerning their state before they became true Christian believers.

The Unfolding Revelation of God

And here he said to them,

“when Ye knew not God, ye did service unto them, which by nature are no gods.”

Now, you learn from this that people in the world before they served God, they were serving false gods or things that are not really gods. He said he did service unto them which by nature are no gods. Now the word nature is a biblical word.

Only One who is God by Nature

It's found right here in Galatians 4:8. There is only one who is God by nature. And tonight we're going to talk about the nature of God or the attributes of God. What makes God God is the subject of my lecture tonight. If you have the following attributes, you are God.

If you lack even one of those, you are not God. You have to have all of the things on this list be part of your nature or you're not God. God possesses all of the attributes that we will study tonight. And anyone who does not have those attributes is not truly God by nature, they would be no gods.

There's only one who is God by nature. And the prophets of God stood for centuries against all false gods. We believe that there is one God, and that one God is the God of the Bible and his name is Jehovah.

There's an alternate spelling of the name Jehovah, and that is Yahweh. Yahweh is actually more correct to the Hebrew Old Testament name for God than Jehovah is. And I'll be explaining that in a later lecture. We believe there is only one God, the God of the Bible, and his name is Jehovah. And we deny the existence of all other gods. It is commonly affirmed in the world today that there is more than one God, but this is not so.

The Bible teaches that there is only one who by nature is God. All the false gods of the heathen religions actually do not exist. Polytheism, by definition is defined as the belief in the existence of more than one God.

The Unfolding Revelation of God

Heathen religions that are polytheistic believe in the existence of more than one god. Jehovah's Witnesses, for example, which are heretical people that deny the doctrines of the Bible.

They teach salvation by works rather than salvation by grace through faith, which is the true gospel. They deny the deity of Jesus and refuse to worship Him. Although you see repeatedly through the Gospel that Christ was worshiped from virtually the time He was born. The wise men came and worshipped Him. And the last thing you see of Jesus in his ministry is his ascension. And it says immediately after his ascension they worshiped Him.

You see worship through the gospels given to Jesus Christ and even afterward in the book of Acts and the book of Revelation. But Jehovah's Witnesses deny this. Jehovah's Witnesses say, well, we believe in the one God, Jehovah, and we believe in the existence of other gods, but we don't worship them. We believe they exist, but we only worship the one God.

Well, now wait a minute. Polytheism, by definition is the belief in the existence of other gods, because there's only one God. Anyone who tries to make a demon God or make the devil God or make a man God or make money God or make sex God or make some other possessions God, or they make a God out of stone or wood and a demon inhabits that, and they feel the power of that god that they're worshiping. They say, well, we know our God is real because we feel the power of it. He works for us. He heals us.

That's just a demon. It's just a demon. You don't think in the heathen land they're that stupid that they just worship a piece of rock, do you? Now, there are some that do because they're demonically deceived. However, for the most part, those statues are inhabited by demon power, and that is why they fall down and worship them.

And yet, despite the fact that they are called gods by the world, they are not God, God or deity or divinity. The one true God has these attributes,

The Unfolding Revelation of God

and none of the false gods have any of those attributes. There might be one or two that apply. Demons are spirits, demons are invisible, but most of the other ones don't apply at all. So we believe in the existence of one God and we deny the existence of all other gods.

And the prophets of God through many centuries stood firm against the polytheism of the nations around them. For example, in Genesis 1:1, that one verse at the beginning of the Bible is enough to disprove virtually all of the major philosophies of the world today. It says, in the beginning, God created the heavens and the Earth. First of all, that disproves polytheism because you believe in one God rather than the existence of many gods. Joseph Smith, the Mormon prophet, tells the story of what he believes the beginning of the world was like.

And I quote,

"in the beginning, the head of the gods called a Council of the gods and concocted a plan by which they would create the world."

They are blatant polytheists, the Mormons. Now, you won't see the Tabernacle Choir come out and sing their true theology. They don't do that. They won't sing about Kolab and how God was once a man living on a planet Kolab and he begat many, many spirit children, and there is a pre-existent pool of spirits, and God puts those spirits into human babies as they're born. They won't teach the Adam God doctrine, that Adam was actually our God.

"As man is God once was, as God is man may become."

The Mormon Tabernacle Choir and Donnie and Marie and all the other public relations imagery creations of the Mormons won't tell you their true theology. They won't say that we are saved by obedience. No one will ever be saved by obedience. That denies the entire doctrine of being saved by grace through faith, which is the biblical doctrine of salvation. They also believe in polytheism, but we deny this.

The Unfolding Revelation of God

We affirm monotheism instead. And these prophets of God stood against the heathen nations who worship many gods. And they said, for example, in Isaiah 37:19, affirming the existence of one God,

"and have cast their gods into the fire for they were no gods. But the work of men's hands, wood and stone. Therefore they have destroyed them."

Here you see men who are worshiping these gods of stone and wood, finally learning that they can do nothing for them and destroying their gods which the Bible says are no gods because there's only one who is God by nature. God also said in Isaiah 43:10,

"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 or Jehovah and beside me there is no Savior."

There is no God other than the one true God, Jehovah. No God existed before Him, and no God will ever spring into existence after Him. That's impossible because God by definition is eternal, and eternal means having always existed. Therefore anything that springs into existence at a point in time by definition cannot be God.

You must have always existed through all time in order to be God by nature. So God says this Isaiah 44:8,

"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 45:20 to 22,

"Assemble yourselves and come; draw near together. Ye that are escaped of the nations, they have no knowledge, that set up the

The Unfolding Revelation of God
*wood of their graven image and pray unto a god that cannot save.
Tell ye and bring them near."*

In other words, God is posing a challenge. If they want to make gods of wooden stone, bring those gods up to me, I challenge them.

God says,

"Yea, let them take counsel together. Let those gods hold a counsel among themselves even. Who hath declared this from ancient time?"

Now what He's talking about is He's making a challenge that only God knows the future. He said, who declared this modern day stuff from ancient times?

Nobody ever did that. Only God back in ancient time can predict future events because only God is by nature omniscient, meaning having all knowledge. And as long as God possesses all knowledge, He can predict future events because He knows about them already. And that is the biggest challenge to any heathen god, any false prophet, any occult mystic like Jeanne Dixon is to predict the future. If they can do that, they are of God. If they can't do that, they are not of God.

And the test in the Bible is found in Deuteronomy 18:21,22 and Deuteronomy 13:1-4. There are two tests for those type of people.

1), does what they predict come to pass? If it fails even one time they are not from God.

2), if what they says come to pass, does it lead you astray from the one true God Jehovah?

You'll find that Jeanne Dixon and those of her ilk fail both of those tests. Jeanne Dixon's prediction rate is about 23% accurate. That's quite poor compared to the prophets of the Bible. Since every prophecy in the Bible

The Unfolding Revelation of God
that has ever been fulfilled has been fulfilled perfectly to the letter with no mistakes whatsoever.

Everything the Lord said came to pass there failed not one thing over and over and over again. So God gives a challenge to the heathen God. Go ahead, tell the future. He said,

"Who has told it from that time? Have not I Jehovah? And there is no God else beside me, a just God and a Savior. There is none beside Me. Look unto Me and be Ye saved all the ends of the Earth, for I am God. There is none else."

So this is what we mean by the one God by nature. Galatians 4:8 and the passages I read you in Isaiah. There is one who is God by nature. We deny the existence of all other gods.

The most a false god can be is a demonic power. It cannot be the true God and wipe away the idea that the devil is God's equal because he is not. The devil does not meet the criteria here in order to qualify as a god. Now the devil is called the god of this world in the Bible, but that's because people regard him as a god. But he is not truly God by nature.

There's only one who is God by nature, possessing the nature attributes of deity and that is the one true God, Jehovah. So let's go through these attributes one at a time.

God is a Spirit

The first attribute of God is that God is a spirit. Now as I said, I'm going to be teaching from the Bible. So I want you to turn to these passages and look them up for yourself one at a time.

You'll see that I'm being honest with God's Word and I'm not misinterpreting it. It says plainly each thing that I'm going to read to you. The first scripture is John 4:23, 24. I say God is a spirit. The question is, is that truly what the Bible says about God?

The Unfolding Revelation of God

The answer is a positive yes, John 4:23,24,

“But the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.”

God is a spirit. Now, that is what I said here in the attributes of God. We believe God is a spirit. We do not believe God consists of material.

God is not made up of that which we know in the material realm. In contrast, God is a spirit, and they that worship Him must worship Him in spirit and in truth. This word in Greek that is translated spirit is the word pneuma. P-N-E-U-M-A. pneuma. Pneuma refers to something that is invisible and yet it is real and has power. In fact, pneuma is sometimes even translated wind or breath. And remember when Jesus told the story of being born again? In John chapter 3, He said, the wind blows where it will and you don't know where it comes from or where it goes. So is everyone that is born of the spirit, because God's spirit is invisible. It's real, and it exists, and yet you can't see it, but it has effect and power, just like wind does.

Now, other things that are created by God are also spirits. Angels are spirits, demons are spirits. The devil is a spirit, and humans have human spirits. And so we see these different degrees or existences of spirits in the real world in which we dwell. God is said to be spirit, as opposed to flesh and bones.

When Jesus raised from the dead, He raised in his human body, his human flesh and blood body. And in Luke 24:39, He said this, behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as you see me have. From this passage we learned that spirits do not possess flesh and bone bodies. Jesus said, look, it's me.

It's the real me. I'm back from the dead. Behold my hands. Those were his hands and my feet, those were his feet. Now, why was He showing them his hands and his feet rather than his elbow or the back of his neck?

The Unfolding Revelation of God

Well, because He'd been crucified on the cross, and those identifying marks would prove that that was the cross body that was back again alive in front of them. The real Jesus, in the flesh, having been raised from the dead, no different than anyone else was raised from the dead. There are a number of cases of resurrections in scripture. Jairus' daughter was raised, Dorcas was raised, Lazarus was raised, Elijah raised that little boy in 1 Kings 17. And there's a number of passages where we see people who died raised from the dead.

The same thing happened to Christ. When Christ raised from the dead, it simply means that death is defined as your soul and spirit leaving your body. And Christ's human soul and spirit re-entered his body, and He became alive again, just like Lazarus was. He wasn't there in some type of mystical, nonhuman flesh body. He was there real in the flesh.

He said, I'm not a spirit being like Jehovah's Witnesses teach. They say Jesus did not come back in human flesh. He was raised as a spirit, a Super Angel named Michael. And He came back and He materialized on occasion. No way. That's a denial of the true resurrection of the Lord Jesus. And 1 Corinthians 15:17 says, If Christ be not raised, Ye are yet in your sins.

It's a heresy to deny the bodily resurrection of the Lord Jesus worthy of losing your eternal salvation. And this is another reason why Jehovah's Witnesses are not true Christians, because they deny the real resurrection of the Lord Jesus. Here Jesus said, A spirit hath not flesh and bones as you see me have. Spirits don't have flesh and bones. From this we can conclude that God, who is a spirit must not have a flesh and bone body. Now, this immediately might change someone's concept of God if they've always viewed God as an old man on a cloud.

Sometimes Christians have viewed God as three persons, and they view God as an old man, a young man and a bird. Now, I don't say that unkindly. I don't say that to ridicule it and make you laugh. I say that because that is not true. God is a spirit.

The Unfolding Revelation of God

And if you picture God anything other than a spirit, you're picturing Him wrongly. We've got to believe what God said about Himself in the Bible. And the Bible says God is a spirit.

Now, you ask me, well, what in the world is a spirit? Well, nobody really knows for sure. What we do know is that God is real. He exists. He's a living being. He's called the living God. He can hear you. He can communicate. He can love. He has all the attributes that we as humans would call being or personality. I'm not saying God is an impersonal force. I don't believe that. God is real. He's a person. He can answer you. He can communicate. He's grieved, it says. He loves. He can hold opinions of things. He communicates. You speak to Him, He hears you. He speaks to you, you hear Him. He's real. He's alive. He's a person or being. And as such, though He's a spirit being.

He's not in a body somewhere. Again, I resort to the Mormon Church. They teach heresy regarding God not only by saying there is more than one God, but by saying God the Father has a body of flesh and bones as tangible as man's. That flatly contradicts Jesus Christ in John 4:23 and 24 when He said, God is a spirit. God does not have a human body of flesh and bones. God is not an old man and a young man and a bird. Don't picture God as an old man on a cloud. Open your mind a little bit to see God as He really is.

God is invisible. He's a spirit being, and He fills the heavens and the Earth. He is omnipresent. He's omniscient. He's great. And He fills the whole heavens.

If I had more time in this class, I'd give you a lecture on astronomy. I used to do that in this class, but we've only got seven evenings of 2 hours each, so I don't have enough time. But if I could tell you how big the universe really is, and then you get the idea that God created that thing. Obviously, God, by definition, must be greater than that which He created.

The Unfolding Revelation of God

And you know the vastness of the universe. You've heard these stories before. How that light travels at the speed of light, of course, and it goes up 6 trillion mile in a year at 186,000 miles/second. If you could ride a little photon, you go around the world, out through the universe. You go for a year, you'd go 6 trillion mile.

You know how far the closest star is from us? Four lightyears. Riding one of those things. It would take you four years to get to the nearest star to our planet. That's the closest one. There's a lot of space between these stars.

That's the closest one. Usually they're about six lightyears away. That's common. And there's 100 million stars in the Milky Way. And that's just one galaxy.

And there are billions and billions and billions of galaxies at 2 billion lightyears, which is the farthest we can see. Now with radio telescopes, the galaxies aren't thinning out. They're still just as thick 2 billion lightyears away. And God created some stars, individual stars that are gigantic. There's one called Betelgeuse. You know how big that is? 700 million mile across. That means from the Earth to the sun is 93 million mile. So round it off to 100 million. If you went from the Earth all the way to the sun like this, you go 100 million all the way to the sun.

That's just 100 million. A hundred billion more. That's 200 billion more. That's 300 billion more. That's 4567.

That's just one star. Imagine that. That's incredible. It's inconceivable. And that, by far, is not the biggest one.

That's just a big one that happens to be close. There are ones that are way bigger than that one, believe it or not. Now, don't picture God then as some old man on a cloud in a human size. No way. God is a great, mighty, powerful, omnipotent God.

And if He can create this huge universe, the distances are astronomical, no pun intended. They are unfathomable. God must be big. He must be

The Unfolding Revelation of God

powerful. And despite the fact that you've got these billions and billions and billions and billions of billions of galaxies and each one has 100 million stars, or so.

You know what the Bible says regarding God? I'll read you this scripture, Psalm 147:5. It says,

"He telleth the number of the stars. He calleth them all by their names. Great is our Lord and of great power. His understanding is infinite."

Can you imagine that God has track of all of them, and He's got them all named. What kind of a God is this? This is a great, mighty God that is way beyond what we've usually comprehended.

God is magnificent and marvelous and God is infinite. We'll never know all there is to know about God. He certainly doesn't dwell in a little frail human body with a little bicep and tricep. He's got to have more power than that. He isn't like that.

God is a spirit being. So let's view Him that way. Now, someone might ask, like the Mormons usually do, "Well, what about all these passages in the Bible that talks about God's hand?" In fact, Dr. Walter Martin was lecturing on the subject of Mormonism. And a group of Mormon elders attended his lecture as he was bringing arguments to refute their false doctrines that have damned many souls.

And they stood up and he gave them an opportunity to ask questions. And one of them said, Dr. Martin, do you believe that this is the Word of God?

And he said, of course. And he said, well, then why do you deny that God has a human body? And he flipped to Job 40:9, which talks about the arm of God. And he read that scripture. And he flipped to Isaiah 48:13.

The Unfolding Revelation of God

And there it says, Mine hands also hath laid the foundation of the Earth, and my right hand hath spanned the heavens. And he read 1 Peter 3:12, which talks about his eyes go across the world and his ears hear the cry of his people. And he read Isaiah 38:17, where God turned his back upon people. And in the Book of Daniel 7, where God has white hair like wool. And he began reading all these scriptures.

And he says, well, you believe this Bible? You admitted you did. And it said, God has hair, God has a back, God has arms, God has hands, God has eyes, God has a mouth, God has ears. And he read this big long list of scriptures. And all those Baptists in that Church, boy, they were turning and that Mormon went from scripture to scripture.

And you could hear the rustle of pages in that congregation just like a big waterfall.

And they were following that Mormon on the Bible more than they ever followed their beloved pastor who preached the truth. And their eyes were getting wide. And yes, it does say that, and yes, it does say that. And Whoa, it says that too. And he finished the list.

And Dr. Martin was standing there, calm as could be, and he said, Would you mind reading one more verse to the crowd? And the Mormon said, Why, of course, I wouldn't have any problem doing that. And he said, we'll just read to the people Psalm 91:4.

So the Mormon flipped to Psalm 91:4, and it said, *"he shall cover thee with his feathers and under his wings shalt thou trust?"*

And they all laughed. And the Mormon himself laughed. And he said, now what are you going to do with that scripture? And the Mormon turned red and he said, well, that one's figurative. And he said, you're right, that one's figurative.

And he said, now what about the other ones? You see, you can't just pull a verse out and say, God has that. If God is a spirit, God doesn't have that.

The Unfolding Revelation of God

This is what is known as anthropomorphisms. Now that's a 50 cent word, but that means attributing human characteristics to God.

It comes from the Greek word **anthropos**, meaning man. We see this in anthropology, the study of man, and the Greek word **Morphe**, M-O-R-P-H-E with a long bar over the e, pronounced like a long A as in late, **Morphe**. **Morphe** in Greek means form. It means the nature or essence of or the form of.

So when you say anthropomorphisms, what you mean is you're attributing the form of a man to God. And this is what theologians have made up to describe what is happening in the Bible. You see, if God is so great and so infinite that we can never know the end of God, how will we ever know anything about God? Easy. He speaks to us in figurative language.

He says, I'm like this. And He talks about how his ears hear us when we cry to God and how his eyes see us as we are in trouble and in need of help. See, God doesn't really have eyes. That's an anthropomorphism. That's attributing a human characteristic to God in order to get across to you the message that God sees you and God hears you.

But it doesn't mean He literally has an eye any more than that other passage in Psalm means that God has feathers or wings. Remember how we talked about distinguishing figurative language from literal? This is a case where we must do that. If it is true and it most certainly is that God is a spirit, then He doesn't have these human body parts that are attributed to God. God is pure, absolute spirit.

These attributes of humanity that are put upon God, eyes, eyelids, eyelashes, tear ducts, et cetera. That really is not the case literally. It's purely figurative. They cannot and must not be interpreted literally. You see, if God had a human body that would violate a number of these attributes.

It would violate the fact that God is a spirit in the first place because the human body is not made out of spirit. It would violate the attribute of God

The Unfolding Revelation of God

being infinite. Because human bodies are not infinite, they are finite. Finite means having limits or bounds. Your body has limits or bounds.

It only extends so far. It also violates the attribute of invisibility. And I'll be reading you scriptures that say God is invisible. If God has a human body, He's visible, but God isn't visible, He's invisible. It would also mean that God is not in heaven, because 1 Corinthians 15:50 says, flesh and blood cannot inherit the Kingdom of heaven.

You can't live in heaven in a human flesh and blood body, according to the Bible. And yet we know God is in heaven. He is our Father, which art in heaven. And there are a host of other contradictions that would result if you taught the error that God has human body parts. Now, the many titles used of God and of Christ in the Bible are like this.

They are figurative. For example, take Jesus Christ. Over and over through the Word of God. He is given figurative titles to describe what He is like. He is called a rock with seven eyes. And we don't believe that's literal, do we?

Jesus Christ is called the Lamb of God. Was Jesus literally a Lamb? No. He's called the branch. He's called the vine. He's called a servant. He's called a root out of dry ground. He's bread from heaven.

He's the door of the sheepfold. He is living water. He is our tower. He is a shield to protect us, et cetera. All of these things are metaphors.

They stand in and symbolize the attributes and qualities and protections that we get from Jesus Christ. And yet Jesus Christ Himself is none of those things literally. But there are many other verses in the Bible that teach this attribute that God is a spirit, because the Bible is wonderfully consistent. And what we find in John 4:23 and 24 that God is the Spirit is taught from the Book of Genesis all the way to the end of the Book of Revelation. For example, in Genesis 1:2.

In the second verse in the Bible, you learn that God is a spirit. It says,

The Unfolding Revelation of God

“and the Earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.”

Here, already in two verses, you've learned that there is one God. That refutes polytheism. You've learned that there's God Himself. That refutes atheism.

You also can refute agnosticism from Genesis 1:1. And that is the belief that you can't know whether there is a God. You can, because God revealed Himself in creation and in his Word. Now, here you see the Spirit of God moving upon the face of the waters. The Spirit of God. What does that mean?

It means that God is a spirit. If God is a spirit, you can say the Spirit of God who is moving on the face of the waters. That means God Himself, who is a spirit, is moving on the face of the waters. If you say the Spirit of God or God's Spirit, that's saying the same thing. That's like saying the people of God or God's people.

You're not talking about two different things. You're talking about the same thing. So with God's Spirit and the Spirit of God, we're talking about God Himself who is a spirit. And there are a lot of other verses that teach this. Judges 3:10 The Spirit of the Lord came upon him and here you have the Spirit of the LORD. LORD here, LORD in your King James Bible stands for the name of God, Jehovah.

Over and over in the Bible you see that system of capitalization used when you see a capital L, a capital O, a capital R, and a capital D, that is a symbol to let you know that God's name Jehovah is what the Hebrew actually says in those Old Testament passages. And there are some Bibles that will use God's name Jehovah in those Old Testament passages. For example, the American Standard Version consistently says Jehovah all through the Old Testament instead of the LORD, the LORD, the LORD, the LORD, it's Jehovah, Jehovah, Jehovah, Jehovah. I like that better because

The Unfolding Revelation of God

it's more accurate to the Hebrew than LORD. But I don't have any problem with LORD because I understand that the Hebrew stands behind our own English translations.

Other passages that teach God is a spirit would be Joel 2:28,

“and it shall come to pass afterwards that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. Your old men shall dream dreams and your young men shall see visions.”

Now here it says, I will pour out of my Spirit and God is talking. Now what did that refer to? Does anyone here know in Joel 2:28 that was fulfilled in the New Testament?

Anyone remember?

Yes, the day of Pentecost in Acts 2:4. In the New Testament it says, and there came from heaven the sound as of a rushing mighty wind and it filled all the house where they were sitting and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. This says they were filled with the Holy Ghost or the Holy Spirit. And in verse 17 of Acts 2, Peter stood up and said, this is that which was spoken of by the Prophet Joel.

And he quoted this verse that I just read you in Joel 2:28. It shall come to pass afterwards I will pour out my Spirit upon all flesh. That Old Testament prophecy was fulfilled in Acts 2:4,17. And when it happened that pouring out of the Spirit of God is called the pouring out of the Holy Spirit. From this we learn that the Holy Spirit is God's own Spirit because God is a spirit and God is Holy.

And so when He pours out his Spirit, that is the pouring out of the Holy Spirit. God is the Spirit. 2 Corinthians 3:17, now the Lord is that spirit, and where the Spirit of the Lord is, there is Liberty. And Matthew 16:17,

The Unfolding Revelation of God

"Jesus answered and said unto him, Blessed art thou, Simon bar Jonah, for flesh and blood hath not revealed it unto thee. But my Father, which is in heaven."

Now, how does that show that God is a spirit? Well, He said, Simon, flesh and blood didn't reveal that to you. God did, because God doesn't consist of flesh and bones. God is a spirit. And He says, My Father, which is in heaven, has revealed that to you.

And He's not flesh and bones. Well, if He's not flesh and bones, there's not a lot left. He has to be spirit like He said. We could read other passages on the Spirit of God, but for the sake of time, we'll move to the next attribute?

God is infinite

Now, infinite by definition means lacking limits or bounds. Infinite means extending beyond measure or comprehension. Infinite means it has no beginning and no end, symbolized by a horizontal figure eight because there's no beginning or end. You've seen the symbol for infinity, haven't you? It's a horizontal figure eight. It just keeps going and going and going and going.

And there's no end to that figure eight. There's no beginning, there's no end. It just keeps going and going. Now, that's the way God is. God is infinite.

There is no limits to God's presence, no limits to his power, no limits to His knowledge, no limits to His very being. His being is by definition, infinite. How do we know this? Well, because the scripture talks about His infinity. Psalm 147:5,

"Great is our Lord and of great power. His understanding is infinite."

1 Kings 8:27,

The Unfolding Revelation of God

"but will God indeed dwell on the Earth? Behold, the heaven and heaven of heavens cannot contain thee. How much less this house that I have built."

Now, here you see him mention the heaven and the heaven of heavens cannot contain thee. In the Bible, according to 2 Corinthians 12:2, you see the teaching that there are three heavens. Now, this might be new to you, but in that passage, the Apostle Paul said,

"I knew a man in Christ about 14 years ago who was caught up to the third heaven."

Now, if he's caught up to the third heaven, that must mean there is such a thing or He wouldn't have said that. Now, if there's a third heaven, it can't be the third heaven unless there's a second heaven and a first heaven. That's just reasonable. Now, what are the three heavens in the Bible?

Well, it isn't that hard to figure out. Number one, the first heaven is Earth's atmosphere. We even call it heaven. The Earth's atmosphere is where the birds fly and where the airplanes soar and where parachutists free fall. There's air there, and that is the first heaven. Above a certain height above the Earth, there's no more air.

Outer space is a vacuum. We all know that. No sound travels there. And you don't have the friction of rubbing against air molecules in the vacuum of outer space.

The first heaven is the atmosphere surrounding the Earth. The second heaven is the universe, the physical universe, what we call space. And space is a good name for it. It's mostly space, despite the fact that there's a lot of stars out there. They're so far apart. It's mostly space. And that is the second heaven. The third heaven is spiritual. This is God's heaven. This is the throne of God, where God dwells.

And that is the third heaven. And this is where Paul the Apostle was caught up to. Now he says,

The Unfolding Revelation of God

"Will God indeed dwell on the Earth. Behold, the heaven and heaven of heavens cannot contain thee."

In other words, God is so vast that the heaven and heaven of heavens cannot contain God.

God is infinite, in other words. He extends beyond all limits or bounds. God fills the whole universe and He's even bigger than that. It's my personal opinion, although I can't prove this, that this universe right here is infinite. Now, I can't prove that.

I don't believe it can be proved or disproved, but there's a fallacy in logic called argumentum ignorantium. And that means what I said is true because nobody disproved it. Well, that's a fallacy. Just because somebody didn't figure out how to disprove it yet doesn't mean what you said is right. It might be totally wrong.

So I'm not saying what I'm saying is right because nobody's disproved it. I don't believe that fallacy, but it's true that nobody has disproved it. I don't know that anybody will ever figure it out. Probably the universe, even if it is finite, is so large that man will never find out how big it really is. And if man ever was going to get out there close to the end of where it was, God probably would make a little more just to humble him. That's what I think. If you got all the way out there and you ran into a wall or something, wouldn't that be frustrating?

Anybody over there? Imagine what that would be like? I don't believe that will ever happen. In fact, there's one theory that says space is curved. And if you go far enough, you end up right where you were in the beginning.

Isn't that strange? You go out zillions and zillions and zillions of miles and you're going and you're going. And the thing is going by you and you're going and you're going. Pretty soon you come right back to Earth again.

The Unfolding Revelation of God

That's what happened to Columbus. Remember him and Magellan? Same thing they say that might be so, I don't know. I do believe, however, that man will never find the end of it. And God not only made big things, God made microscopic things and submicroscopic things.

It's my opinion that man is in the middle. Now, I'm not teaching this as a Bible doctrine, but I believe that man is just about in the middle of all the biggest things there are and all the smallest things there are, because we know that men have gone into the atom even and broken the atom apart. The word atom is actually a Greek word, and it means indivisible because it was at one time thought that the atom was the smallest thing that existed and itself was indivisible. It was the basic unit of all creation. But it is not since they have found protons, neutrons, electrons in the atom, and then they've even gone farther inside of that, and they found mesons and quarks and all kinds of other stuff in there too.

So who knows how far that goes? Who knows how far it goes on the large end of the spectrum? It just may be because God is so creative and so powerful that if you could back up from the universe, galaxies themselves are arranged in patterns. It just might be. It might be a big intricate picture.

It might just be parts of a giant picture that's even bigger. Nobody knows for sure. There's all kinds of theories about this. What we do know, though, is that God is so great that the Bible says the heaven and the heaven of heavens cannot contain Him. Now the only way that's possible is if God is infinite.

Jeremiah 23:23,

"Am I a God at hand, saith the Lord, and not a God far off? Can any hide himself in secret places that I shall not see him sayeth the Lord? Do not I fill heaven and Earth, saith the Lord?"

Psalms 19:6,

The Unfolding Revelation of God

"His going forth is from the end of the heaven and his circuit under the ends of it. There is nothing hid from the heat thereof."

Psalm 145:3,

"Great is the Lord, and greatly to be praised, his greatness is unsearchable."

2 Peter 3:8,

"but, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and 1000 years as one day."

This teaches that God is not even bound by time.

And the Book of Isaiah teaches the same doctrine. In Isaiah 57:15, it says,

"Thus saith the high and lofty one who inhabits eternity."

God inhabits eternity. God is not bound by time like we finite human beings are. God is not confined or limited by anything, not even time.

I don't believe He's limited in any dimension at all, not even time. He inhabits eternity. To God one day and 1000 years is exactly the same. Now, we don't understand that because we live in time. But you see, God having omniscience, meaning having all knowledge, He knows what was going to take place on the Earth before He even created the first part of it.

He knew the whole thing from beginning to end. In fact, if God is eternal and He's omniscient, that means He always knew. Now figure that out. How could He always know? He must have had to think of it for the first time and decide to do it.

No, He always was going to do it. You can't figure that out because you're finite and God is infinite. In fact, to prove that our minds are finite, figure

The Unfolding Revelation of God

out when God started. You can't do that. No matter how far back you go, He still goes on with what was before God and who made God.

God made you finite, so you couldn't figure that out. And to distinguish you from Himself, because He's infinite and you're finite, therefore, your mind can't figure that out. You can't conceive of something that had no beginning.

But that's the way God is. You can't conceive of these infinite type things.

If I said one man stand here, another man stand there and say, Man A, please go halfway back to man B. You go halfway back. Okay. Go halfway back again. Go halfway back again.

Technically, he should be able to go forever and never hit him. Can't you always divide it in half? No matter how far you go, you should be able to divide it in half. It doesn't seem to work out in reality. Of course, you bump into them, but on paper, he'd never hit them.

Isn't that true? If you figured it out on paper, he'd never hit them. See, we can't figure out things like that. They're beyond us. And the fact of God's eternal existence doesn't even compute in our minds.

And yet that's the way God is. He's not bound by time. He knew your name before you were born. He knows whether you'll end up in heaven or hell. And despite the fact that He knows that his knowledge does not affect your free will at all.

Now, the Calvinist would dispute that, but I have a tape called The Five Points of Calvinism. In fact, it's a two tape series where I disprove all five points of Calvinistic theology. I go through them one at a time. Total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints. Tulip T-U-L-I-P.

That's a little acronym used by Calvinists to define their five points. None of those five points are biblical. They all can be disproved. And they say

The Unfolding Revelation of God

that God has foreknowledge, and therefore God's foreknowledge is going to affect your choice. And it's not really a free choice, but that's disproved not only by biblical theology, but by any number of analogies.

You can see that knowledge doesn't necessarily affect somebody's decision. Say, for example, that you're on a cliff and you're looking way down over the cliff at this river down there that has a horseshoe type bend in it, a hair pinned turn. And you see a man in a kayak floating down that river. You can see around the bend, but he can't. And around the bend, there's a log crossing the river.

Now, you've got the advantage of more information than he does. You look down and by foreknowledge you say, well, that guy's got to stop, get out, lift his kayak over his head, walk around the log, put it back in and go. Does your foreknowledge affect his decision? No. He didn't even know you're up there.

He's going along and he sees it. He makes his own decision. Your foreknowledge didn't affect him at all. And that's precisely the way it is with God. God knows everything all ahead of time.

But the fact that He knows it doesn't put any coercion on you. You're making your own decisions between you and God and the devil. God is also invisible. Now, of course, invisible means impossible to be seen.

Not that God exists in material form that's clear or transparent. We don't believe that. We believe that spirit by definition, must be invisible. This attribute confirms his immateriality. You see in Colossians 1:15 the teaching that God is invisible.

Now, we'll be coming back to Colossians 1:15 a little bit later in the class and studying it again. But for right now, I only want to point out the attribute of invisibility. This is speaking of Jesus Christ and it says of Christ that He is the image of the invisible God, the first born of every creature. Now God is invisible according to the Bible, therefore, God does not have finite human shape. He's invisible.

The Unfolding Revelation of God

How many of you decide to believe right now that God is invisible? Raise your hand. I'm not going to teach that He's something else. I don't care who gets mad at me.

I'm going to teach it anyway because that is what God says. The invisible God. You know, there are people that don't like that. They wish God was visible. They'll say He's visible anyway.

But when they stand before God at the great judgment, what good is it going to do you just to maintain your position and hold your credibility in some people's eyes and have a position and remain in your church or whatever, if what you're believing is wrong the whole time. What profit is it for you really when you get there and He says, look, I'm not visible anyway.? Maybe He won't say, look, I don't know.

He couldn't be if He's invisible. But He said I was invisible the whole time and you kept teaching that I was visible. Why did you do that? You're going to have a hard time answering that question at that time. So we would rather submit ourselves to God's word and teach what the Bible teaches and be silent where the Bible is silent.

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Class 4 of 14

Seeing the Invisible God

God is invisible. But does not the Bible say that men saw God? Yes, it does. There's a number of passages that say that. For example, in Genesis 32:30, Jacob said, "I have seen God face to face."

And other passages say men saw God, like Exodus 24:11 and Judges 13:22. How are we to harmonize the verses that say that men saw God if God is invisible? Remember the hermeneutical principle that the Bible contains no contradictions whatsoever. That being true, we must harmonize the facts. Both scriptures are facts.

The Unfolding Revelation of God

God is invisible and Jacob saw God. They're both true. We can't say that Jacob didn't see God because God is invisible. That would make the Bible contradict itself and deny what God said in scripture. What we've got to do is take this scripture over here, Jacob saw God, and this scripture over here, God is invisible, and mesh them together so they teach one doctrine. That's the way to interpret the Bible, not denying half of it in order to hold the other half. The Bible doesn't contradict itself. Both scriptures are facts.

The answer and harmonization is simple. As to His nature, which is what I'm teaching here, the attributes or the nature of God, and there's only one God by nature, God is invisible. So being pure, absolute spirit, so that no man can see Him, if He desires to be visible to man, He must make Himself so. And He does this by manifesting Himself in visible form. It is these manifestations, tangible, visible forms taken by God Himself at times, that men saw. These tangible, physical manifestations could be heard, they could be seen, they could be felt. They were God. These manifestations were God Himself in human form, appearing to man, showing Himself to them.

Now Romans 1:20 is interesting in this connection. I'm reading from the New American Standard Bible,

"For since the creation of the world, his invisible attributes, his eternal power and divine nature have been clearly seen, being understood through what is made."

You see God, when He appeared to Jacob, He appeared in the form of an angel and He wrestled in human form with Jacob. And eventually Jacob came to realize that that human form that he wrestled with was none other than God Himself. And he was afraid that he would die because the Bible says, *"further shall no man see Me and live."*

That's Exodus 33:20, God said,

"Thou canst not see my face. Further shall no man see me and live."

The Unfolding Revelation of God

And Jacob apparently knew that. So did Manoah in Judges, who was Samson's father. He feared lest he die because he had seen God as God manifested Himself.

But those verses that talk about no man seeing God and living means no man can see God as He really is. The glory and effulgence and power of God would be much too much for you and your puny Earth body. You would dissolve, you would burn up. Something would happen to you. I don't know what. You probably would just vaporize by the power of God because the way God is. So He manifests Himself in visible, tangible forms at times. Here are some other passages that teach God is invisible.

1 Timothy 1:17,

"Now unto the King, eternal, immortal, invisible, the only God, the honor and glory, forever and ever."

1 Timothy 6:16,

"who only have the immortality dwelling in the life which no man can approach, unto whom no man hath seen nor can see."

That's what the Bible says about God. No man has ever seen Him and no man can see Him. And yet the Bible says they saw God. How?

As He manifested Himself. When He says no man has or can see Him, it means as He really is because his nature is invisible. But when He manifests Himself in visible form, you can see that. You can communicate to that. God can talk to you that way. John 5:37,

"and the Father Himself, which hath sent me, hath born witness of me, Ye have neither heard his voice at any time nor seen his shape."

John 1:18,

The Unfolding Revelation of God

"no man hath seen God at any time. The only begotten son who is in the bosom of the Father, He hath declared Him.

Now this says that no man has ever seen God. Instead of seeing God, it says, His only begotten son declared God. And we're going to learn that Jesus was God manifested in the flesh, because you can't see God how He really is. God decided to manifest Himself in the flesh in Jesus Christ. So you could see God, have God, know God, hear God, touch God, and experience God in Christ.

We'll learn that later. 1 John 4:12,20,

"no man hath seen God at any time."

Hebrews 11:27,

"by faith he forsook Egypt, not fearing the wrath of the King, for he endured as seeing Him who is invisible."

This is speaking of Moses. It says he endured as seeing Him who is invisible. In other words, Moses lived as though he had the proof that all the atheists say they always want. Well, if God would come down and reveal Himself to me, then I would believe Him. You know, they probably wouldn't. They might for a while. But you've heard of these type of conversions during wartime, falling on the deck of the ship as it's being bombed. If you get me through this, I'll serve you for the rest of my life.

That's about what those consist of, you know, because there's a lot of people who have done that. But you know, that's dangerous to make a vow to God and then break your vow to God. The Bible says in the book of Numbers 30:2,

"and swear in all to bind his soul with a bond. He shall not break his word. He shall do according to all the proceedings out of his mouth."

The Unfolding Revelation of God

God will hold those people accountable for that. And you say, well then I'll never make a vow because I might break it. Well, God is also a merciful God, you know. He's also a merciful God. And so you're smarter to make a lot of vows to God and then you'll feel responsible to keep them. Then you'll be better off in the sight of God. That's my opinion. And if you fail, then ask Him to forgive you and go on.

Job 9:11,

"Lo He goes by me and I see Him not."

He passed the thought also, but I perceive Him not. And I've already read Romans 1:20.

God is Eternal

Next, God is eternal. Eternal means having always existed. By definition, it means having always existed.

God has no beginning, no end. And eternal goes both ways. It goes up into the future, but it also goes back into the past. God has existed through all time and God existed before there was time. Time was created for this universe and plan of God for man.

We believe God existed before He created the universe and the time space realm that we live in today. God dwells outside of time. There never was a time when He was not. He calls Himself the eternal. I am.

He says I am. Now, there's no more precise statement that you could make regarding God. I am is the shortest sentence in the English language. I am. And yet it is all encompassing because the immediate question comes up, you are what?

And He says, I just am. You are what? I am everything. In other words, I was. I am and I will be whatsoever you need me to be.

The Unfolding Revelation of God

That's what I am. I am a healer. I am a savior. I am a great, powerful God. I can do all things or anything.

I am. That's how God describes Himself in the Bible. Now, the Greek term used in the New Testament to denote eternity is used in 2 Corinthians 4:18. And it's pronounced I-o-ni'-os. It's spelled A-I-O-N-I-O-S.

And there's a long bar over that o, which is a typical long bar in English, as in hope and then A-I-O-N-I-O-S, I-o-ni'-os. 2 Corinthians 4:18,

"For the things which are seen are temporal, but the things which are not seen are aionios."

They are eternal. Temporal means not eternal. It only exists through the duration of this life. But eternal means permanent, timeless. They will never pass away. And that's the way God is. Genesis 1:1, in the beginning God...

Now, it doesn't mean in the beginning of God because God had no beginning. It means in the beginning of this creation and plan of God for man. God Himself had no beginning. He's already there. And there are a lot of other passages that we could read for the eternal God.

Deuteronomy 33:27,

"the eternal God is Thy refuge, and underneath are the everlasting arms."

1 Timothy 1:17,

"now unto the King, eternal, immortal, invisible, the only God."

Romans 1:20,

"for the invisible things of Him from the creation are clearly seen... even his eternal power and Godhead."

The Unfolding Revelation of God

The Godhead is eternal is the same.

Hebrews 9:14,

"how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God?"

Now here again we see this attribute of spirit, and God is called the eternal Spirit. God has always been a spirit. The Spirit of God has always existed.

Isaiah 57:15,

"Thus say, at the high and lofty one that inhabits eternity, whose name is Holy, I dwell in the high and Holy place with Him also, that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones."

Psalms 102:27,

"but thou art the same, and thy years shall have no end."

Job 36:26,

"Behold, God is great, and we know Him not. Neither can the number of his years be searched out."

Why? Because He's eternal. You'll never get to the end of his years going one way, and you'll certainly never get to the end of his years going the other way.

God is Immortal

God is also immortal. Immortal, by definition, means not subject to death. Immortal means not mortal. Mortal means that you are subject to death.

The Unfolding Revelation of God

It means you can die. Immortal means it is impossible for you to die. You're not subject to death. God cannot die. He lives and lasts forever.

God is endless. He's perpetual existence. In the 1960s this theory arose that said God is dead, and this was propagated by atheistic unbelievers, and also liberal ministers in some denominations, even in Christianity. I've always said that if God ever did die, they'd be the last to know because they are not in contact with Him and they wouldn't know if He ever died. Now He can't die because He's immortal.

Immortal means that He can't die. And this is stated explicitly in the Bible in 1 Timothy 1:17,

"now unto the King, eternal, immortal, invisible, the only God."

Now notice there's only one God. It says, the only God, and it says, He's eternal and He's invisible and He is immortal.

God is immortal. 1 Timothy 1:17. And the verse finishes, it says, To Him The honor and glory, forever and ever. Amen. And we certainly believe that if there is one God and He's eternal and immortal and invisible, the only God, then He is deserving of our honor and our glory. Amen. Like Paul said here in this passage.

Now this attribute of immortality will become essential when we begin studying Jesus Christ, because we'll learn, of course, that Christ died on the cross. And if God is immortal, which means He cannot die, then we will deny that what died on the cross was the deity of Jesus. God did not die on the cross. Now that might shock some of you but the Bible says God is immortal.

1 Timothy 1:17. We say it is wrong to teach that God can do something that the Bible says He cannot do. If He's immortal, He's not subject to death. He cannot die. We do not believe that God died on the cross.

The Unfolding Revelation of God

Well, then, what do you believe? Well, I'll tell you in a summary and I'll prove it to you from the Bible later. You see, Jesus was more than just God. Jesus was also fully man at the same time, and He died as man, not as God. Because God is immortal.

We affirm the deity of Jesus just as much as we affirm his humanity. But his deity didn't die because deity, by definition is immortal. It was his humanity that died. And I'll be proving that to you later. That should only make sense anyway.

1 Timothy 6:16,

"who only has immortality."

Now this is an interesting scripture because this is talking about God in Christ and it's saying, who only has immortality? In other words, only God is immortal. No one else is immortal. Only God is.

Deuteronomy 32:40,

"For I lift up my hand to heaven and say, I live forever."

This is speaking of God, and He's using a Hebrew analogy of striking a deal. In other words, He's making a vow. In the Hebrew customs of the day, they would raise their hand and make a vow. And that's what God means when He says, I raise my hand and say, I live forever. God is taking a vow before all of his creation, saying, I promise you, I have always existed.

I will always exist. I will not die in any sense. That is impossible since I am immortal.

God is OmniPresent

God is omnipresent. Omnipresent comes from the Latin word Omnis, O-M-N-I-S.

The Unfolding Revelation of God

It's a Latin term and it means all. And of course, you see the word present there. All or everywhere present is the idea in the meaning of omnipresent. God is everywhere present. God exists in all places at the same time.

Jonah learned this attribute experientially when he tried to run from God. You can never run from God because no matter where you go, God is there. You'll never get away from the Spirit of God. Christians who backslide always find that out. No matter where they go, no matter how much they drink, no matter if they're in a tavern or some nightclub, dancing and trying to shake the power of God off of them. The power of God goes right with him and Christians are praying for them and the Holy Spirit is convicting them.

One man kept telling God, "Leave me alone", and he backslid. The Spirit of God kept drawing upon him, and he knew the Spirit of the Lord was on him and he could never have any fun. He said I would go out to have a good time. And I was miserable the whole time because I knew what the presence of God was like. And I knew I didn't have it, and I knew I was doing wrong, and I knew God didn't want me to do it. And I really didn't want to, really, but I kind of did, and I was stuck. But I wanted to, but I didn't want to, and I felt like I was being drawn and pulled to pieces. And God was convicting me, and I'm sitting in there trying to pretend that I'm having a good time and the Lord is convicting me he said.

Finally, I said, Leave me alone, right out loud. And the spirit of the Lord came upon him and said, if you say that to Me one more time, you will never hear My voice again. And it caught his attention. And he immediately stood up, walked out of the bar, got in his car, drove home, walked very calmly into his bedroom, and then started praying and crying and bawling all over his bed and repenting.

And he came back to the Lord.

You can't run away from God.

Deuteronomy 4:39,

The Unfolding Revelation of God

"know therefore this day, and consider it in thine heart that Jehovah, He is God in heaven above and upon the Earth beneath. There is none else."

God is God everywhere. There's nowhere where His authority does not reside.

Jeremiah 23:24, we already read that one, *"do not I fill heaven and Earth."*

Psalm 139:7,8,

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there."

No matter where he went, God was there.

Proverbs 15:3,

"The eyes of the Lord are in every place beholding the evil and the good."

Isaiah 66:1,

"thus saith Jehovah, the heaven is my throne, and the Earth is my footstool. Where is the house that Ye build unto me? And where is the place of my rest?"

He's saying, Heaven is my throne, I'm gigantic, I'm filling the whole heavens, and I'm way up in here, and Earth is just small to me. My feet are going down through the heavens, and my feet are on the Earth. I'm filling the whole thing, in other words. Speaking, of course, after an analogy. And as I mentioned already, this attribute of how large God is and how infinite God is shows how much greater God is than the devil. Remember how I

The Unfolding Revelation of God

said that you've got angels who are spirits, demons who our spirits, the devil who is a spirit, and you've got a human spirit.

The devil is no match for God. He's not another God. The devil and God are so far apart that there is no comparison at all. God created the devil. Certainly He must be greater than him and have power over him by the very fact that He created him.

God existed forever. The devil didn't. He was created. He had a beginning point at a point in time never having existed before that time. And God controls the devil.

You learned that in the book of Job. He had to ask permission from God regarding what he was trying to do. And God said, you go this far and no farther. And if you ever put the power of the devil up against the power of God, there is no comparison.

Have you ever noticed the stuff the devil has done in the history of the world? He's never really done anything of any consequence yet. Name the stuff that he does. Oh, he rattles a few chains in the basement and he takes a rickety card table and slides it across the floor and he bends a nail and he energizes people with their tarot cards and he gives them a vision while they're on drugs.

He'll make a little picture appear to a crystal ball. He'll give them a few little pieces of information and throw some misinformation in with it. And then he'll mistreat all the people who are serving him the whole time they're trying to give allegiance to the devil. He never plays fair and he never treats those who serve him with any goodness whatsoever.

Because the devil according to the Greek New Testament is **paneras**. That's a Greek word. It means thoroughly and inextricably evil. He is pure evil. By pure I mean unmixed. There's nothing in him other than pure absolute evil and hatred. And therefore he mistreats all who serve him until they go into severe drug abuse, Satanism, witchcraft, and the whole time they're serving him, they're miserable.

The Unfolding Revelation of God

And then he drives them to suicide and they die and go to hell. That is how the devil treats his people. And if you ever put the power of the devil and the little minute idiocies that he does up against the great mighty power of God, there is no comparison. You know, the devil has never made anything yet. The devil can't even make a blade of grass, much less the whole universe like God did. And some of the big things God has done have so far outstripped anything the devil ever tried.

God opened the Red Sea, God made the sun go back. God has done some tremendous things. God raises people from the dead. That's a marvelous miraculous thing. And God has done many other such things.

In fact, if you were to compare God to the devil, the devil would be about that big, putting your fingers as close as they could be together. That's about how the devil is to God, except God's bigger than that. And there's that little devil and you think that is an equal fight. The devil is the bad God and God is a good God. Oh brother. The devil is a little PUNY devil compared to God.

Now, not to you and me. The devil has great, awesome power compared to us because we are finite, we are mortal, we are subject to death. The spirit beings aren't subject to death. So he has that advantage over you. He was created with great power and knowledge, but compared to God, he has no power whatsoever.

Jesus said that God cast out demons and the devil by the finger of God. That's how God treats the devil if he ever tried to do anything to God. In fact he did in the beginning, according to 2 Peter, the Book of Jude, Isaiah, Ezekiel 28 and Isaiah 14. What happened was the devil tried to take over the position of God according to the Book of Isaiah, and he was in heaven. And so God took this little devil and he said, you are trying to become me, fool.

And that was it for the devil. He was kicked out of heaven from that time forward, and he's been scratching and clawing ever since. In fact, in the

The Unfolding Revelation of God

book of Isaiah, when the devil finally ends up in the Lake of fire forever, you know what the prophecy says? Isaiah, by the inspiration of the Holy Spirit, says that human beings shall look at the devil and say, Is this the one that ran the world? Are you become as weak as we?

That is what the Prophet said when they see the terrible damnation of this great spirit being who has deceived the whole world. According to Revelation 12:10, he's deceived the whole world. God will damn him with everlasting punishment and judgment from the Almighty God until they see this weak, ineffective, ludicrous, dead and dying devil. And they'll say, Was it you? You mean we served you?

Oh, how they'll be surprised. We served you? Why should we ever have served you? And they'll regret the day when they heard the gospel and rejected the truth. Now God is omnipresent.

Joshua 2:11,

"and as soon as we heard these things, our hearts did melt. Neither did there remain any more courage in any man because of you. For Jehovah, your God is God in heaven above and in the Earth beneath."

1 Kings 8:27,

"the heaven and heaven of heavens cannot contain Him."

God is Omnipotent

God is omnipotent. Omnipotent. Omni means all and potent means power. So omnipotent means possessing all power.

Revelation 19:6,

"and I heard, as it were, the voice of a great multitude and as the voice of many waters and as the voice of mighty thundering saying, Hallelujah for the Lord God omnipotent reigneth."

The Unfolding Revelation of God

There you see the word omnipotent right in the King James Version. Is God omnipotent? Yes, the Bible says He's omnipotent. It means He has all power.

Job 42:2,

"I know that thou canst do everything and no thought can be withholden from thee."

The only way God can do everything is if God is omnipotent. It would take all power to accomplish anything or everything. Jesus Himself said in Matthew 19:26,

"With man this is impossible. But with God all things are possible."

That's because God is omnipotent. Isaiah 43:13,

"... there is none that can deliver out of my hand. I will work and who shall let it?"

Let means hinder in the King James Bible, so it means God says, I will work, who will hinder me?

No one can hinder God. He has too much power. 1 Timothy 6:15 again, this is talking about Jesus Christ's deity. It's speaking about Jesus as God and it calls Him the blessed and only potentate. And you have that word potent in there attributing this omnipotence to the Lord Jesus because Jesus was God manifested in the flesh. Therefore Jesus had this attribute of deity. He was omnipotent. 1 Chronicles 29:11,

"Thine, O Lord, is the greatness and the power."

Job 37:23,

"He is excellent in power."

The Unfolding Revelation of God

And Psalm 115:3,

"He hath done whatsoever He pleased."

God has all power. Notice though, that Jesus is said to be the blessed and only potentate. That's an interesting scripture. How can Jesus be called the only potentate? That's what the verse said.

1 Timothy 6:15, He's the only potentate. Now we believe that it is wrong to teach that Jesus is something other than what the Bible says He is. If He's the only potentate, then He is not one of three coequal potentates. He's the only potentate according to the Bible.

How can that be so simple? There is only one God and God is the Spirit. God is infinite, God is invisible, God is eternal, God is immortal, God is omnipresent, and God is omnipotent. And Jesus was none other than Jehovah God Himself manifested in the flesh.

That's how Jesus can be, and that's how Jesus is the blessed and only potentate, because there's only one who is God by nature. And Jesus was this God by nature. Jesus is called Immanuel, which being interpreted is "God with us." Matthew 1:23 and 1 Timothy 3:16.

He is God manifested in the flesh. So Jesus is the only potentate because He is God Himself. Buddha is not the potentate. Krishna isn't. Mohammed isn't. The power is not in Christian Science. It's not in Mormonism, it's not in the Unity school of Christianity.

It's not in any other form. It is only in Jesus Christ. That is where our power is. That is where our preaching should be. The simplistic, apostolic preaching about Jesus consisted of the preaching that Jesus was the Son of God and in Him dwelt all the fullness of the Godhead bodily.

I read you that scripture last week, remember. Colossians 2:9,

The Unfolding Revelation of God

"beware lest any man spoil you through philosophy and vain deceit after the tradition of man, after the rudiments of the world, and not after Christ. For in Him, (in Jesus) dwells all the fullness of the Godhead bodily."

You see, I believe the Apostle Paul knew by the revelation of the Spirit as he's writing under inspiration and the power of God, that there would come a time in the church when some would teach that something other than all the fullness of the Godhead dwelt in Jesus Christ.

So he said, Beware lest any man teach you anything else for (or because) in Him dwells all the fullness of the Godhead bodily. We would say it this way. The Bible does not say Jesus is in the Godhead anywhere. I challenge you to find that scripture. It's not there.

What the Bible says is that all the fullness of the Godhead was in Jesus. That's how Jesus can be the blessed and only potentate. There's no other way that He can be the only potentate. If there were three coequal potentates, He wouldn't be the only one. He'd be sharing it with two other distinct coequal ones.

But that is not taught in the Bible. Coequality is not taught anywhere. In these passages. God is omnipotent, and Jesus was God manifested in the flesh. The simplistic, Apostolic preaching was Jesus was the Son of God, and in Him dwelt all the fullness of the Godhead bodily.

If all the fullness of the Godhead was in Him, no wonder He's the only potentate, because He's fully God and there is only one God, and He is that one God manifested in the flesh.

God is Omniscient

Next, God is omniscient. Omniscient means having all knowledge. This would include knowledge of the past, knowledge of the present, and knowledge of the future.

The Unfolding Revelation of God

Knowledge of the future is called foreknowledge in the Bible. And as I mentioned, foreknowledge does not violate human free will. God knows every action, every thought, every motive. God can and will judge based upon his perfect knowledge of all men. Therefore, He is fair and the Millennium will be like that on the Earth.

We affirm what is known as premillennialism. That's the doctrine that there is a literal second coming of Jesus Christ before a literal 1000 year Millennium. All the Kingdom prophecies in the Old Testament will be fulfilled literally on the Earth. That is because the prophetic machinery has always worked that way.

We deny the method of interpretation called the allegorical method. That is the method of interpreting Bible prophecy that uses the literal meaning of the words as merely a vehicle for a secondary spiritual method or spiritual meaning.

That's not so. We interpret Bible prophecy literally. Although we understand that there are figures of speech in the Bible, I've already taught you that. Nonetheless, all through the history of the Old Testament, when God says Jesus Christ will be born in Bethlehem, Bethlehem means the real literal Bethlehem in Israel. That's what it meant when he said Christ will ride into Jerusalem on a colt, the foal of an ass. What happened? It was fulfilled literally. When God said Isaiah 7:14 that Jesus would be born of a virgin. What does that mean? It means He was born of a literal virgin, regardless of what liberal ministers have said about it. Those men are wolves in sheep's clothing. They are false prophets. They are turning and twisting what God said in God's Word.

In fact, they like to translate that Hebrew word, ***bethula***, which means virgin. They say, well, ***bethula*** can mean a young woman marriageable, but not married. Well, there's a lot of arguments against that. One of the big ones is if you read the verse, it certainly doesn't make sense to say what they say it means; that Mary wasn't a virgin. And they deny the virgin birth.

The Unfolding Revelation of God

Listen to the passage. Therefore, the Lord Himself shall give you a sign. Behold, a regular woman will have a regular baby in the regular way. You believe that? No, that's no sign.

He said, The Lord Himself will give you a sign. A virgin shall conceive and bear a son. Now, that's a sign. That's a big sign. And it says, the Lord Himself will do it.

That means there was divine intervention. The Lord Himself is working in order to bring that thing to pass. It had to be miraculous. No other explanation fits. Besides, in the New Testament, when God used the word virgin in the book of Matthew, the Hebrew word virgin is not ambiguous.

The Hebrew word is **parthenos**, and it means a virgin and a strict virgin only. And therefore, in the New Testament, when He says a virgin shall bring forth a son, they can't say, Well, **parthenos** means a young woman marriageable and unmarried. Besides, in their society, all unmarried women virtually were virgins. They didn't have promiscuity like we have in America today. So even if it meant a young woman who is not married, it still meant a virgin. There's a lot more I can say about that, but that's not our subject.

God is omniscient. Having all knowledge, God knows every action, every thought, every motive. And in the literal Millennium, when Jesus Christ comes at the Second Coming and reigns over the Earth, according to the prophecies in the book of Zechariah, chapter 14, it says that Jehovah shall come at the Second Coming, and it means Jesus, and He will fight against those nations as He fought in the day of battle. All the nations will be gathered together against Jerusalem at the battle of Armageddon, according to that prophecy in Zechariah 14.

And it says, Jehovah shall be King over all the Earth in that day. And just like the prophetic machinery has always worked in a literal way, when God said Bethlehem, He meant Bethlehem. When God said occult, He meant occult. And when God said a virgin, He meant a virgin.

The Unfolding Revelation of God

And in the rest of those Old Testament prophecies, when God said, Christ is coming back, that's exactly what He means. And when God says He's coming to Jerusalem and there will be a battle there, that's exactly what He means. We interpret those things literally. And then it says Jehovah shall be King over all the Earth, that's literal during the Millennium.

And I believe in the Millennium. God's omniscience is going to come into operation as never before through Christ, who is God manifested in the flesh. And all this crime that we see in the world today is going to be eradicated if by no other power than by the omniscience of God. Here are some passages that teach God's omniscience. 1 John 3:20,

"if our heart condemn us, God is greater than our heart and knoweth all things.

He knows all things. In other words, He's omniscient.

Now, there's two ways you can interpret that passage. One of them is if your heart condemn you, God is greater than your heart. In other words, if you're feeling condemned because of your sins, just know that God is greater than your heart. God doesn't look at you that way. He's way above you and your poor weaknesses and sins.

God is so big that it's easy for Him to forgive your sins, just like it's easy for you to do that with your own children. As long as they're sorry and they really mean it, it's no problem. You can forgive that so easily, and it's just wiped away immediately. However, on the other hand, if your heart condemns you, God is greater than your heart and knows all things. You can take it this other way, too.

I believe both interpretations are legitimate, and that is, there are some people who live right on the borderline, continuing to sin in some area where they know God is convicting them. Well, you know, if that's true, God is greater than your heart and He knows all things. In other words, you better watch out, because He knows exactly what's in your heart. He's

The Unfolding Revelation of God

greater than your heart. In Psalm 139:1-4, you see a passage depicting God's omniscience.

Hebrews 4:13,

"Neither is there any creature that is not manifest in his sight, but all things are naked and opened under the eyes of Him with whom we have to do."

And that's God. He sees everything. He knows everything. Proverbs 15:3,

"The eyes of the Lord are in every place, beholding the evil and the good."

Matthew 10:30,

"but the very hairs of your head are numbered."

Now how does that teach the omniscience of God? Well, you try that sometime. Number the hairs of everybody in the whole world.

You couldn't do that. This is an example which demonstrates God's omniscience in time and history. What have you got? Four and a half billion heads today, and they're constantly changing as people get up and shower and comb their hair and walk through the day. The logistics would make it humanly impossible to give an exact count at any given moment.

Everyone would have to cooperate and communicate and count accurately without missing any hair. That would be impossible. Only God with omniscience could do something like that.

God is Immutable

Moreover, God is immutable, I-M-M-U-T-A-B-L-E. Immutable means unchanging or not subject to change.

The Unfolding Revelation of God

We believe God has never changed and God never will change. He's not subject to change what God always was, God always will be. What God is now, He always was. There never was a time when He was different than He is now. And there never will be a time in the future when He'll not be what He is now. He'll continue unchanged. He's immutable.

In fact, this is closely tied to his attribute of being infinite because you can only change if you're finite. If you are infinite in every area, then you already are everything, and there's no way you could change from that to being something else. So his attribute of infinity defines Him as being immutable. But we don't argue that God is immutable by a reasonable logical argument like that one. We teach God is immutable because the Bible says God is immutable.

Malachi 3:6,

"I am Jehovah. I change not."

That teaches the immutability of God. Psalm 102:25-27,

"the heavens shall be changed, but Thou art the same."

James 1:17,

"in Him is no variableness, neither shadow of turning."

Hebrews 6:17,

"the immutability of his counsel"

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that teaches that God's will is also immutable and never changes.

Hebrews 13:8,

Jesus Christ the same yesterday, today, and forever."

The Unfolding Revelation of God

Jesus is immutable because Jesus is God. That was Hebrews 13:8.

Moreover, God is unsearchable. This is tantamount to saying He's invisible. Job 5:8-9,

"God which doeth things great and unsearchable."

Job 11:7,

"Canst thou by searching, find out God?"

And the implication, of course, is no.

Isaiah 40:28,

"There is no searching of his understanding."

Why? Because He's unsearchable. Ecclesiastes 3:11,

"no man can find out the work that God maketh."

That's why I hold the personal opinion that nobody will ever figure out the universe and all that it entails because it says no man can find out the work that God maketh.

In other words, even in the natural realm, I believe God made it so intricate and it goes so far into the scale of large things and the minute scale of microscopic things, no one will ever find out the work God maketh. Romans 11:33-36,

"how unsearchable are his judgments and his ways past finding out."

God is Love

God is love. Now in this attribute we are balancing his greatness. Despite the fact that God is as great as I've described Him to be, God is also love. This is one of God's most precious attributes. It is the one upon which our

The Unfolding Revelation of God

souls depend, probably more than anything else. And we must view God this way.

1 John 4:8,16, plainly says God is love. Now notice that it doesn't say God has love. We as human beings have love, but we also have other things at times. God is different than that, though by nature. Remember we're talking about there is only one who is God by nature. His attribute is that He is love.

Now, there is no way that you cannot be what you are. You are what you are by definition. And there's never a time that you can cease being that if you're immutable. God is love. I say, therefore there is never one moment of time, no matter how you feel, no matter what you've done, that God does not love you.

The Bible says God so loved the world that He gave his only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. John 3:16 that's the most famous verse in the Bible. And you should memorize that verse. God so loved the world. That means even the sinners.

It doesn't mean God loves the Earth and the trees and the planet. It means God loves the people. The world there means the world system of people and nations. God loves the individuals, every individual. God loves you.

God loves everybody in the world. God loves the sinners. This idea that Jesus is coming soon and boy is He mad. That's not true. Jesus has nothing but great love in his heart, just like a father or a mother would feel love for their child as they're going astray and they're into all kinds of trouble and things are going wrong for them and they're getting trapped and they're losing out and their life is falling apart.

If we who are evil and sinful feel that way toward our children, how much more does God, the Heavenly Father who is love, feel that way? He must. He must. He must, by his very nature love us with an unceasing,

The Unfolding Revelation of God

unwavering, unending love. The Greek language is much more descriptive than English.

It not only has tense like ours does and person and number, it has mood and case and other things that are different than what we have in English. And the vocabulary is even much more descriptive. And we believe this is one of the reasons God wrote the New Testament in the Koine Greek language because of the precision that can be used. And when you read about the love of God in the Bible, God uses a special word for love for Himself. And He says, I have this type of love for the world. And that Greek word is **agape**, A-G-A-P-E. And it's translated love. But you see, in English our word love is somewhat ambiguous. The Greek has over 12 or 13 words for love. Different kinds of love, different levels of love for different reasons, family love, sexual love, love of friends for each other, love of a husband, for a wife, love for parents, for children.

It has all kinds of different loves, love for relatives. But this one special word describes God's love, **agape** love. And God uses that for Himself. He says, When I love you, He uses that special word and you know what it means? It means a self sacrificial love that does not depend upon the value of the object loved.

You see, God is so great and his love is so strong and so perfect and so Holy and so complete that the value of the object has nothing to do with whether God loves that or not. You see, God's love is so powerful that it just overflows anything that a man can do. Man can do nothing to stop the love of God because it doesn't originate in God's heart based on how that man is. It's based upon God Himself. He is love, and that is the true picture of what God is like.

This idea that God is mean, that's from the devil. You'll never read that in the word of God. This idea that God wants to destroy you, that's of the devil. This idea that God is austere and stern and hard to be reached is a twisting and turning and perversion of the truth of the Bible and the true gospel of Jesus Christ. The Bible says Jesus came not to condemn the world, but to save the world.

The Unfolding Revelation of God

And people often view Jesus as a threat. And God as a threat. God will damn me. Yes, God will damn you. But God doesn't want to damn you.

God loves you. Can you get the message of what the true God is really like? He loves you. He's for you. He's on your side.

God isn't against you. God is for you. The devil is against you. Some people are against you. The world system of sin is against you.

But people individually have value in the sight of God. He loves them just because He is so great. Just like a mother. If you say a face that only a mother could love, or the mother whose son is in prison, she still loves him. She doesn't care. She'll back him. She'll stand with him. She'll stand up for him right to the day they execute him, she'll stand up for him. If we who are evil can have that kind of love, how much more does the love of God overshadow us? It just pours over the world with greatness and love and power. That's the way God is.

But the devil likes to come into the world, and he likes to twist that through false religions saying God is mean. There are many gods, and God isn't like that. God is like a man. God is so far above a human being. His love so far transcends anything we can even relate to.

I believe that we'll never get to the end of the love of God, even when we get to heaven and we experience fullness of love finally free from these mortal bodies, in celestial, eternal bodies that are not mortal. They are glorified. And we see God in the face of Christ and He says, Enter thou in, thou good and faithful servant to the joys of the Lord. And we feel the presence of God go over us like an ocean.

Finally, this world is strangling you. Did you know that? You know what you are? You're strangled by the devil and the wickedness of the evil powers of darkness that are running this planet today. But see, God sees you without that. Thank God! You are having a hard time loving God all the way like you should. But you know why? Because the world is not run by God and

The Unfolding Revelation of God

by Christ like it should be, the world is not subject to Him. His will is not done on Earth as it is in heaven like it should be. But it's supposed to be that way. But it isn't. The devil has deceived the whole world according to Revelation 12:10,11. And today the devil has a stranglehold on everyone and he chokes out praise that they feel in their heart toward God. He chokes out love and the expression of living for God above sin like they should and like they really want to.

He's there, tempting them and pushing on them and strangling and choking them off. And people are weak and they're susceptible to the Devil's temptation and attack. And they live as Christians, a weak, subnormal Christianity than they should live. But you see, God looks beyond that. That's what I'm trying to tell you.

God looks beyond that. He sees you stifled and strangled by the devil and He sees what's really down inside there. And He views you that way because He knows some day in heaven, thank God, when Christ comes, He's going to take the devil and throw him into the pit and bind him for a thousand years. During the Millennium, this world is going to be different than it is today. And finally, at the end of the Millennium, the devil is taken and cast into the Lake of fire and he's gone forever.

And when that stranglehold comes off and you meet God in eternity and have your glorified body, believe me, you'll praise God, you'll love God. And all those things that are really inside will come pouring out in praise and love. And those people today who criticize the pentecostal church, how come you always have to say, Praise the Lord? How come you always have to go, Hallelujah? I'll tell you why. They're getting free from the powers of the devil that have been holding them down all these years. They finally break out of all that nonsense and spiritual deadness and stranglehold of the devil and they see the truth of who God really is and how much He really loves them and that despite the fact that they sinned, He saved them and came not to condemn them but to save them. And when they see that, they respond from their heart with love for God. But someday, when you get to eternity, all of it is going to be broken away and

The Unfolding Revelation of God

you will be free to love God fervently and fully like your heart really wants to.

Personally that makes me want to go there and not serve the devil during this life. Now there are a lot of attributes of God besides love. I put down that God is manifold. For example, God is Almighty. God is blessed. God is a God of comfort. God is everlasting. God is faithful. God is our Father. God is to be feared now. Feared in this sense means revered. It means thought of and acted toward with reverence or piety before God.

God is forgiving. God is the God of glory. God is our God. God is the God of Gods. God is good, gracious, great, the Healer, the God of Heaven, Holy, the God of hope, jealous, the Judge. He's just. God is a God of knowledge. God is the living God.

God is the Lord of Lords. God is merciful. He's the mighty God. He's the most High, He's the God of peace, the God of recompense, the God of salvation. God is our Savior. God is the God who sees all things. God is the true God. God is incorruptible. God is God with us. And all of those things came right from the Bible. I could give you the scriptures if I had time.

God is Immeasurable

Then we see that God is immeasurable. Now by immeasurable we mean that God does not consist of any material quantity. There are not so many quarts or gallons of God. God does not exist in a physical, tangible measurable quantity. He is a never ending source. He is infinite, without bounds or measurability. He cannot be limited in any way.

He cannot be diminished in any sense. Infinity minus any quantity is still Infinity. For example, when God fills believers with the Holy Spirit, there is no less of God in heaven. The Bible says He is God in heaven above and on the Earth beneath at the same time, Deuteronomy 4:39. God cannot be diminished.

His being or essence does not consist of an amount or quantity of material. And so when we come to the doctrine of Christ, which we're

The Unfolding Revelation of God

going to start next week, I will teach that Jesus Christ, when it says in Him dwelleth all the fullness of the Godhead bodily, it doesn't mean that God is a quantity that is limited inside of Jesus body. In other words, it's not like Jesus is one of these blow up inflatable dolls and he's filled with this gas called God. And inside of his body is God. And God isn't outside of his body.

God isn't a quantity. Don't think of Him that way. God is a spirit and He's omnipresent. And despite the fact that He's omnipresent, He dwelt in the person of Jesus Christ in fullness. In Him, which means there has to be a Him and that Him is the Son of God, Jesus Christ.

In Him, the Son of God, Jesus Christ, dwells all the fullness of the Godhead bodily. That is what the Bible teaches. But it doesn't mean that God is a quantity inside of Jesus body because God is immaterial. He's immeasurable and consequently He cannot be diminished.

God is the Creator

We close by saying God is the Creator. God is the Creator. By definition, God has created all things. That means He originated them out of nothing. Now, unless He did it from his own self, which is possible, by definition, no created thing (and we call those creatures, creature just means having been created) can be God. God is the Creator. He is eternal, which means having always existed.

And if you affirm the existence of anything that was created at a point in time that instantly is defined as a creature and it is disqualified as being God. You, for example, are a creature because you're not eternal. You were created never having existed before that time. The devil is a creature. Angels are creatures. Demons are creatures and humans are creatures.

And the created universe that we see today is to be distinguished from God Himself. He is the Creator. All other things that are made are creatures. Only that which is the Creator is God. I conclude by saying that there is only one who is God by nature. God is a spirit infinite, invisible, eternal, immortal, omnipresent, omnipotent, omniscient, immutable,

The Unfolding Revelation of God

unsearchable, love. He has manifold characteristics. He's immeasurable and He is our Creator. Anyone or anything that has those attributes is God. Anyone or anything that does not is not God.

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Class 5 of 14

This is part 5 of a 14 part series on the Unfolding Revelation of God. I have lectured on the attributes of God. I read from Galatians 4:8 which spoke of that which by nature are no gods and said that there is only one who is God by nature and that would be the true God, the God of the Bible. The attributes of God are that God is a spirit, God is infinite, God is invisible, God is eternal, immortal. He is omnipresent, omnipotent, omniscient, immutable, which means that He cannot change. He's unsearchable, He is love, He has many, many attributes. He's immeasurable, He is a Creator. And tonight I want to speak about the last attribute on my list here.

God is One

God is one. The scripture talks about gods which be no gods. And these are the attributes that make God God. Anyone or anything who has these attributes is God. Anyone or anything that lacks even one of these attributes is not God. The God of the Bible possesses all of these. And as I said, this is what makes Him God. This is His divine nature. These are what constitute God. Perhaps this attribute here, God is one, is the most prolific one taught in the Bible.

There are more scriptures saying that there is only one God and that God Himself is one than there are scriptures on any of the other attributes that I have spoken on. Israel in the Old Testament was constantly surrounded by polytheistic nations. Polytheism is defined as the belief in more than one god. So God was always very particular about this aspect of His nature. The prophets of God fought the idolatrous multitudes of gods of the heathen. For example, Egypt had over 3 million gods and associated gods. In our day, heathen religions also believe in polytheism. For example, today Hinduism has over 330,000,000 gods. Now this of course is nonsense. There's only one God in the Bible. It's the job of the devil to turn the truth of God and cause people to believe lies instead of the truth.

The Unfolding Revelation of God

The theory that there are more than one God had to be originated by Satan. God certainly never taught it and it was introduced by the devil. God is a jealous God. God wants no other gods before Him. And in Sunday school you probably learned the Ten Commandments. Who remembers what the very first one is?

Don't you remember the very first commandment? It's in Exodus 20:3,5,

"Thou shalt have no other gods before me."

That is what God says. And He speaks of this more than any other attribute. I am the only God and you shall have no other gods before me.

"Thou shalt not bow down thyself to them, nor serve them, for I Jehovah your God. am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

And so God spoke over and over and over again in the Bible to teach that He is the only God, but not only that He is the only God, but that He Himself is one in his nature and that there is no plurality in God Himself. Let me read you the scriptures that teach that God is one. I believe the statement God is one because the Bible says that statement six times and therefore I believe that God is one, and I believe that it's wrong to teach that God is something different than what the Bible says He is. If the Bible says He is one, I believe it is wrong to teach that He is more than one.

I will be reading two classes of passages. One class which says that there is one God, and then an entirely different class of passages that describe that one who is God and say that He Himself is one as to his nature. Those are distinct statements from each other. It's one thing to say there is one God. It's a different thing to say God is one because if you say there is one God, you're stating that there is only one who is God, but you're not telling anything about Him. To say, however, that God is one is to describe His nature. Now, the Bible makes both statements. The first scripture is

The Unfolding Revelation of God

Deuteronomy 4:35. I suggest you turn to these passages so that you can read along with me.

“Unto thee it was shewed, that thou mightest know that the LORD, He is God. There is none else beside Him.”

LORD, Lord, lord

Now, first of all, I would like to point out that the name of God is here depicted in the King James Bible by four capital letters, Capital L, Capital O, Capital R, Capital D. Did you notice in the King James Version where it says the LORD that all four letters are capitalized?

Not just the first one. Capital L, Capital O, Capital R, Capital D. No other words in the Bible are capitalized like that. We'll see there are a few exceptions, but pretty much that's so. The King James translators did that as a symbol to let you know something. You'll remember that I said God's name is Jehovah.

Or to be more correct in the Hebrew you would write it Yahweh Y-A-H-W-E-H. That is God's name Jehovah.

Some Bible translations use the word Jehovah right in their version, like the American Standard Version. It uses the name Jehovah over and over and over and over and over again. And of course, the Jehovah's Witness translation uses Jehovah over and over and over again. But Jehovah's Witnesses are not Christians. Their Bible is a perversion of the Word of God. They take certain passages and selectively mistranslate them in order to teach their wrong doctrines which damn souls. They deny the deity of Christ. They refuse to worship Jesus despite the fact that believers did all through the Bible, even prior to his ascension. And they teach polytheism and say that we are saved by works rather than by grace through faith. That's essentially why Jehovah's Witnesses are viewed as a non-Christian cult, because they corrupt the very doctrine of salvation itself. Now, in this passage, you'll see then that God's name Jehovah is used. This passage says, *“unto thee it which showed that thou mightest know that the LORD or Jehovah, He is God. There is none else beside Him.”* Now, there are

The Unfolding Revelation of God

some other words that actually mean Lord in Hebrew. These words are **adonay**, and they are translated into English in our King James Bibles.

So essentially, we're dealing with three words here that are translated Lord in the Bible.

Jehovah, and it's capitalized, capital L, capital O, capital R, capital D. **Adonai** typically has a capital L, a small o, a small r, and a small d, and **Adon** usually is in all lower case characters l-o-r-d all small case.

You can see this, for example, in Genesis chapter 18. If you'll turn to Genesis chapter 18 and begin looking at verse 1, you'll see the different levels of the Hebrew terms that are translated Lord. Genesis 18:1 says, "*and the LORD.*" See how that's capital L-O-R-D. Look at verse 3, "*and said, My Lord*", capital L, small o-r-d and then look at verse 12, "*Therefore, Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?*" Small l-o-r-d. Now, the first one, of course, is God's name, **Jehovah**. The other two basically mean Lord or master or ruler. **Adon** is usually written all in small case letters. It usually refers to a man who is someone's master or lord. **Adonai** is a little bit stronger term. It's the word **Adon**, but it's in a heightened form, like a master of Masters, a superior master, a greater master and Lord than an **Adon**. And consequently, they capitalize it so that the person who has that title used of him is shown to have more authority and power than someone who is merely called an **Adon** in Hebrew.

Now, the name **Jehovah** does not mean Lord. It has an entirely different meaning. And I think we would have been better off if our Bibles would have actually given us God's name instead, Jehovah, right in the English translation, instead of LORD, capital L-O-R-D. Now, there's a reason why they did that, and we'll be covering that in a later lecture. But for right now, just notice that in the passages I'm reading you, we have the name of God, Jehovah. Now, what do we learn from Deuteronomy 4:35 about Jehovah? It says under you, it was showed that you might know that Jehovah He is God. Now notice that first person singular masculine pronoun He. Jehovah is a He. Jehovah is not a they. The idea that there is

The Unfolding Revelation of God

plural personhood in Jehovah Himself is not according to the Bible. Jehovah is a He according to the word of God. It says Jehovah, He is God. There is none else beside Him. Now Him and He are pronouns. They are singular pronouns. It would be wrong to take several persons and call several persons He. If there are several persons in Jehovah, the only proper terminology for that would be to use a plural pronoun they. But this verse does not say unto you, it was showed that Jehovah they are God.

And it doesn't say Jehovah, there is none else beside them. It says Jehovah is a He. And from that we can learn that God is one. Now the reason it says unto you, it was shown that Jehovah He is God is because this passage is in the Book of Deuteronomy. And when you learn the history of what happened to National Israel in the Old Testament, you'll learn that one generation of slavery came out of Egypt and the nation Israel was set free in the book of Exodus from Egyptian bondage to serve God and move to the promised land of Israel. However, when they came up to the border to enter into the land God had promised them in Canaan, they lacked faith in God and God had that whole generation die and have the newer younger generation raise up to be adults, and He would allow them to go into the land instead of those who brought back an evil report and refused to believe what God said in His Word.

And the book of Deuteronomy has the word two in it. See the word Deuteronomy. D-E-U-T-E-R Dueter means second or two, and Nomos in Greek means law. This book gets its English name from a Greek term, Deutero Nomos, the second law. And what it means is the newer generation who went into the Canaan's land under Joshua, their forefathers, their parents generation having died because they lacked faith. Right before they went into Canaan's land, God repeated his laws to them in the book of Deuteronomy. God gave them his laws under Moses. And you'll remember the story of Moses coming down with the two tables of testimony, tables of stone written with the finger of God. The scripture says that's nothing but pure inspiration, of course, where God Himself wrote right on the tablets, that would be Exodus 31:18, I believe. And when they came into the land, though this later generation, God knew that those children who had now grown up did not have the impartation of

The Unfolding Revelation of God

God's laws to them the same way their parents had. Therefore, God repeated his laws to the new generation immediately before they went into the land of Canaan. And this is what you read in the Book of Deuteronomy. They had been children when they left Egypt, but nonetheless they left with such tremendous power and miraculous circumstances that it had been shown to the nation Israel that Jehovah was their God and He was the only God.

Moreover, when they left back in the Book of Exodus, you'll see, God gave ten plagues against Egypt. Each one of those ten plagues was directed specifically at one of the Egyptian pantheon of gods. They worshiped the frog god, for example. Therefore, one of the plagues God sent upon Egypt was a plague of frogs. Each of their gods, God Himself, in order to demonstrate that the Egyptian gods were no gods and that He was the real God and the God of gods, He unleashed His power to destroy the Egyptian pantheon of gods. And therefore, He says to this generation,

"unto you, it was showed that Jehovah, He is the true God"

by demonstrating in history, by asserting His power and destroying the heathen gods of Egypt.

Now, the next passage is Deuteronomy 6:4. This is perhaps the most famous verse in the Old Testament among the Jewish people. Some of you perhaps have seen the custom that Jews have of writing scripture verses and putting them in small boxes with leather belts and tying them on their hands and on their forehead and over their heart, et cetera. Have you ever seen that? That's what they do. They take the word of God and they write it on little pieces of paper and they carry it with them as they religiously worship God. Now that's an over literalization and misinterpretation of a passage back in the Book of Deuteronomy. But nonetheless, one of the scriptures that they write on the little piece of paper and put in that box is this one right here. This was one of the main verses for any Jew, both throughout the Old Testament and even today. You see, the doctrine of God was essentially settled in the Old Testament. Now, the doctrine of Christ was not essentially settled in the New

The Unfolding Revelation of God

Testament because the Jews never believed in a plurality within their God Jehovah. Jews never believed what Christians term the doctrine of the Trinity today. They never believed that. They believe that God was one and their great Jehovah God, He is God and there is none else beside Him, Deuteronomy 4:35, which I just read you. In fact, Jews today do not believe in the doctrine of the Trinity. They don't believe that. They've never believed that, none of the prophets of God. Moses didn't believe that. It's not found in the Old Testament.

So the doctrine of God was essentially settled. However, they had a big problem when Jesus Christ came on the scene. He is called God plainly by the Bible, and yet He was distinct from God the Father in heaven, their Jehovah God. Jesus prayed to God. Jesus spoke about his Father and so forth. And therefore, they had a problem. They rejected Jesus because they said, you being a man, make yourself God. They didn't really understand who Jesus was. I'll be teaching you later precisely who Jesus was and the truth on that matter. During the Old Testament the doctrine of God was settled. But once Christ came in time and history, a new problem developed. What are we to do with Jesus? If there's only one God and God is one, who is Jesus? Is He a distinct person from the one God or is something else the case. Now, we'll be covering that later. For right now, though, let's study the doctrine of God as taught in the Old Testament. Deuteronomy 6:4. This is known among the Jews as the Great Shema.

The Shema

Shema means hear. In other words, this is a scripture that all Jews are to hear and believe and understand and live by. It's called the Great Shema. It says plainly hear, Deuteronomy 6:4,

"Hear O Israel, the Lord our God is one Lord."

Now, this is not a real good translation of the Hebrew. It is adequate. However, all of our more modern translations today are more accurate in their translating of this passage than the King James Bible is. Is there anyone here tonight, for example, who has a New American Standard

The Unfolding Revelation of God
Bible instead of a King James one? What does your New American
Standard say at Deuteronomy 6:4? Okay. It says plainly there

"Hear O Israel, the Lord is our God, the Lord is one."

Do you see how that's different from what your King James Bible says?
The King James says the Lord our God is one Lord. I'll write the Hebrew on
the board for you and you can see yourself what it says.

This word Shema means Hear O (and then you have the word Israel) and of
course that's the word Israel in English. And then you have God's name,
Yahweh, or we would say in English **Jehovah**. And then it has the word for
God which in this case is **Elohinu**, which means our God. And then it has
God's name again which we would translate as **Jehovah** in English. And
then it has the Hebrew word for one, **echad**.

Those are the only words in Hebrew at that place in the text. The Hebrew
says **Shema Israel, Yahweh elohinu Yahweh echad**.

Now even though you don't know Hebrew, you should be able to tell from
this that it is making two statements about God.

Here is what it says, Hear, O Israel. The verb to be, that is the verb "is",
that's the verb to be, infinitive form is "to be". And in English we would
say is, are, was, were, be, being or been, depending upon the form of the
verb that is understood. It's inserted.

We can put it in brackets if you want to, but it's understood in Hebrew that
when you say Yahweh elohinu, you're saying Yahweh is God. And then
you're saying Yahweh echad, Yahweh is one. It's saying two things to you.
It says, Listen, Israel, Yahweh is God, Yahweh is one.

It's making two statements about God. Now the King James version is only
making one statement about God. It says, Hear, O Israel, the Lord our God
is one Lord. The Lord our God is one thing, He's one Lord. But see, the

The Unfolding Revelation of God

Hebrew really doesn't say that. It's giving you two pieces of information about God. 1), He's our God, and 2), He Himself is one.

Now, the New American Standard Bible is not the only more modern translation that gets the Hebrew more correct than your King James Bible does. There are many others that say the same thing. So this refers mainly to the nature of God and secondarily, to the fact that the Lord is the only God that there is. He is one Yahweh, and it's pointing to the nature of Yahweh or Jehovah rather than how many Jehovahs there are. The idea that there's only one Jehovah has already been settled. God did not need to write a verse in the Bible to the Jews and say, Listen, Jews, I'm the only Jehovah up here. There aren't any other Jehovah's up here. They already knew that. What He was emphasizing is I am Jehovah, your God and I am one.

I am not plural in my nature. Now the next scripture is Deuteronomy 32:39. We'll go slowly through the Old Testament one at a time and see what it says because the Bible says Jehovah is one. Again, I believe it's wrong to teach that Jehovah is something different than what the Bible says He is. Deuteronomy 32:39,

"See, now that I even I am He and there is no God with me. I kill and I make alive. I wound and I heal. Neither is there any that can deliver out of my hand."

Now we know this is talking about Jehovah again because it says so in the context in verse 36. For Jehovah shall judge His people, et cetera. And then Jehovah is speaking and He says,

"See, now that I even I am He."

Again, you see that singular pronoun, don't you? Jehovah calls Himself I. Jehovah doesn't say we are plural up here and we do this. He never said that in the Bible. He always said, I am He and then He said, there's no God with me. In other words, I'm up here alone. I am Jehovah and I am one and there's nobody else up here that is deity who's with me.

The Unfolding Revelation of God

I am God alone. There are not several other persons with me. I Jehovah am one and I am here alone. That should settle it for the Pentateuch, the first five books of the Bible. Now is the same doctrine taught through the rest of the Old Testament? Well, we know that God's Word is consistent. It contains no self contradictions anywhere. 2 Samuel 7:22,

"Wherefore thou art great, O Jehovah God, there is none like thee. Neither is there any God beside thee, according to all that we have heard with our ears."

Now, whoever this Jehovah God is, the Bible says that there's none like Him. And since He's deity, we can say there's nobody else who is deity except Jehovah God Himself. He alone is God, and there is no other God besides Him. 1 Kings 18:39, this is a little bit farther into the Old Testament. 1 Kings 18:39.

Elijah

This is the story of Elijah having a contest with the prophets of Baal. And of course, Elijah demonstrated that Jehovah is the one true God. Verse 39, when all the people saw it and you read in the context of what they saw was this.

There were 400 prophets of Baal who were claiming that Baal, their heathen idolatrous god, the fire god, or the Sun god, he is god. Elijah, Jehovah's servant, said, we'll have a contest and see who the real God is. He said, you believe in Baal, right? And they said, Right. And he said, and he's a fire god, right? And they said, Right. And he said, okay, let's see if we can get some fire out of your fire god. If he's the fire god, he ought to be able to send some fire. And they thought that was a reasonable challenge. And so he said, we'll make a sacrifice, build an altar, cut an animal, kill an animal, cut some wood, lay the pieces of the animal on the wood and call upon Baal and let him send some fire and destroy that thing by fire from heaven. If he's the fire god.

The Unfolding Revelation of God

See, Elijah knew that there wasn't any such thing as Baal. Baal was represented by demon spirits. There is only one God. The only false gods there are demons masquerading as gods, but they do a very poor job masquerading as gods because a demon is only one spirit being. He's not omniscient. He can only be one place at a time. And the same thing is true of the devil, by the way. He's not omniscient. He can only be one place at a time. He can only know a finite amount of information. And he's quite limited in his power and influence compared to the real true God.

And they called and called and called and went into a demonic frenzy, cutting themselves and crying out, "oh, Baal, hear us, oh, Baal, hear us" for hours. And Elijah mocked them. The scripture says he mocked them. He said, "Where is your god? Maybe he's on vacation, maybe he's sleeping. How come you can't get any fire out of the fire god?" He would have had to have some power of God to face demonically inspired false prophets of Baal who were being violent, cutting themselves with knives, et cetera. But by the power of God, he withstood them face to face. And they finally gave up.

And so he said, Now I want you to make an altar, and we'll call upon Jehovah. And it says in verse 31,

"and Elijah took twelve stones according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of Jehovah. And he made a trench about the altar as great as would contain two measures of seed. And he put the wood in order and cut the bullock in pieces and laid him on the wood and said, fill four barrels with water and pour it on the burnt sacrifice and on the wood."

In other words, soak it with water that will make it harder for Jehovah to burn up. And then he said in verse 34,

"do it the second time. And they did it the second time. And he said, do it the third time. And they did it the third time. And the

The Unfolding Revelation of God

water ran about the altar, and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice that Elijah the Prophet came near and said, Jehovah, God of Abraham, Isaac and Israel, let it be known this day that Thou art God in Israel and that I am Thy servant, and that I have done all these things at Thy word."

In other words, you don't make a challenge like this unless God tells you to.

He said, no, I did this at your word. And then he said, Hear me, O Jehovah, hear me that this people may know that you are Jehovah God, and that you have turned their heart back again. Verse 38,

"Then the fire of Jehovah fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and they said, Jehovah, He is the God, Jehovah He is the God."

So this is quite a dramatic demonstration that Jehovah, He is the God. There is no one else besides Him who is God. So let's see, Nehemiah 9:6 is the next passage we want to read. Nehemiah 9:6. Now we're moving up a little ways closer to the New Testament. Nehemiah 9:6,

"Thou even thou art Jehovah alone. Thou hast made heaven, the heaven of heavens, with all their hosts, the Earth, and all things that are there in, the seas and all that is therein. And thou preserveth of all, and the host of heaven worshipping thee."

So again, plainly here you see it says, Jehovah, you are Jehovah alone.

God is God alone. There is no one with Him, none beside Him, et cetera. Now, in the Book of Psalms we see this doctrine developed even further. Psalm 83:17,18. I bring this up because this is one of the places in the King James Bible where instead of translating the Hebrew Yahweh as LORD

The Unfolding Revelation of God

capital L-O-R-D, they translated it as Jehovah and put God's name right into the text. Even in the King James Bible. Now, I wish they would have done that all the way through, but they didn't and we can live with it. They at least gave us this capitalization key so we can know when God's name is in the Bible. You can tell, because if it's in all caps that's Jehovah, and if it's not, it's one of these other two words meaning Lord,

"let them be confounded and troubled forever. Yea, let them be put to shame and perish, that men may know that you, whose name alone is Jehovah, are the most high over all the Earth."

Now notice that this says his Name alone is Jehovah. Here you have Jehovah, whom we've already learned is one.

Remember Deuteronomy 6:4, Jehovah is our God. Jehovah is one. And then it says, Only His name is Jehovah. Nobody else's name is Jehovah, only the one God is Jehovah. Psalm 86:10 just across the page,

"for thou art great and doest wondrous things, thou art God alone."

Now we move into the Prophets, which is the last section of the Old Testament. Is the Bible still teaching that there is one God and the one God Himself is one as to his nature? Yes, Isaiah 43:10 we'll look at several passages here. In fact, through a number of chapters in the Book of Isaiah, God repeatedly offers the challenge to heathen gods to demonstrate that they are the true God. But of course, none of them are able to do so. Through Isaiah 41, 42, 43, 44, 45, 46, 47, etc. God continually says, I even I am Jehovah, and beside me there is no God. I even I am Jehovah, and beside me there is none with me, none before me, none after me, I even I am the Lord, and beside me there is no God. We'll see this repeatedly in this section of scripture.

Isaiah 43:10,

"Ye are my witnesses, saith Jehovah and my servant whom I have chosen, that Ye may know and believe me, and understand that I am

The Unfolding Revelation of God

He. Before me there was no God formed, neither shall there be after me, I even I am Jehovah, and beside me there is no Savior."

Now this says that there was no time in history when any person of God existed before anyone else who is deity came into existence. Because here He says, I am He. And notice the singular pronoun again, Jehovah is an I. He's not plural. He says, I am He. Jehovah never says we or us. He said, before me, not before us. Before me, Jehovah, there was no God formed neither shall there be after me. That means there's one person, Jehovah who is God, and there isn't any other person who started before He did.

See, He's eternal. Remember that attribute? Meaning having always existed. And then He said, neither shall there be after me. There will never be in history the generation of another person of God who all of a sudden springs into existence. And now we have two persons or three persons, or four, or five or six.

No, He said, I even I am He. Before me there was no God. Neither shall there be after me. I even I am Jehovah. Beside me there is no Savior. The very definition of deity requires eternality. It could not be that before God there was someone else formed. The word formed would eliminate that person from being God because God by definition is eternal, having always existed. Anything that's formed is what we would call a creature. A creature means a created thing. It means it was created at a point in time, never having existed before that time. And if anything is a creature or created, that's not God. One of God's attributes is creator. You can't be a created thing and be God. That attribute eliminates that possibility altogether. That's why He can say, before me there was no God formed. Neither shall there be any God formed after me. I'm eternal having always existed. In other words, if you're God, you've always been God. There isn't any such thing as becoming God at a point in time. There isn't any such thing. If you are God, you've always been God and you never were formed by anybody or anything in any sense whatsoever.

Isaiah 44:6, the next chapter. This is speaking of the man Jacob, whose name was Israel. In the Old Testament, you have Abraham and Isaac, and

The Unfolding Revelation of God

then Jacob, and that man Jacob's name was changed to Israel in Genesis chapter 32. And this is speaking about that man,

"Thus saith Jehovah, King of Israel,"

The man Jacob, and the nation that came from him called Israel.

"... and his Redeemer."

Now this doesn't mean that Jehovah has a Redeemer. When it says, Thus saith Jehovah, the King of Israel and his Redeemer, it doesn't mean Jehovah had a Redeemer. It means Jehovah is the King of that man Jacob, and the nation that came from him, and his Redeemer, Israel's Redeemer, not Jehovah's Redeemer. God just can't be redeemed. So thus sayeth Jehovah, the King of Israel and his Redeemer Jehovah of hosts,

"I am the first and I am the last, and beside me there is no God."

Now this verse would show the necessity for hermeneutics because you might misinterpret it and think that God had a Redeemer unless you knew what Israel meant. And that in Genesis 32:28 we have this man Jacob, whose name was changed to Israel.

Now it says that Jehovah said, "I" again, singular personal pronoun, I am the first, I am the last, and beside me there is no God. This means that there is only one God, Jehovah, and He is one and He is the first and the last. There are not several distinct persons of God, and one of them is the first person and the other one is the second person and the other one's the last person. That is not so. There's only one God in the Bible, Jehovah God. And He said, I even I am Jehovah. And beside me there is no God. I am the first and I am the last, the one same Jehovah. He's the first and the last and the middle and everything in between. Because there's only one God and the one God is big enough to do everything by Himself. He's not a committee like the heathen have always said. He's one God, one great, powerful Almighty God. He is God Almighty and his name is Jehovah. The

The Unfolding Revelation of God

Lord is our God and the Lord is one. And He says to Himself, I am the first, I am the last. And beside me there isn't any God.

Now, people have a hard time accepting that sometimes because they've been taught differently than that. But I'm of the opinion that if the Bible says Jehovah is the first and the last and the only God and He's one, that it's wrong to teach that Jehovah is just the first person or maybe just the third person, or He's not the last person, He's just the first one. Or maybe to say there's more than one.

Listen, if the Bible is our final authority and this should be established in every Christian's mind, in my opinion. Jesus called the Bible the Word of God. Remember I taught you that in Mark 7:13. Jesus said, the scripture cannot be broken. John 10:35, He said it's inspired right down to the little jot and tittle, even the smallest letter and even the parts of the letters Jesus said. He said it's easier for the heavens and the Earth to pass away than for even one little part of one letter of the Bible to pass away. That's quite a statement. Easier for the whole universe to pass away than to alter one little bit of God's Word. That's what Jesus believed.

He called it the Word of God that cannot be broken. That's what I believe. I'd much rather believe what Jesus believed than some of these liberals out here who are saying, well, the Bible isn't really the Word of God and we don't really have to follow it all that carefully. And our tradition says... If your tradition says something different than what God said, then your tradition should be dumped. And you should rather believe what God said. You should. That's what Jesus taught. Remember, we read that scripture too. Jesus said, making the word of God void through your tradition and many such like things ye do. That was in Mark 7. And so Jesus taught that traditions that are contrary to God's Word must be done away with.

Now there are other passages that teach the same thing. Isaiah 45:18,

*"for thus saith Jehovah that created the heavens, God Himself.
(Notice that pronoun Himself), God Himself, that formed the Earth*

The Unfolding Revelation of God
and made it, He hath established it, He hath created it not in vain He formed it to be inhabited. I am Jehovah, and there is none else."

The idea that Jehovah consists of many persons is not true because Jehovah says Jehovah Himself, not themselves.

And He speaks of Himself using the first person I. Jehovah never says we are Jehovah. We, plurality, are your God. He never said that. That's foreign to the Bible. You won't find that in the pages of the Bible. That came from somewhere else. It's not in here. I'm not saying that to be funny. I'm saying that seriously. That doctrine is not in here. And if we're going to believe the truth, we're going to have to believe what this says.

But you know what? That's not real popular today, believing what God said in God's Word, the Bible. Those Christians who are serious about God to the point where they say, well, I'm going to believe whatever it says, even if other people kick me out of my Church, even if other people get mad, even if other people say, "well, that's wrong". We don't believe that. We've never taught that. We teach something else instead. Christians who will stand for God and God's Word will be blessed by God. And Christians who face up with God's Word see plainly what it says and refuse to believe it, stand before God. You see, all I'm doing is reading you this book.

I'm not responsible for you. You're responsible before God yourself. I can't live for God for you. You have to live for God for yourself. And someday you're going to stand before God. I didn't write these things, and I'm not responsible for them. If you don't like them, talk to Him about it. He's the one who wrote it. And if it's different than what you believe, I would suggest that you just take what you believed, put it on the shelf in your mind where you say, "I'm just going to set that aside for a few minutes, and I'm going to listen to what this other preacher has to say for a few minutes and see what he has to say from the Bible". And if what he says aligns with God's Word, then take your previous belief and modify it so that it aligns with God's Word and you will have learned something.

The Unfolding Revelation of God

I find that people usually don't have much trouble with this. It is plainly what God's Word says. And people who have been taught that there's a plurality in the Godhead, they usually say, well, you know, I always really wondered about that. And I never really understood how that there are three distinct persons in God. And I never really lived like there was. Because when I prayed, I just prayed to God. I didn't pray first to this person and then stop and then pray to that person and then stop and then pray to that person. Some people have done that.

But you see, you don't read that in God's Word anywhere. When people pray, you know how they pray. Oh God, I need you. I need help. This situation has come up and please Lord, I'm asking you to help me in this time of need. And they don't pray as though God is a plurality. They are a human being and they are praying to their God who hears them and that's how they pray. That's really what they feel inside and that's what God is saying here.

Habakkuk 1:12 this is a little bit farther into the prophets. Habakkuk is more of an obscure book not commonly known by Christians. But I believe Christians should be Bible readers and be familiar with the Bible. I spend a lot of time Bible reading even though I preach the Bible and that's my whole work. Sometimes preachers don't do a lot of Bible reading, but they should. Habakkuk 1:12, he said,

*"Art thou not from everlasting, O Jehovah, my God, mine Holy One?
We shall not die, O Jehovah, thou hast ordained them for judgment
and Almighty God, thou hast established them for correction."*

Now notice that he says, O Jehovah, my God, my Holy One. This teaches that God is one because here Habakkuk was a prophet of God and called God Jehovah my God, my Holy One. That man was a prophet of God and he wrote this Bible book in your Bible. God trusted him to do that. He inspired him to write the very word of God. If we can't trust a prophet of God who wrote a Bible book in the Bible to tell us the truth about God, we're in real trouble. And he called God my Holy One because he believed that about God. He understood Deuteronomy 6:4. God told

The Unfolding Revelation of God

Israel, Jehovah is our God, Jehovah is one. And Habakkuk believed that and called God one.

Zechariah 14:9, this is the next to the last book in the Old Testament. So find the last book and back up about a page and a half and you'll have this reference, Zechariah 14:9,

"And the Lord or Jehovah shall be King over all the Earth. In that day there shall be one Jehovah and his name one."

God is not Three Persons

Now some ministers insist that God is three persons and they teach that there are three coequal persons, God the Father, God the Son and God the Holy Spirit. And they say that each one of these three persons can be called Jehovah because they'll find scriptures where God the Father is called Jehovah. And they'll find scriptures where the Holy Spirit has the name Jehovah attributed to Him. And they'll find scriptures where Jesus has the name Jehovah attributed to Him. And so they'll say, the Father is Jehovah, the Son is Jehovah and the Holy Spirit is Jehovah. The three persons are Jehovah. Well, if that's true, that makes three Jehovahs because they teach that these three persons are distinct from each other. The Father, He's Jehovah, but He's not the Son and the Son is Jehovah, but He's not the Holy Spirit. They're distinct from each other. That would mean you have one Jehovah, a second Jehovah, and a third Jehovah. That contradicts what this verse says. It contradicts Zechariah 14:9.

In that day there shall be one Jehovah and his name one. There is only one Jehovah. There is not three Jehovahs and that one Jehovah is said to be one as to his nature right there in Deuteronomy 6:4. In fact, right at the end of the Old Testament, on almost the last page in the last book, Malachi 2:10, God is still saying, I am one. Malachi 2:10,

"have we not all one father? Hath not one God created us?"

God is one and God's name is one. Remember how that passage in Zechariah said, There shall be one Jehovah and his name one. A person's

The Unfolding Revelation of God

name represents him. And names are important in the Bible. Names oftentimes had typological significance. In other words, somebody's name represented a characteristic about that person. He might be called the Sons of Thunder, for example. And they were called that as a name to depict their nature. Now, when God says that his name is one, that would indicate that his nature or person is one because his name is one. A name is an outward manifestation of a person's nature. So I could name a bunch of names. And when I name a name, you'll think something and you'll think of the nature of that person, I promise you.

Are you ready? Hitler. Mickey Mouse. The name has something to do with what that thing is like. They're connected. Now, God says, My name is Jehovah and my name is one. He wants you to think of one when you think of his name. That's what He means in that passage.

Now, let's move to the New Testament. Remember the attribute that God is immutable. Immutable means not subject to change. So whatever God was during the Old Testament, He didn't change from what He was when He started the New Testament. God is immutable. God is just as much one right now today in the New Testament age as He was all during the Old Testament age. In fact, on the last page of the Old Testament, right before the New Testament, you know what the Lord said? I'll show you what He said. It's in Malachi 3:6 on the last page,

"For I am Jehovah, I change not."

And then you start the New Testament. He's just reiterating I'm one. And then He says, I do not change. And then the New Testament starts. And you know what you have taught in the New Testament? The same thing taught in the Old Testament.

Summary of NT scriptures saying God is One

We'll summarize these verses quickly. The first one is in Galatians 3:20. Now we use Galatians 3:20 first, even though it's not the plainest verse simply because it's been translated correctly by the King James Bible translators, Galatians 3:20.

The Unfolding Revelation of God

"Now, a mediator is not a mediator of one, but God is one."

Now remember how I said I believe God is one because the Bible says "God is one", six times. That's one of the places right there. I believe God is one. I can't stand up here and teach you that God is something other than what the Bible says He is. I can't stand up here and say God is three, God is four, God is eight. Somebody will raise their hand and say well where does it say that in the Bible? I'll say well I don't know. I believe that because everybody else believes that. I'm not going to do that. I'm going to be honest, I'm going to cut it straight. Do you remember when we studied that verse? Cut it straight. Rightly dividing the word of truth. 1 Timothy 2:15. So we have a statement God is one.

Now that statement God is one is also found in Romans 3:30 and your more modern translations will render it that way.

It's also found in James 2:19 where the King James Bible says

"Thou believest there is one God, thou doest well. The devils also believe and tremble."

Literally that would be translated thou believest God is one, thou doest well. The demons also believe and tremble. See the demons know God is one. They're in the spiritual realm and they know that there is one God and that God is a spirit and He's one and they tremble because they know of His power.

Other passages would be Mark 12:28-32. This is where Jesus said God is one. And if Jesus said God is one then God is one if nobody believes it. Let God be true. But every man a liar the scripture says. And the scribes, verse 29, Jesus answered him,

"The first of all the Commandments is Hear O Israel, the Lord our God is one Lord."

The Unfolding Revelation of God

Now again your more modern translations that are a little bit more literal than the King James Bible will say The Lord is our God, the Lord is one. That would be Mark 12:29 and also in verse 32. It says The Lord is one and the Lord is one and He is one and God is one over and over in the Bible.

1 Corinthians 8:4-6, is the next passage that teaches that God is one,

"as concerning therefore the eating of those things that are offered in sacrifice and idols. We know that an idol is nothing and that there is none other God but one."

Verse six,

"But to us there is but one God the Father of whom are all things and we in Him and one Lord Jesus Christ... "

That's what I believe. I believe that there is one God, God the Father and God the Father is a spirit because God is a spirit. We learned that already and I believe that there's one Lord Jesus Christ and that He is none other than that one God Himself manifested in flesh.

To finish this study, I'll quote Ephesians 4:4-6. This one says,

"there is one body and one Spirit."

How many spirits of God are there? There's one Spirit, one Lord, one faith, one baptism, one God and father of all. And finally 1 Timothy 2:5,

"for there is one God and one mediator between God and men, the man Christ Jesus."

The statement is explicit.

There is one God and six times the other statement is explicit. God is one or the Lord is one. Or He is one.

Jesus, both God and Man

This is part 6 of a 14 part series on the Unfolding Revelation of God. The Bible teaches that Jesus Christ was both God and man at the same time. This fact is usually expressed by the saying that He had "a dual nature." Jesus was fully God and fully man. And I will be showing that in just a moment.

Someone might say, well, I thought you said that you weren't going to describe God by using terms that are not in the Bible and the term "dual nature" is not in scripture. If I was debating with someone on the subject of the Godhead and they said, well, the term "dual nature" is not in the Bible, I would say, fine, if you object to it, I won't use it. I can teach the very same thing that I'm going to teach you without using those words at all. Instead of saying Jesus had a dual nature, I will simply say it this way; Jesus was God and Jesus was man, because the word God is in the Bible describing Christ and the word man is in the Bible describing Christ. And therefore, I'm using biblical terms. Now, I'm going to use this for the sake of convenience. So instead of saying Jesus is God and Jesus is man, I'll say dual nature. And by dual nature, that's what I mean. I'll show you that it's in the Word of God.

Now, in accordance with both evangelicals and Pentecostals, this fundamental teaching of scripture that Jesus was both God and man at the same time was recently voiced by Billy Graham in these exact words, fully God and fully man. I have the article with me here, pasted into my notebook. It's an article called "Jesus as Man" in his newspaper column. And he said, I know it is hard for us to understand how God, the creator of the universe, could become flesh. We'll deal with that later.

I don't believe that's precisely correct. But it says when He did, He was fully God, fully man. At any rate, he's saying Jesus was fully God and fully man. Now, there is some debate over precisely what is meant by dual nature and precisely what is meant when we say Jesus is fully God and

The Unfolding Revelation of God

fully man. Because there are different definitions of what we mean when we call Him God and different definitions of what we mean when we call Him man. Sometimes some who would call Him God mean a certain thing by it, and other people who call Him God mean something else by that.

Definition of Terms

Sometimes people who would call Him man mean a certain thing by it. And other people who would say, well, we believe that He's man. But they don't really believe He's fully man, despite the fact that they would say that they do believe that. In other words, it's possible to use the same terms but mean different things by them.

Have you ever talked to a Jehovah's Witness and they're in your home and you talk for 30 minutes and he agrees with everything you said. Yet you know that he doesn't believe like you do. And you're getting frustrated because you know that fella does not know Jesus Christ and he insists that he's saved. Or a Mormon missionary. Do you believe the Bible is the Word of God? Yes, I do. You believe in being born again? Absolutely. I wouldn't believe anything else. You serve Jesus Christ? Of course. Are you a Christian? Yes, I have been my whole life. Did you confess your sins and ask Jesus to come into your heart? Oh, absolutely. Many times. And here you are talking to this fella and he's a Mormon, and you know, he's not even saved.

You know how they do that? Easy. They've redefined the terms of the Bible. Are you saved? Sure, I'm saved.

I've always been saved. You know the problem? He doesn't mean by saved what you mean when you say saved. He's got the word right, but the definition of it wrong. And that's how you can sit there with a fellow like that and he can agree with everything you say because you've got a language barrier there that you've got to scale.

Otherwise you won't communicate with the fellow. Now, the same thing happens on the doctrine of the Godhead and the doctrines of Christology or the theology about the person and nature of Christ. There are differing

The Unfolding Revelation of God

definitions of what it means when we say Jesus is God and what it means when we say Jesus is man. And I will be defining those views later, but for right now, we'll simplify it. Because the Bible says specifically that Jesus is both God and I mean "God", explicitly using that word God in the Bible. And because it calls Jesus "man" and I mean that word "man" is right there in the text. I believe that the doctrine of the dual nature, fully God and fully man, is established as the teaching of the Bible.

Here are the passages that call Him God, and here are the passages that call Him man. See, I don't believe in this idea where the priest says, well, this is what our Church believes and you're supposed to believe it even though we never explain it to you. I don't believe that. I believe that as Christians, you have an obligation to know not only what you believe, but why you believe it, because then you can't be tossed from your judgment. The Bible talks about those who are blown about by every wind of doctrine, and you shouldn't be blown about by every wind of doctrine.

You shouldn't be children just tossed to and fro with every wind of doctrine. You need to mature in the Lord and learn God's Word and not only know what you believe, but why you believe it. If somebody says you believe Jesus is God and you say, of course I believe Jesus is God. And they say, Why? You should say more than, "well, my Minister said so." You should say more than just, "Well, it says on the song book somewhere, I think." You should be able to give him a scripture. You should know your Bible well enough to be able to say the verse I'm going to give you here.

John 20:28

John 20:28. This is perhaps the most explicit statement of the deity of Christ anywhere in the Bible. John 20:28. It says plainly.

"And Thomas answered and said unto Him",

and this is Jesus of course, you learn that in verse 26.

"Then came Jesus and sayeth He to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into

The Unfolding Revelation of God

my side. Be not faithless, but believing.” Verse 28. “And Thomas answered and said unto Him, My Lord and my God.”

Thomas called Jesus my God. Now you know why that's so important. Thomas was a Jew. Thomas was an Old Testament Jew. And the Jews only had one God, Jehovah.

So for Thomas to look at Jesus, who's a man, and say, you are my God, that is either blasphemy or else it's so. Now he's one of the twelve Apostles. And the scripture says, the Church continued in the Apostles doctrine (Acts 2:46) and we are founded upon the apostles and prophets. (Ephesians 2:20). We are to obey the commands of God's apostles (2 Peter 3:2). And there are many scriptures that say that the apostles are giving us God's Word and we're to obey them. And if the apostle Thomas said to Jesus, you are my God, then that is what the word of God says. And that is the truth, whether anybody likes it or not. There are many liberals today who will take half the truth.

And they'll say, Jesus was a good man. He was a good teacher who was a moral teacher. He's perhaps the greatest teacher there ever was, but He was not God. That's a theological error. Whatever that is, that's not Christianity.

Christianity is the doctrine taught by Jesus Christ and Jesus Christ's twelve apostles in the four gospels and the rest of the New Testament. That is Christianity. And if Thomas, a Jew, could call Jesus God, he's doing none other than saying, “you are the one God of the Old Testament”. And He must be manifested in flesh. Since Jesus was there in human flesh.

He said in verse 27, Reach, hither thy finger, and behold my hands. Reach, hither thy hand and thrust it into my side. In other words, Thomas, it is me. I have been raised from the dead in human flesh. I am here again.

This is my cross body that died just a few days ago. I am back here in the flesh. And he touched Him. He put his finger into his side and he said, My Lord. And he put his hand, his finger into his hand.

The Unfolding Revelation of God

I mean, then he put his hand into his side. And he said, My God. He said, Jesus, you are my Lord and my God. It was revealed to Him at that moment who Jesus really was. He was none other than God manifested in the flesh.

1 Timothy 2:5

So this verse plainly calls Jesus God. Is there a verse that plainly calls Him man? Yes. 1 Timothy 2:5.

*“For there is one God and one mediator between God and men.
The man Christ Jesus.”*

There's the term right there, man. In the Bible, the man Christ Jesus. There was, according to the Bible, a man Christ Jesus, a man, a human being.

And we'll learn that Jesus had a human body, a human soul and a human spirit. Now, at the same time, Jesus is fully the man Christ Jesus. He's also Thomas' God, and it's the only one God of the Old Testament, so He's both things at once. The scripture specifically calls Him God, John 20:28 and specifically calls Him man, 1 Timothy 2:5.

And so Christians who accept the Bible as the final authority for their doctrine will believe the doctrine that Jesus was both God and man. Now, as I mentioned, there are different views of exactly what is meant by the passages which call Him God and the passages which call Him man. But I will define those views later. But for now we will simplify it and just say He's both God and man. Now, the dual nature of Christ is evident in a number of individual scriptures which include references to both his deity and humanity in the same verse.

Both Man and God in View

There are some scriptures that show both natures and we want to look at those tonight. In each passage I will cite both natures of Christ are revealed. Interpreting these verses in light of the scriptural attributes of God studied earlier, certain terms and concepts will have to be restricted

The Unfolding Revelation of God

to Christ's divine nature and other terms and attributes and statements about Jesus are only statements that apply to his human nature. Now, let me show this to you.

The first verse is in Colossians 2:9. This is perhaps the foundational verse on Jesus Christ in the Bible. It says plainly who He was. And it says plainly that anyone who teaches anything other than this is not teaching the truth. I will read verse eight because God put these two verses together. I believe He did so for a very important reason.

Colossians 2:8,9

Colossians 2:8,9,

“beware lest any man spoil you through philosophy and vain deceit after the tradition of man, after the rudiments of the world and not after Christ.”

Now remember, he's warning them. He's saying, Beware lest any man spoil you after man's traditions. Don't believe the traditions of men because Paul knew by the Spirit of God that there would come later in the church individuals who would teach theological error regarding Jesus. And they would turn the truth that He wrote right here in God's Word, the Bible and teach something other than what God said.

So he says, Beware. Beware why Paul? Verse 9.

“For... ”

See that word “for”? That word “for” means because. Beware. Why beware for (or because) somebody's going to teach you something different than what I'm going to say right here.

Here's the truth.

“Beware because in Him... ”

The Unfolding Revelation of God
and it means Jesus. See the end of verse eight. And not after Christ.

"For in Him, Christ, dwelleth all the fullness of the Godhead bodily."

Now that verse is very plain.

The question is, is Jesus in the Godhead? The answer is no. The question is, is the Godhead in Jesus? The answer is yes. Jesus is not in the Godhead.

The idea that the Godhead consists of several persons and Jesus is in the Godhead is not taught in God's Word. The truth of the matter is right here, *"in Christ dwelleth all the fullness of the Godhead bodily."* Now you could not say it in any plainer way. Notice that the verse does not say, in Him is the Godhead. That would be enough by itself.

If it's true that the Godhead is three persons, the Bible says the Godhead is in Him. Now nobody I know teaches that Jesus had three persons of God in Him. That doesn't make sense. Nobody believes that. But if Godhead means three persons of God, the Bible says in Him is all the fullness of the Godhead.

See the problem? Now it doesn't say in Him is the Godhead. That would be enough to settle the issue forever. It doesn't even say in Him is the fullness of the Godhead. Now that would even make it more clear, wouldn't it? Not just the Godhead, but the fullness of the Godhead.

In fact, the Greek is **pleroma** and it comes from Gnosticism. The Gnostics (this is a false religious philosophy that was pre-Christian in origin), taught that matter was evil. It taught polytheism essentially, and that there was one high God named Bifos and 30 aeons or demiurges or semi-gods that were emanated out of Bifos. Bifos, the high God emanated God number 2 and God number 2 emanated God number 3, and God number three emanated God number 4. And these eons or demiurges were all emanated until there were 30 of them total.

The Unfolding Revelation of God

Guess who's at the bottom of the list? Jehovah. Guess who made up that doctrine? The devil. Wouldn't it be like the devil to make a list of 30 gods to put Jehovah at the bottom?

Certainly Jehovah would be at the top if there were more than one God. But there's not. Now you know what the Gnostics said. They said all 30 of these demiurges or aeons constitute the **pleroma** or the fullness. **Pleroma** is a Greek word which means fullness. In other words, the Gnostics believe that Godhead **theotatos** in Greek. The Godhead or the pleroma consisted of a number of individual persons and these persons altogether constitute the **pleroma**. Now Paul is teaching against Gnosticism in this passage and he says, not only is the Godhead in Christ, he says the **pleroma**, the fullness of the Godhead. By fullness he means every bit of it. That is God, the complete fullness of the Godhead. There isn't anybody or anything that's Godhead that's not in Him.

And then he didn't just say, in Him is the fullness of the Godhead. He said, in Him is all the fullness of the Godhead. Now you can't say it anymore strenuously than that. In Him is the Godhead.

In Him is the fullness of the Godhead. In Him is all the fullness of the Godhead. What else did you want him to say? In Him is the whole, all the fullness of the Godhead. He shouldn't have to say it over and over like that to get us to believe it.

He said it strenuously enough here. Now, I believe that Colossians 2:9 teaches the dual nature of Jesus not just as Godhead. Because it says in Him dwelleth all the fullness of the Godhead bodily. Did you notice that? Bodily. Now, when you look at Colossians 2:9, you can see two natures in Jesus. Number 1, in Him is all the fullness of the Godhead. That's his deity. And yet on the other hand, it says bodily, which shows that He had a human body. The body relates to his human nature. The Godhead here relates to his full deity.

Now, by the way, this word Godhead would not have to be translated Godhead. We use the word Godhead in English today because it's the

The Unfolding Revelation of God

most common word to describe God other than the word God alone. Godhead. Well, the Greek word is **theotatos**. This would be spelled t-h-e-o-t-e-t-o-s. And you put a long bar over the middle e in the word theote, and you put a long bar over that e. You pronounce it like a long A, as in late, theotetos. And theotetos means "God essence". It doesn't really mean Godhead. Theotetos means all of that which constitutes God.

The easiest way to get across to the modern English mind or American mind, what theotetos means is this. Pretend for a minute that you're God. Okay, that's pretty hard, but we'll be God for a minute. Okay, you're God. Now, theotetos means the state of being God. So you're God. Theotetos means the state of being deity is what you are right now. You are existing in the state of deity. I am God Himself, God or deity. And you're existing in the state of being God. That's theotetos.

Now, what the verse is saying is anyone or anything or everyone or everything that is in the state of being God is in Him. In other words, there isn't any other person who is in the state of being God that's not in Jesus. There's no other being out here who's in the state of being God who's not in Him.

Everyone and everything that is in the state of being God, theotetos, everyone who is the God essence Himself is in Jesus Christ. This would mean that if God were three distinct persons and each one is in the state of being God, the verse says, all the **pleroma** that is in the state of being God is in Him. All the fullness of whatever and whoever is God is in Him. Now, the truth is, of course, that there's only one God, and God is one, and God is a spirit. And so what this means is all the fullness of God Himself was in Jesus. Jesus is fully God, and yet it also mentions his body.

And therefore, this one passage shows both natures that He had.

1 Timothy 3:16

1 Timothy 3:16 is the next passage. This is another scripture on Jesus that shows both natures at the same time. 1 Timothy 3:16,

The Unfolding Revelation of God

"and without controversy, great is the mystery of Godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached under the Gentiles, believed on in the world, and received up into glory."

Now, this passage says God was manifest in the flesh. First of all, I take note that it does not say God the Son was manifest in the flesh. The name God the Son is not in the Bible. Therefore, I will not call Jesus God the Son.

Jesus is never called God the Son. Do you know what He's called? He's called the Son of God. And there's a difference between the Son of God and God the Son. We'll be covering that later. Who was manifested in the flesh?

God was manifested in the flesh. And have you ever heard a minister or priest say we can't understand God? God is a mystery. And people come to them if they teach that God is one God in three persons. And they typically ask questions like this. Now, we believe that God is one God in three persons.

Is that correct? Yes. Well, I've never quite understood that because it seems like that's almost like believing in three gods. And the pastor will say, well, we believe in the doctrine of the Holy Trinity. And the Holy Trinity does not teach polytheism.

It does not teach three gods. It's defined this way; within the nature of the one God, there are three eternal persons, the Father, the Son, and the Holy Spirit. And these persons are coequal and coeternal with one another. They're distinct from each other. But the three persons are the one God.

We deny polytheism. We affirm monotheism, but we say there's three persons in one God. And so the person says, well, I can accept that you don't teach polytheism. That makes sense, but I still don't fully understand it.

The Unfolding Revelation of God

Are you saying that God the Father is God all by Himself? And the pastor will usually say, yes, because the creeds teach that each of the three persons is God by Himself. The deity of God the Father is not dependent on God the Son or God the Holy Spirit. It doesn't take God the Son and God the Holy Spirit to make God the Father, God. He's God all by Himself. His deity doesn't depend on them at all.

And then God the Son, is He also God by Himself? Yes, He's fully God all by Himself individually, He's God by Himself, and God the Holy Spirit. Yes. Well, how then are they one God? You see, if you've got God the Father and He's God all by Himself, and God the Son, He's God all by Himself, and God the Holy Spirit, and He's God all by Himself, and the Father is not the Son, and the Son is not the Father.

Each one is God by Himself, but they're not each other. How are they one God? That's the question. And that question has never been answered satisfactorily. The question is, the statement is given to them.

Well, we just believe that the three persons are one God, but it's never explained. You see, you could say it this way. Here is an orange and that orange has the nature of an orange. It's an orange all by itself. It doesn't depend on this other orange to make it an orange.

And here's another orange, orange number two. And this orange is an orange all by itself. And here's another one. And this orange is an orange all by itself. It's not an orange because of the other two.

It's an orange all by itself. It's not depending on any other oranges. So you have one orange, two oranges, and three oranges. And then it is said that these three are one. How is that? It's never been explained?

Because if each one is God by Himself, you would decide in your mind that there are three gods. What is a God? A God is a person or a being who is a God by Himself, that's what a God is. And if you have one person or being who is God by Himself, and then another person or being who is

The Unfolding Revelation of God

God by Himself, and another person or being who is God by Himself, and they're distinct from each other, you have three gods. Now, I'm not saying those ministers who teach the doctrine of the Holy Trinity say that there are three gods.

I'm telling you, they say they don't teach that. And they really don't because they're affirming that despite the fact that there are three persons, those three persons are one God. But you see, that's never been explained, and it's not taught in the Bible. And the reason it's not taught in the Bible is the term three is not in the Bible to describe God anywhere.

Now, there's one passage that's an exception to that which is 1 John 5:7. And we will cover that later.

I will say this. Anybody who has any Bible in the entire world, in any language will not find that verse in your Bible except the King James English Bible. That verse is not supposed to be in the Bible. And you say, now wait a minute. You've been saying we're going to go by this Bible and now you got a verse that's different than what you're teaching, so he just cut it out. No way.

Every Trinitarian that I've ever known, with the exception of one man, admits that verse in the Bible is a mistake. It's an error. It was added in about 1500 A.D. It was not there when the Bible was originally written and translated. It's a late date, spurious addition to the English version. It's not found anywhere else, and we'll cover that later. I'll explain it to you. In fact, your King James Bible usually has a footnote and it says in the text down at the bottom, "not found in most ancient manuscripts" or something like that. And the new, more modern translations just leave it out altogether. So that's not really an exception. That verse was added by the Catholic Church and I'll cover that later.

So the word three is not used in the Bible to describe God. Neither is the word person. Believe it or not. The word person is not in the Bible to tell you who God is and what He's like. Now, if the word person isn't in the

The Unfolding Revelation of God

Bible, much less the word persons and the word three isn't in the Bible, how could you ever teach from the Bible that God is three persons?

You can't do it because the word three isn't there to describe God and the word person isn't there, much less persons. You can't teach from the Bible that God is three persons. It's not there in any verse from Genesis 1:1 to Revelation 22:21. It's just plain not there. Now, I'll be covering that particular argument later.

So those believers who have been taught that God is one God in three persons sometimes go to their pastor honestly and sincerely. And the pastor is honest and sincere, too. He's been taught that God is one God and three persons. And they say, I don't understand it. How can God be three persons and yet be just one God? In fact, the Athanasian Creed says so the Father is God, the Son is God, the Holy Ghost is God. And then it says, and yet they are not three gods, but one God.

Now, do you know why they say that? They say that because the writers knew that if somebody says the Father is God, the Son is God and the Holy Spirit is God, the natural inclination of your mind is to say there are three gods. The natural normal mind would draw that conclusion. The Father is God, the Son is God, the Holy Spirit is God, and they're all distinct. You draw the conclusion? Well, I'd say there's probably three gods.

The creed says, yet, they are not three gods, but one God. The reason they put that in there is because they knew that you would conclude that from those premises. In logic, we study premises in a conclusion. There is a person of the Father and He is God premise. There is a person of the Son and He is God premise. There is a person of the Holy Spirit and He is God.

You draw the conclusion. There are three persons and they're each God by themselves. That's three gods because a God is a person who is God by Himself. That's what a God is. Now, I'm not saying Trinitarian pastors teach tritheism or polytheism. They don't. They teach monotheism. But I don't believe that our one God consists of three eternal coequal persons. And

The Unfolding Revelation of God

I'll be covering the doctrine of the Holy Trinity later. I'll be explaining it and teaching what I believe to be the truth instead.

Now, the problem with this answer that people are given,

"Well, that's just what we believe. That's what the Church has always believed. We believe that God is one God in three persons. We still don't understand how God can be three persons and yet make up one God. It is commonly said, well, it's just a mystery.

You know as well as I do that God is beyond our human understanding. And so it's not impossible for God to have something be true about Him that we can't quite figure out. That would just be normal and natural for God to have something about Him that's beyond us. And so it's just a mystery. We don't try to understand it. We just believe it by faith."

Now, those pastors believe the doctrine of the Holy Trinity because they believe it is in the Bible. Now, some of them don't, however. They believe and teach it simply on the grounds that it's traditional and always been taught and been stated in creedal doctrinal statements. Documents produced by the general councils, particularly the first four, Nicaea, Constantinople, Ephesus and Chalcedon. And at that time, they drafted the doctrine of the Trinity and Trinitarian Christology and wrote it out in creedal form. There are a lot of ministers who believe it simply on that grounds.

However, among evangelicals and pentecostals who believe in the doctrine of the Holy Trinity, they believe it because they believe that is what is taught in God's Word, the Bible. And I say, God bless them for that. I believe everybody who's born again is a Christian. I believe that. No matter what denomination they go to.

Now, there are some people who say, well, these other denominations, they're apostatizing. The Methodist Church is apostatizing. The Lutheran Church is apostatizing, Presbyterians and the Catholic Church. Listen, if

The Unfolding Revelation of God

you're a believer in Jesus Christ and you love God and you're truly born again and you're a son of God, no matter what Church you're in, I accept you as my brother. I have fellowship with you on the basis of our common salvation in Jesus Christ, not on doctrine as important as it is. And I believe that lots and lots and lots of my brothers in Jesus Christ are teaching a doctrine regarding the Godhead that's not true. But I still accept them and love them. And you know what they believe? They believe that if you teach God is one instead of God is three, they believe that you're wrong for teaching that. But a lot of them have the same grace toward believers who teach that God is one as believers who teach that God is one do toward believers who teach that God is three.

There are Trinitarian Pentecostals and non-trinitarian Pentecostals. They should love and accept each other as brothers in Christ, despite the fact that they have somewhat of a difference in their doctrine on the nature of God and the person of Christ.

Extra Biblical Language

Now there are a group of strident believers today who are arguing that if you deny the doctrine of the Holy Trinity, you're not even a Christian. Now, I believe this is wrong on the ground that no one can be obligated to believe what God never said in the Bible. Someone says, I'm going to check if you're a non-christian unsaved heretic or not. Do you believe in the Trinity?

How can you check by doing that? The word Trinity is not in scripture. Now remember how I said if somebody objected to that, well, dual nature isn't in the Bible. Fine, I'll drop it and never say it as long as I live if somebody objected to that. Because I can teach Jesus is God, John 20:28. Jesus is man, 1 Timothy 2:5. And so my statement, dual nature, is biblical. But if I say Trinity, that word isn't in the Bible. And it's been my experience that if I say to a brother without any rancor and not meaning it unkindly with love and great tenderness, I'm sorry, brother, but I can't accept that because God never said in the Bible that God is a Trinity. I would like you rather to say God is one.

The Unfolding Revelation of God

That is what God said in the Bible. Can you tell me what you believe without using the word Trinity? Well, it's hard, but I'll try. God. There is one God, but He's three persons. No, I said tell me the concept using the words of the Bible.

Well, the Father is God, and then there's God the Son. I'll say, now wait a minute, I said, use the terms of the Bible.

Well, there's person. No, biblical terms.

How many persons are there?

Three. No, Bible words. You can't do it. You cannot say what the Trinity is, using the words that are in this book. If you use the words that God said, you can't teach it.

You can't even state what it is. You can't even communicate the basic concept using the words of the Bible. And therefore it's not the same as this word dual nature. The term Trinity is of entirely different nature because it's not in there.

You can't find a synonym for Trinity. The closest synonym I suppose you could find is Godhead, because that is in the King James Bible. But Godhead doesn't mean three persons. Godhead means that which is in the state of being deity, and it has nothing to do with plurality at all. And the only real scripture you're going to find on that subject is Colossians 2:9.

The Mystery of Godliness

And all it says is that in Him, Jesus, is all the fullness of the Godhead. So that won't work. There isn't any way to define the thing. And so people have been confused on this issue. And they've gone to their pastors and they've been told, Well, God is a mystery. The nature of God is a mystery.

We can't explain what God is really like. God is a Trinity, and the Trinity is beyond our human understanding. Don't you understand that they'll say?

The Unfolding Revelation of God

Can't you just accept that because He is God and He's infinite can be beyond our understanding? Now, you see, I don't have any problem with the argument that's commonly stated.

Well, can't you believe that maybe God could be something that your human puny little mind doesn't understand? Well, I'll admit that. I don't have any problem with that. Fine. I'll admit that right off the bat. Of course I'll admit that.

Sure, God could be all kinds of things that are way beyond what we can understand. I accept that. That's reasonable. What I don't accept, though, is that there is plurality in God when the Bible never says that. And that God is a they when the Bible plainly says He's a He. And that God is three, when the Bible says God is one and that God is persons plural, when that's nowhere stated in scripture. I can't accept that theory. I have to go by what God said. Now, you know the interesting thing about this idea that God is a mystery. It's the opposite of this text we're on right now. Let's read it again. 1 Timothy 3:16.

Look at it carefully. I'm not twisting what it says. I'll read you word for word, exactly what it says,

"Without controversy great is the mystery of Godliness. God was manifest in the flesh."

Now notice that the verse doesn't say without controversy God is a mystery. You see, God isn't a mystery. The doctrine of God is very plain in the Bible. The doctrine of God is not a mystery.

But this is what's commonly taught. It's commonly taught that God is a mystery. No, that's not a mystery at all. God is one. Now, how mysterious is that if you believe that God is one being or one person?

And again, the word person really isn't the right word for God. It's not used in the Bible. I don't really like the word, but I don't mind using it as long as we define what we mean by person. But it's better just to call Him

The Unfolding Revelation of God

God or call Him a spirit because the Bible calls Him that. I'd rather say God is one spirit.

That's a better way to say it than God is one person or God is three persons. There's one spirit of God and God is one. Now if God is just one spirit, being one spirit, that's not a mystery. God isn't a mystery. God is single. God is solitary. God is one. The basic kindergarten number one. That's not the inexplicable mystery of heaven. I'll tell you what the mystery is.

The mystery is what this verse says it is. And it's not just a mystery, it's a *great* mystery and without controversy. A controversial subject is something when brought up, gets several different opinions on it. This thing is not controversial.

What he says in the word of God and what's not controversial is that the mystery is **who was Christ?** That's the mystery. The doctrine of God isn't a mystery. It's the doctrine of Christ and Christology and the theology of the person of Christ. That's where the mystery is. And he says great without controversy.

In other words, nobody is going to argue about this. Great is the mystery of Godliness. God was manifest in the flesh. That's where the mystery comes. You see, because all during the Old Testament, God was one. And God said He was one several times in the Old New Testament.

But you see, as soon as you've got Christ, now you've got a little more complication here because Christ is said to be God. And that Jew, Thomas said, My God. Well, how can He be God if God is a spirit and God is one? That's the mystery. That's where the mystery is. It isn't that God Himself is a mystery.

It's that how did God manifest Himself fully in Jesus so that Jesus was both fully a man, the man Christ Jesus, and at the same time be Jehovah God Himself. That's the mystery. God was manifested in the flesh. That's the

The Unfolding Revelation of God

mystery. We believe that the one God came down and indwelt Jesus until Jesus had the one God in Him fully and God Himself was immutable.

God never changed. The one God Jehovah was in Jesus. That's not a mystery. God Himself is still single, solitary, and is not a mystery. But how is God in Jesus?

How did God manifest Himself in Jesus? That's where the mystery is. And this is what I'm here to tell you about. I believe I can explain it and it might be new to you, but just hear me out.

Regarding some people who have believed that God is one God in three persons, the first time somebody says something different, (i.e. "well, the Bible says God is one") and just close the Bible and I'm not going to listen to that. You know what you'd be smarter to do? You'd be smarter to say, well, I grew up believing that God is one God and three persons, and I don't believe you can show that He isn't. You'd be smarter to sit through a couple hours and hear the other side, because if it's wrong, the error is going to show itself and you're going to be able to see the mistake and you know what's going to happen? You're going to go away saying, well, I heard this other presentation against the doctrine of the Holy Trinity, and I not only am a more confirmed believer in it, but I even heard a strong presentation from the other side, and I can answer everything they say, and I'm even stronger in it now than before.

It really can't hurt you. You can only benefit by it. And even if you continued to believe that God was one God in three persons, I'm guessing that you have at least learned one thing from the time I first opened my mouth on the first lecture. Have you learned anything from the Bible from what I've taught. You probably have.

I challenge you. I bet you have. You've at least learned something about God or about Christ or about God's nature or about salvation or about how to interpret the Bible or something like that. And I say that by the time I finish my 7th lecture down here in a while, you're going to have learned even more. And so I challenge you to hear me out.

The Unfolding Revelation of God

Will you do what the people in Acts 17 did? Paul came and preached something different than what they had heard before. They didn't close the Bible. The Bible says, Acts 17:12,

"these were more noble than those in Thessalonica in that they searched the Word daily, whether those things were so. Therefore many of them believed and of honorable women and Greeks, not a few."

They searched the scriptures rather than stopping their ears. They listened to it and then searched the Word of God to see if it was so. I challenge you to do that. Now in 1 Timothy 3:16, we see the doctrine that Jesus is both man and God in the one verse because it says God was manifest in the flesh.

"God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

I don't believe there's anybody who would argue that this verse is talking about Christ and that it teaches that Jesus was God manifest in the flesh. Now, what parts of this show his manhood? Well, the word flesh would because God was not flesh. We learned last week God is a spirit and a spirit has not flesh and bones as you see me have, Luke 24:39.

So we know that the word flesh refers to the humanity of Jesus, not to his deity. And then it says He was seen of angels. Now God is invisible. We learned that already. So the fact that Christ was here seen shows that that's talking about his human nature.

And then it says He was justified. That's talking about His humanity. He was received up into glory. That's talking about His ascension into heaven in Acts 1:9-11. And He was preached unto the Gentiles. This is how we know this is talking about Christ. Who else in the Book of Acts was

The Unfolding Revelation of God

preached unto the Gentiles except Jesus? No one. Jesus was the one preached under the Gentiles, Acts 13:46-48.

And yet it calls Him God manifested in the flesh. Now that speaks of His divine nature. And it says, God manifest in the flesh. Now why is that? Because God is invisible and your God loves you so much that He wanted you to be able to have Him. And you know who Jesus is. According to the Gospel of Matthew 1:23, Jesus is God with us, Emmanuel. God with us.

God loved you so much that He manifested Himself in human flesh so that you could see God, touch God, have God, communicate with God, and have God in a more real, physical, tangible way. Jesus is God Himself. He's God with us. He's God manifest in the flesh. But, you see, God is invisible.

It's one thing to relate to the invisible spirit of God, but those disciples who had Jesus there, had their God right there in human flesh. God made Himself more available to man. In other words, by manifesting Himself in flesh. So the Word manifest would indicate His deity. God is invisible, but Jesus was visible. He was God made visible to you.

Matthew 1:23

Now, the next verse is Matthew 1:23, which I quoted a moment ago. Matthew 1:23. We'll move quickly through the rest of these.

"Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel, which being interpreted, is God with us."

Now, what indicates His humanity? A virgin shall be with child. Do you believe that God is a child? I don't. What was the child that Mary brought forth? That's the man Jesus. That's His human nature. The Bible teaches that Mary carried a human baby in her womb nine months. She was a virgin until his birth.

And the virgin Mary brought forth a human baby, Jesus in Bethlehem. He was brought forth as a human being, a human baby who grew to be a

The Unfolding Revelation of God

child and then grew finally to be a man. That child brought forth was the Son of God. Now, the reason He's called the Son of God is because Joseph, Mary's husband, was not the Father of Jesus. God was his father, and therefore He's the Son of God. It was God, according to the book of Luke, who overshadowed the virgin Mary and caused her to bring forth a son.

Luke 1:35,

“And that Holy thing which shall be born of thee shall be called the Son of God.”

And so we see that the Son of God means Jesus as man. We do not believe that there was a man Jesus who had a human body, a human soul, and a human spirit back in heaven, preexisting forever and ever and ever and ever. That human baby Jesus, the human person, the Son of God, the man Christ Jesus did not exist until He was born of Mary. Now the deity in Jesus did, of course, because He's got a dual nature.

And so this passage is teaching the Son, the child, that which Mary brought forth, that's his human nature. And yet it calls Him Immanuel, God with us.

There are two words in the Old Testament for God. The first one is the Hebrew word **El** and it means God, and the second one is the Hebrew word **Elohim**, and it also means God. **El** is spelled capital E, small l and **Elohim** is spelled capital E, small l-o-h-i-m.

When Jesus is called Immanuel, that word **El** is the word translated God all through the Old Testament. For example, in Genesis 17:1 when God told Abraham, *“I am the Almighty God, walk before me and be thou perfect,”* the Hebrew says **El Shaddai** the Almighty God. And it uses the word **El** for God. So this New Testament passage teaches that Jesus is the **El** or God of the Old Testament. Who is Jesus?

The Unfolding Revelation of God

He is **EI**, He's God. Well, what God? Well, who's **EI**? **EI** is the God that was all through the Old Testament. Jehovah God. Jesus is none other than Jehovah God, manifested in human flesh.

Isaiah 7:14

This is also taught in Isaiah 7:14,

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

Isaiah 9:6

Let's turn back to Isaiah and read Isaiah 9:6. This is about in the middle of the Old Testament,

"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 Counselor, the Mighty God, the everlasting Father, the Prince of Peace."

Now what do we learn from Isaiah 9:6? You see both aspects of Jesus. You see his humanity and you see His deity. It says unto us a child is born. Child - that's humanity. Born - that's humanity. Unto us a son is given. That's humanity.

But then He's called the mighty God, that's deity. the everlasting Father, that's deity. In fact, this expression, "the mighty God" is used of Jehovah Himself in the very next chapter, Isaiah 10:21. It says, the remnant shall return, even the remnant of Jacob unto the mighty God. That's Jehovah. And so when Jesus is said to be the mighty God in Isaiah 9:6, it's saying that He is Jehovah God Himself. And last, let's see I have a few more.

Colossians 1:15

This calls Jesus the image of the invisible God. Jesus was both man and God. As man, He was visible, He was human, He had a human body,

The Unfolding Revelation of God

human soul, human spirit. And yet in Him dwelt all the fullness of the Godhead bodily so that you saw the invisible God when you looked at Jesus seeing his dual nature.

2 Corinthians 5:19

2 Corinthians 5:19 says God was in Christ reconciling the world unto Himself. You see His deity in the fact that it says God was in Him. The Godhead in Him is his deity. But then it says God was in Christ, which means you had to have a Christ there to have God in Him. It's like Colossians 2:9 when it says in Him dwells all the fullness of the Godhead bodily. You have to have a Him. In Him. Who's the Him? The man Jesus. In Him dwells all the fullness of the Godhead bodily.

The Him isn't the Godhead. The Godhead is dwelling in the Him, Jesus. The man Jesus had all the fullness of the Godhead in Him. That's what it's saying in Colossians 1:15 and 2 Corinthians 5:19. God was in Christ. In fact, the word Christ means the anointed one. Have ever you heard the Hebrew word Messiah? Messiah is the same word as Christ in the Bible. Messiah is a Hebrew word and it means the anointed one of God.

In other words, the spirit of God would come upon Him and anoint Him. Christ, or in Greek **christos**, Christ is the same word as Messiah, except it's the Greek word. The Hebrew is Messiah. The Greek is **christos** or Christ and the English is Christ or Messiah. It's the same word. Now notice that this passage says God was in Christ. Who is Christ? Christ is the man Jesus.

It's Christ humanity who was anointed by God. Was God anointed by God? No, the word Christ refers to Jesus human nature, not his divine nature. It was his human nature that was anointed. God can't be anointed. Christ doesn't refer to Jesus divine nature because his divine nature wasn't anointed. How could God be anointed? That doesn't make sense. You have to have a man anointed by God, Acts 10:38. Hebrews 7:7 says "*and without all contradiction the less is blessed of the better.*" We could say the same thing. Without all contradiction that which is lower is blessed by that which is higher. Christ, the man, was anointed by God his Father.

The Unfolding Revelation of God

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Class 7 of 14

This is part 7 of a 14 part series on the Unfolding Revelation of God.

I have been teaching from scriptures which show both natures of Jesus. We covered a number of them in the previous lecture. Colossians 2:9, *"in Him dwelleth all the fullness of the Godhead bodily,"* showing the fullness of the Godhead and yet a human body. 1 Timothy 3:16, God was manifest in the flesh, saying that Jesus was God and yet speaking of his human flesh.

Matthew 1:23, He is God with us, and yet He is brought forth as a son and a child. Isaiah 9:6, for unto us a child is born unto us a son is given, and the government shall be upon his shoulder, and His name shall be called wonderful Counselor, the mighty God and the everlasting Father. And there we learn that Jesus is called a child and a Son, which speaks of His humanity. And yet He's also called the mighty God and the everlasting Father, which speaks of His deity. Colossians 1:15, Christ who is the Image of the Invisible God.

The fact that He's a visible image speaks of His human nature. The fact that He is the image and representation of God shows his deity. 2 Corinthians 5:19, *"God was in Christ reconciling the world unto Himself."* This would show His humanity through the use of the term Christ. Christ means the anointed one.

And we spoke last week of how Christ's humanity was anointed. It wasn't Jesus divine nature that was anointed, it was His human nature. Jesus the man, the Christ, the Son of God, the human Jesus was anointed by the power of God. And we also saw that in Acts 10:38.

Now tonight I have a few more scriptures on this subject, and then we will study His humanity and deity separately.

The Unfolding Revelation of God

Revelation 22:16

Revelation 22:16 is the next scripture that shows both natures in one passage. This one speaking of Jesus, and it is a quotation of the Lord Jesus Himself.

"I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star."

We see the humanity of Jesus in that He is called the offspring of David.

In what sense is Jesus the offspring of David? Studying the genealogies in Matthew 1, Matthew 1:1,6, and in Luke 3, that would be Luke 3:31, we see that Jesus was the offspring of David through the genealogies both of Mary his mother and Joseph his legal father. Now, Joseph was not the actual father of Jesus. God was. That's why He's called the Son of God? Because it was God who fathered Christ in the Virgin Mary.

But Joseph was his legal father in the Jewish society. They allowed this and it was declared so by the priest in the temple. So his human lineage, both through Mary and through Joseph, was from the family of David. However, He's more than the offspring of David. The human Jesus, the son of God, was the offspring of David.

David was actually his great, great, great grandfather through both his actual mother and legal father. So family wise, He's of David. However, He's called the root of David. Now, the root of David would speak of the source from which David came. A root is the base and everything grows out from the root.

The root is first, and this is what it's saying here. Jesus preceded David. He's both the offspring of David, and yet He's the root of David also because that's His deity speaking there. As Jesus, as the mighty God and the everlasting Father of all men who created Adam in Eden, as God, Jesus was the source or the root for Adam and all who came from Adam,

The Unfolding Revelation of God

including David. Therefore, He is the root of David as well as the offspring of David, and we see His humanity and deity spoken of in that passage.

John 2:19-21

The final verse I would like to cover is John 2:19-21. This is a prophecy of Jesus' resurrection, and it disproves the Jehovah's Witness lie that Jesus did not raise in His physical body when He was raised from the dead here,

"Jesus answering said unto them, (that is, the Jews who were questioning Him), destroy this temple and in three days I will raise it up. Then said the Jews, 46 years was this temple in building, and wilt thou rear it up in three days? But He Spake of the temple of his body."

Now here we learn that Jesus said, Destroy this temple and in three days I will raise it up. But He spoke of the temple of His body because the body of Jesus was the temple that the fullness of the Godhead was dwelling in. God dwelt in Jesus, just like God dwelt in the Old Testament temple, although God was dwelling in Jesus in fullness. Now it says then that the temple was raised and the temple is His body. Therefore, we conclude His body was raised from the dead.

Now, Jehovah's Witnesses have been notorious for denying this doctrine and they have said that Jesus raised as a Super Angel named Michael. In fact, technically, Jehovah's Witness teaching is that Jesus Christ annihilated when He died on the cross and ceased to exist forever. And God recreated the Angel Michael based on his memory of what Michael was like. Therefore, in their theology, Jesus ceases to exist forever. What a horrible doctrine that Jesus would be here and then annihilate and God would recreate an angel and give us a Super Angel named Michael instead of the Lord Jesus.

But He didn't come out of the grave as an angel or a spirit being. He came out in his body according to this text right here. Jesus Himself said that His body would be raised. Jehovah's Witnesses never have given a good answer for this scripture. Now notice that He said,

The Unfolding Revelation of God

"destroy this temple and in three days I will raise it up."

Now here He is speaking as God because He's both God and man. And whenever you see Jesus speaking in the Gospels, you have to ask yourself, is He speaking as God or is He speaking as man? Now there are times when He speaks as the God man and both natures are in view. But sometimes the things that He said are plainly spoken by Jesus, the human, the Son of God. And other times you can see Him speaking clearly as God.

Now Jesus died on the cross. We all know this. He couldn't have raised Himself from the dead. Only God has the power to resurrect the dead. And therefore when Jesus said, Destroy this temple and in three days I will raise it up, He's speaking as God. In other words, the Godhead, the fullness of the Godhead that was dwelling in Him was speaking and saying, I will raise this body that I God am now manifesting myself in. The Jews will put the body to death and I will raise it up. Now the reason we know this is by a parallel passage in scripture and this will be found in Galatians 1:1. Jesus said, I will raise it from the dead. Who's the I? That's the question.

If you can find another passage in the Bible that tells who raised Jesus from the dead, then you will know the identity of the deity in Jesus. Because the deity in Him is saying, I will raise the temple from the dead. In Galatians 1:1, we find the answer,

"Paul an Apostle, not of men, neither by man but by Jesus Christ and God the Father who raised Him from the dead."

Notice Jesus said, I will raise it from the dead. Here it says, God the Father raised the body from the dead. How could that possibly be? Simple.

Don't you remember Isaiah 9:6? What did the Prophet say? He said,

The Unfolding Revelation of God

"unto us, a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father."

The deity in Jesus was none other than the everlasting Father, the one true God, Jehovah. And here it says, God the Father raised Him from the dead.

And yet Jesus said, *"I will raise it up."* There's no other conclusion to draw. Both natures are seen clearly here. Both the deity, God the Father and the humanity, a body, a temple of flesh.

The deity within Jesus was God the Father. Now this is not commonly believed or understood throughout Christendom today. Today it is taught that the deity in Jesus is God the Son, the second person of the Godhead. But that teaching is nowhere found in the scripture. The name God the Son will not be found anywhere from Genesis 1:1 to Revelation 22:21.

It's not in the Bible. What you find instead is Jesus making statements that the Father dwells within me. You think that's in there? It is. I'll show it to you. It's in John 14:8-10. I want everyone to turn there.

What is the identity of the deity that dwelt within Jesus? We already read in Colossians 2:8,9, that in Him dwelleth all the fullness of the Godhead bodily. In other words, whatever the Godhead is, all the fullness of the Godhead was in Jesus. This passage in John 14 makes it even plainer because Jesus Himself tells us who was dwelling in Him, and we certainly ought to believe his own report. Here He said, verse 8,

"Philip saith unto Him, Lord, show us the Father and it suffices us."

In other words, that will be sufficient. Jesus, we see you, but we want to see God the Father. We want to see Jehovah Himself, the one true Almighty God. Show us the Father and then we'll be satisfied.

Verse 9,

The Unfolding Revelation of God

"Jesus saith unto them, Have I been so long time with you? And yet hast thou not known me? Philip? He that hath seen me hath seen the Father. How sayest thou then show us the Father? He that hath seen me has seen the Father. And how sayest thou then show us the Father? Believeth thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. He doeth the works."

The apostle said, Show us the Father. Jesus said, Have I been with you so long and haven't you known me? Jesus was the everlasting Father, just like Isaiah said.

Now for some reason this is not commonly believed in the Church, but it's the plain teaching of the Bible. I didn't take this and rewrite the passages in order to teach some wild doctrine that's not there. This is plainly what the text says. He said, The Father that dwelleth in me, He doeth the works. What is the identity of the deity in Jesus?

It is none other than all the fullness of the Godhead who is Jehovah God, God the Father. It's very plain right here. And so I say to teach that somebody other than God the Father, (i.e. a distinct person of God, God the Son not mentioned in the Bible, that's the deity in Jesus, it's one of three persons in the Godhead) that doctrine is not taught in the Bible. On the other hand, the doctrine is taught that the Father dwelt in Him, (John 14:10) and all the fullness of the God had dwelt in Him. (Col 2:9).

He is the mighty God, the everlasting Father, according to the prophets of God in the Word of God. So we believe that when John wrote this passage in John 2:19- 21 and when Paul wrote Galatians 1:1, these verses don't contradict each other.

Jesus said, I will raise it up. Paul said, God the Father raised it up. That's because Jesus was speaking as God, that was his deity. All the fullness of the Godhead. God the Father, the everlasting Father speaking out.

The Unfolding Revelation of God

When Paul wrote Galatians 1:1 that God the Father raised Christ from the dead, he wasn't contradicting Jesus who said He would raise up his own dead body. Jesus meant that He, as God, would raise up the human body that He had manifested Himself in after He lay in the tomb three days and three nights. Possessing a dual nature, Christ spoke from both the standpoint of man and the standpoint of God. Jesus was a man and He spoke as a man. And at the same time Jesus was God and He spoke as God.

Passages that call Jesus Man

The several statements of Christ which we will now examine must have been uttered by the man Christ Jesus. In these cases, the human nature of Christ is being expressed. And although He was also fully God, at the same time, these statements could not have been made by the divine person dwelling within Him. They could have only been made by a human person, Jesus, the Son of God. Here are the statements.

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."

Now who made that statement? The man Jesus made that statement. Remember how I said you have to find out if Jesus is speaking as man or as God. Jesus isn't saying that as God.

We don't have a person of God praying to God the Father. That's not true. God doesn't need to pray. Don't you know that? You should know that.

Who would God pray to if He was going to pray? There isn't anybody left. He is God. Jesus is not praying as God and saying to his Father, oh my Father, let this cup pass from me. Nevertheless, not my will, but your will be done.

The Unfolding Revelation of God

If He's speaking as God, then these two divine wills, the will of this one person of God was different than the will of the other person of God. And those who believe that God is three persons always teach that they are one in will and purpose. They say their wills never contradict each other. But here you have a case where that happens.

Luke 24:39

"Behold my hands and my feet. That it is I myself. Handle me and see for a spirit has not flesh and bones as you see me have."

Was Jesus speaking as man or as God? Clearly as man. We read the attributes of God earlier and one of those is that God is a spirit. So when Jesus says, My hands and my feet, He's speaking as a man.

John 14:28

"if ye loved me, ye would rejoice because I said, I go unto the Father, for my Father is greater than I."

Now here He couldn't possibly have been speaking as God because He said, My Father is greater than I. Now if that's two persons of God and one person of God is praying to the other person of God, He says, You are greater than I am, that's not coequality. That's one greater than the other. And again, those who believe that there are three persons of God and that Christ always spoke as God, never as a man, they have a problem here because now they have one person of God saying to another person of God that the Father is greater than the Son. That's not coequality.

The answer of course, is that Jesus was speaking as God. There are lots of other passages that we could read where Jesus was speaking as man, but we will read some where He is speaking as God. Jesus was not a person of God in a human body.

Now He was God manifest in the flesh, but flesh there does not mean a human body only. Flesh means full human living flesh. That is a human

The Unfolding Revelation of God

being with a body, a soul, and a spirit. Jesus was God manifested in a full human being who had a body, a soul and a spirit. God manifested in the flesh, but flesh there would mean a full human nature, not just God in a human shell.

Here you see his human soul praying to God His Heavenly Father very plainly.

Passages that Call Jesus God

No one could reasonably say that the next statements that I'm going to make could be spoken by Jesus as man. The facts contained within them prove that they apply to deity and preclude their application to his humanity. He clearly spoke as God. In the following cases, the divine nature of Jesus is being expressed.

These statements could not possibly have been made from the standpoint of humanity.

Matthew 18:20

"Where two or three are gathered together in My name, there am I in the midst of them."

Now we know that at that point in time Jesus was dwelling in flesh and He could not be in more than one place at a time. But here He said, where two or three are gathered together, there am I in the midst because He's speaking as God. And although all the fullness of the Godhead dwelt in Him bodily, His deity was omnipresent at the same time. Remember, God is not a quantity. God is an omniscient spirit. And despite the fact that He was dwelling in Christ in fullness, that doesn't mean God wasn't omnipresent and He lost his attribute of omnipresence.

God never lost his attribute of omnipresence. That would violate one of the other attributes, His immutability. Remember? He can't change. He's got to always be omnipresent. He can't change and stop being omnipresent for a while.

The Unfolding Revelation of God

As soon as God loses even one of his attributes, He would cease to be God because if He's God, He's God by nature. And those attributes that I read to you prove who God is and what God is.

John 2:19

"Jesus answered and said it to them, Destroy this temple in three days I will raise it up"

clearly speaking as God.

John 8:58

"Before Abraham was, I am."

Now Abraham lived about 2000 years BC. 2000 years before Jesus was born in the manger. And yet He said before Abraham was, I am. That would show that He existed back there as God. But the man Jesus didn't exist. You don't have a human body, a human soul and a human spirit anywhere in the Old Testament or pre-existing in heaven in any sense at all. The scripture teaches us that God the Father or the Holy Spirit overshadowed Mary and caused her to bring forth the Son of God. Luke 1:35 and Matthew 1:20. That is when the human body, human soul, and human spirit of Jesus was made.

It did not exist before that time, but Jesus did as God because He says plainly, before Abraham was, I am. Who's the I? That's God, the everlasting Father and the mighty God. Jesus is God with us. God manifest in the flesh. Here He's speaking according to his deity. John 18:4, Here Jesus said, I am.

And the scripture teaches that the power of God went forth among the crowd and knocked them all over and they fell on the ground as dead men by the very power of God. Because here Jesus was using the divine name,

The Unfolding Revelation of God

I am. God said that his name is "I am". He said that in Exodus 3:13-15 and Jesus was appropriating the divine name to Himself.

Revelation 1:8

Finally, in Revelation 1:8, Jesus said,

"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."

Again, Jesus is speaking as God because He says He is the Almighty. And there's only one "the Almighty." You can't have several sharing that title. So just as was the case with the few statements we examined regarding his humanity, so here no one could reasonably conclude these statements were made by Jesus as man. The facts contained within them preclude their application to humanity. We saw omnipresence, existence before creation, power of resurrection, I am the Alpha and the Omega, He which was and is and is to come the Almighty. The only possible conclusion to those statements is that they were uttered by Jesus as God. They clearly indicate his divine nature. Now, the other statements that I read you mentioned his body, his face, He prayed, not my will, flesh and bones, He's not a spirit, the Father is greater, et cetera. There's only one possible conclusion to those verses and that is He spoke as man. They clearly indicate his human nature. So with this in mind, we will affirm the humanity of Jesus and we will affirm the deity of Jesus.

The Humanity of Jesus

The humanity of Jesus is our next topic. We will affirm this by six arguments and we will take them one at a time.

Jesus is Called Man

1), there are more than a dozen verses in the Bible that categorically refer to Jesus as man. He is specifically called "man" in the pages of the Word of God. Therefore, the scriptures unequivocally teach the humanity of Christ. Anyone who teaches that Jesus was solely God and not human is teaching a biblical heresy. They are teaching contrary to what God said. Specifically called man. In what texts?

The Unfolding Revelation of God

I'll give you the references.

Isaiah 53:3

"He is despised and rejected of men, a man of sorrows and acquainted with grief. We hid, as it were, our faces from Him."

John 1:30

"This is He of whom I said, after me cometh a man which is preferred before me."

John 8:40

"but now Ye seek to kill me, a man that hath told you the truth."

John 15:13-14

"greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you."

Now here we have one statement made by Isaiah the prophet and three by either John or Jesus in the Gospels. What did the Apostles believe once you get into the Book of Acts and the epistles?

Did the twelve apostles and Peter, Paul and even the other ones call Jesus man? They surely did.

Acts 2:22

This is the first Gospel sermon ever preached in the New Testament Church. And here Peter preached from Bible prophecy. He mentioned speaking in other tongues and the power of God, salvation and to be

The Unfolding Revelation of God

baptized in the name of the Lord Jesus Christ. And then he spoke of the humanity of Jesus as well as his deity. And he said in Acts 2:22,

"Ye men of Israel hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as we ourselves also know."

And then he goes on, God raised Him from the dead.

Did Peter called Jesus a man? Yes. Is it wrong to say Jesus was "a man"? No, it can't be. If it was, then Peter was wrong and God was wrong to put that verse in the Bible. Peter called Him a man. Now there are some who get upset if you call Jesus a man and they say He wasn't a man. He was God, "You're denying his deity to call Him 'a man'". Well, if that's true, then Peter was a heretic and Acts 2:22 is not true. Do you agree with that?

That's what it says. Either we're going to go by this Bible or we're not. And it says clearly a man approved of God. Now, I would much rather stand and teach you in the same words that Peter did than use some other ones because if I tell you that Jesus was what Peter said He was in the Bible, I believe that I'll be giving you a more accurate picture than if I make up some other post apostolic words and use those to describe Him. God gave us in the word of God, the words God wanted us to know.

So it's my job to teach you what God said in here. I'm not going to spend time teaching you what's in the creeds written in post Apostolic ages. Except we will spend a little bit of time covering them because I believe there are errors in the creeds in some cases. But here we see that Peter called Him a man.

Acts 17:31

"because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof

The Unfolding Revelation of God

He hath given assurance unto all men, in that He hath raised Him from the dead."

Now, here you have the Apostle Paul calling Jesus the man that God ordained. Very clearly, He's a man.

Romans 5:15

but not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ hath abounded unto many.

In fact, in Romans 15 and Romans 5, Paul likens Jesus to Adam in the Garden of Eden. He says Adam was the first Adam and Jesus was the last Adam. Now, I want to know, was Adam a divine person or a human one?

Adam wasn't a divine person. Adam was a human person. If Jesus is going to be a second Adam or a last Adam, He must be a human person like Adam was. He can't be a divine person. That would mean that He wasn't really a second Adam.

He'd be different than Adam, but He wasn't. In fact, this whole passage in Romans 5 is teaching that through the offense of one man many be dead, because one man died, Jesus, God forgave the whole world. You see, it was through Adam's sin that death came upon all men. So it was through one man's death, Christ, that salvation and life came to all men. It's a fair trade off.

1 Corinthians 15:21

"For since by man came death, by man came also the resurrection of the dead."

That's Jesus. He is the man that brought resurrection from the dead.

1 Corinthians 15:47

"The first man is of the Earth earthy. The second man is the Lord from heaven."

That means Jesus. Now, Jesus is a man from heaven only in the sense that his source came from heaven. Jesus did not come from Mary and Joseph. That would be an earthly fleshly sense. Jesus came from heaven because it was God's plan to overshadow the Virgin Mary and cause her to conceive and bring forth a human baby Jesus.

So Jesus was from heaven, inasmuch as it was God from heaven who caused Him to be born.

Philippians 2:8

... and being found in fashion as a man.

But the main verse is this one,

1 Timothy 2:5. This scripture cannot be interpreted more than one way. It's too explicit.

1 Timothy 2:5

"for there is one God..."

And I taught on this in a previous lecture. We believe in one God and we deny the existence of all other gods. Furthermore, we believe that God is one because the Bible says God is one six times. And we further believe that it is wrong to teach that God is something other than what the Bible says He is.

So there is one God... "

and that God is one. Now it says,

The Unfolding Revelation of God

"... and one mediator between God... "

the one God,

"and men... "

all human persons.

"the man Christ Jesus, who gave Himself a ransom for all."

And it means, of course, on the cross. Now this teaches that there is one God, and then there's all men, and then there's a mediator between the one God, God, who is the Spirit, the one person of God. There's a mediator between the person of God and all other human persons, and that is the man Christ Jesus who gave Himself.

Now, some teach that Jesus was merely one person with a human nature and a divine nature, and his human nature had no personality to it. He's only one divine person. This cannot be true on the grounds of this passage right here, because you'll notice the passage says, the man Christ Jesus, who gave Himself. There is a self in the man Christ Jesus, there's a person, a Son of God, a human being, the man Jesus. Jesus had a self. It says Himself. And so that man Christ Jesus constituted a self or a person.

And therefore the man Jesus, the Son of God, the Messiah, the Christ, the anointed one, He is the mediator between God and all men. That would show a distinction between the man Christ Jesus and God Himself. This is because of who Jesus is. I'm teaching you, He's both fully man, and when I say fully man, I mean fully man, I don't mean partly a man. He's a man. Peter said He was a man. This verse says He's a man. And this verse says the man gave Himself for us. To deny the existence of the man Jesus is to deny the existence of the one who died for you. It says, the man Christ Jesus, who gave Himself for you. What a terrible doctrine to say there isn't any man Christ Jesus. Think about how He feels. Oh, I am too up here. I died for you. Don't you know me now? Of course He's more than just a

The Unfolding Revelation of God

man, because all the fullness of the Godhead was dwelling in Him and we can't deny that either, but we're not talking about that now. We'll talk about that later.

Other passages that use the word man, Hebrews 8:3 and Hebrews 10:12.

Jesus, Body, Soul and Spirit

2) Jesus is a man is that He had a body, a soul and a spirit. This would disprove apollinarianism. And those who believe in the doctrine of the Holy Trinity are actually apollinarian as far as their Christology goes. Now some of you don't know what those terms mean, but for those who do, they'll understand what I'm saying.

He was not a person of God in a human shell and He was not a divine spirit or soul inside of a human body. This is not true. The Bible teaches that Jesus had a body, a soul and a spirit. That is the characteristic constitution of all men. Therefore, Jesus was a normal human being.

All humans have a body, a soul and a spirit according to the word of God. 1 Thessalonians 5:23 says,

"and the very God of peace sanctify you Holy, and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Now the following partial quotations of scriptures which I will read affirm that Christ was a full human being. He possessed a body. Do we know this? Yes, we know this. For the most part, Christians today accept the belief in the material body of Jesus while He was on the Earth.

Docetism - Denial of the Body of Jesus

But in the early centuries of the Church there was a heresy called Docetism, D-O-C-E-T-I-S-M. Docetism denied the material body of Jesus and said that He was a spirit only. Christian Science today teaches that heresy called Docetism. They deny the existence of matter, sin, evil and death, and in doing so, they therefore say Jesus Christ did not come in the

The Unfolding Revelation of God

flesh. This makes Mary Baker Eddy and all of the false prophets that teach her lies fall under the condemnation of 1 John 4:1-6.

"Listen carefully, beloved. Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world.

Hereby know Ye the spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh is of God. Every spirit that confesses not that Jesus Christ is come in the flesh is not of God, and this is the spirit of the Antichrist. We are of God.

He that knoweth God heareth us, he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

Now the Bible teaches in 1 Timothy 4 that there will be doctrines of demons in the Church. That means demonic lies, doctrinally. Doctrines of demons. And it will infiltrate through the Christian Church. One of these, we believe, manifests itself in different forms.

In fact, most of them do. I teach our class in our Bible College on non-christian cults. And we study Jehovah's Witnesses, Christian Science, Mormonism and many of the other groups like that. And I'm familiar enough with their literature and their beliefs to know that there are patterns of belief. And what you'll find is the devil has a large bag of lies, so to speak.

The Biggest Lie of Satan - Man Will Become God

And some people will buy some of the lies and other people will buy other ones. And here's what the devil does. You know what lie number one is? The biggest lie the devil has ever told is that man will become God. That was the first one he ever told in the Garden of Eden.

In fact, Mormons believe this. Mormons are on their way to godhood according to their theology. Now, they won't sing that in the Mormon Tabernacle Choir on Sunday morning. They won't sing about God and his

The Unfolding Revelation of God

polygamous wives on Colab and all of their other nonsense. They won't sing about polygamy and the other doctrines that they still believe, although they don't practice them.

They will not sing about polytheism and Joseph Smith and all of his so-called revelations and his 27 wives, et cetera. At any rate, they teach this lie that man may become God.

Two Mormon missionaries came to the home of a prominent Christian minister, and he was trying to teach them that. And this minister said, Excuse me, (the missionaries are trying to teach him Mormon doctrine that man may become God. Their famous quotation is, as God is, man may become. And as man is, God once was. In other words, God once was a man exalted to Godhood. And we may become gods too. That's what they believe.) And this missionary was telling him this. And the Minister said, did you know that that doctrine is in the Bible? And he said, really? Well, that ought to impress you. You seem to always be going by the Bible. And he said, sure enough, it's right here in the Book of Genesis.

And he said, Genesis 3:1-3,

“Now, the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall Ye touch it, lest Ye die.

And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day Ye eat thereof, then your eyes shall be opened and Ye shall be as God.”

And he said, that lie came from the devil. And he's right. And we find this lie number one, that man may become God in many other religions, not just Mormonism. That lie is taught by Herbert Armstrong and the

The Unfolding Revelation of God

Worldwide Church of God. It's taught by Buddhism and other false world religions. And I find a number of lies, such as annihilation after death rather than eternal punishment and other things like this.

It's my personal opinion that the devil uses these lies. And he pulls out lie number one and he gives that group that and lie number eight. And he gives them that lie number twelve, and he gives them that lie number 44, and he gives them that. And when he starts the next group through demonic deception, he gives them lie number one also and lie number 7 and 69 and 128. And when he starts the next group, he gives him lie number 7. Now two of them have got lie number seven, that one and that one.

And what you find is there are a finite number of lies the devil uses. And these groups are all what are known as synchronistic. They are a blend. They're an eclectic blend of lies from the devil. Each group has its own peculiarities, and yet there are common lies found in all of them that they share.

What does that show? Simple. It shows that it all ultimately came from one source. One source is dispatching all the lies to all of these groups. Now Jesus was not God in a human body without a soul and spirit, and neither was his soul and spirit a divine soul and spirit. That's not so.

Christ had a human body of flesh and bones both before and after his death, burial and resurrection.

3) Let me show that to you. Now, as I said, the non-christian cult Jehovah's Witnesses denied that Christ was resurrected in the same flesh and bone body that He was crucified and died. But the Bible is clear that Christ had a human body of flesh and bones both before and after his death, burial and resurrection. Are there scriptures that mention the body of Jesus? Well, there's quite a few of them.

Matthew 26:12, she had poured this ointment on my body.

The Unfolding Revelation of God

Matthew 27:58, He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. John 2:19-21, He spake of the temple of his body.

Colossians 1:22 in the body of his flesh through death,

Colossians 2:9 in Him dwelleth all the fullness of the Godhead bodily.

Hebrews 10:5, a body hast thou prepared me?

Hebrews 10:10, through the offering of the body of Jesus Christ in

1 Peter 2:24, who His own self bear our sins in his own body on the tree.

Now Christ also had an entirely human soul. Christ's soul was not God's soul. His soul was a distinct human soul, the soul of the man Christ Jesus. God does not have a human soul. God is a spirit whose being and life depends upon no one but Himself alone. God's being is entirely uncreated and eternal.

These facts distinguish Him from all human souls. Human souls are finite. Human souls are created. Human souls are not eternal. Eternal means having always existed.

Scriptures which attribute a soul to God, and there are a few of them, are what theologians call anthropomorphisms. That's a 50 cent word coming from the word **anthropos**, which means man, and **morphe**, which means form, and that means attributing the form of man to God. God no more has a human soul than He has human eyes, hands, feet, or hair. Although all of these uniquely human components are ascribed to deity by way of condescension. A sampling of such references to God's soul can be found in the following verses.

Leviticus 26:11, My soul shall not abhor you.

The Unfolding Revelation of God

Leviticus 26:30, I will destroy your high places, and my soul shall abhor you.

Psalms 11:5, Him that loveth violence, his soul hateth, that is God's soul hateth.

Isaiah 1:14, Your appointed feast, my soul hates.

Isaiah 42:1, mine elect, in whom my soul delighteth.

Jeremiah 5:9,29, shall not my soul be avenged on such a nation?

Matthew 12:18, My beloved, in whom my soul is well pleased, and

Hebrews 10:38, if He shall draw back, my soul says, God shall have no pleasure in him.

So we do have some scriptures that say God has a soul, but we know those are anthropomorphisms. God doesn't have a soul. God is a spirit. It's attributing humanness to God in order to communicate what God is like. Now the biblical teaching that Christ had a human soul is clearly set forth in Matthew 26:38, Jesus said, My soul is exceeding sorrowful, even unto death.

John 12:27, now is my soul troubled.

Acts 2:27,31, Thou wilt not leave my soul in hell, and 31 says his soul was not left in hell. And that would show his human soul.

Now finally, the man Christ Jesus had a human spirit, a fact that is repeatedly referred to in scripture. These passages would be

Matthew 26:41, the spirit indeed is willing, but the flesh is weak.

Mark 2:8, and immediately Jesus perceived in his spirit that they so reasoned among themselves.

The Unfolding Revelation of God

Mark 8:12, He sighed deeply in his spirit.

Luke 2:40, the child grew and waxed strong in spirit.

Luke 10:21, in that hour Jesus rejoiced in spirit, and finally, when He died,

Luke 23:46, Jesus said, Father, into thy hands I commend my spirit. And that means the human spirit of Jesus left his human body and went to God the Father.

You see, the Bible teaches that death is defined as your human soul and spirit leaving your body. Remember, I said, you are a body, a soul, and a spirit. When you die, your soul and spirit separates from your body. In fact, the Greek word death, **thanatos** means separation, and your soul and spirits separate from your body. That's what death is. Now, when Christ died, his soul and spirit separated from his body. He said, Here He gave up his spirit.

In fact, another scripture says He gave up the ghost. Do you remember that verse? That word ghost is the word spirit in Greek. Pneuma is the same word as spirit is right here. Into thy hands. I commend my pneuma, my spirit. When it says He gave up the ghost, the Greek means He gave up the spirit. He gave up his human spirit, left his body, and He died. James 2:26 says, the body without the spirit is dead. This would show us that your spirit leaves your body and your body dies. Also, Acts 7:59,60, is a parallel passage. This is where Stephen died.

And what did Steven say? He knelt down and cried with a loud voice. He said, Lord Jesus, receive my spirit. And Stephen died and his spirit left his body and went to God. So we believe that Jesus had a human spirit that left his body when He died.

So an inductive consideration of the Bible facts that Christ had a human body, soul and spirit leads inevitably to the conclusion that He had a human nature. The scriptural revelation of Christ then is positively

The Unfolding Revelation of God

established. He is man. He's called man. He has a body, soul and a spirit, and that makes Him a man.

Thirdly, He spoke as man. Now, I covered these passages already. Matthew 26:39, Luke 24:39, John 14:28.

Jesus Has a God

4), I'll read John 20:17. This is another passage that we haven't covered yet. Here Jesus said,

"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 unto my God and your God."

Now that's quite a shocking scripture to most Christians when they really think about it deeply for the first time. Jesus Christ said, I ascend unto my God and your God.

Now that cannot be a person of God saying that because if all Jesus is is one person with two natures as is commonly taught, and his person is a divine person, not a human one, and there's no human person in Jesus, just a human nature, which by itself does not have personality with the exception of his divine person that energizes it; If this is a divine person, how can a divine person say, My God is the same God as the rest of you? How can a divine person have a God? That is not coequality? Jesus said, My God and your God, my Father and your Father. That has to be Him speaking as man.

There's no other way around that. And there are other passages that teach precisely the same thing.

So He spoke as man. There are lots of other places where He spoke as man too, but we simply won't cover them right now. I'll give you one more. Matthew 27:46,

The Unfolding Revelation of God

*“and about the 9th hour, Jesus cried with a loud voice saying, **Eli, Eli Lama Sabakhanai**. That is to say, My God, my God, why hast thou forsaken me?”*

Again, Jesus is calling God his God. He says, My God, my God. You mean Jesus had a God? Absolutely, because He's fully man. This idea that He just has a human nature but there's no personality there is wrong. A human nature can't say My God without a human person there. You have to be a human person to pray to God, a divine person and call Him your God. This is not coequality. You have a human person praying to a divine person.

Jesus the Son of God, the Christ, the man, the human nature of Jesus.

General Bible Evidence

Now next, I would cite just general Bible evidence. There are a lot of things in the Bible that indicate his humanity. In fact, contrary to what is commonly believed, the Gospels primarily present a human Christ. Of course, His deity is also revealed there, and it shines forth in various points in the record. Scriptures throughout Acts and the Epistles also contain general indications of his humanity. As further biblical evidence substantiating Christ' full humanity, I offer these verses in addition to those that specifically use the term "man". These verses are general indications of humanity.

Jesus is Tempted - Matthew 4:1,2

“Then Jesus was led up by the Spirit into the wilderness to be tempted of the devil, and when He had fasted 40 days and 40 nights. Afterward, He hungered.”

This text makes several clear references to Jesus as man. First of all, it says He was led by the Spirit. Now, since God is omniscient. You can't have a divine person be led because a divine person is omniscient and knows everything already. The fact that He's led would preclude omniscience here and indicate humanity. Also, the fact that He was led by the Spirit indicates a distinction between Himself and the Spirit of God.

The Unfolding Revelation of God

As man, Christ was not coequal with God the Holy Spirit, since He followed the directions given to Him by the Holy Spirit. Furthermore, it says He was tempted.

God is Not Tempted- James 1:13

I've never had anyone who believes that Jesus was one person with two natures (which is standard Trinitarian Christology) answer this question. James 1:13. There isn't any good answer to this. It's very plainly stated,

“Let no man say when He is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man.”

Notice the Bible says God cannot be tempted. Now, the Bible said right there in Matthew 4 that Jesus was tempted. The scripture says God cannot be tempted.

Therefore, I conclude Jesus was not tempted as God. You cannot have a divine person be tempted because James 1:13 says God cannot be tempted. What was tempted? The man Jesus. He is the one who was tempted.

Christ's humanity is also evident in the 40 day fast which resulted in human hunger in Matthew 4.

Jesus Didn't Know All Things - 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.”

This scripture can only refer to the humanity of Jesus. He's talking about the time of the Second Coming. And here it says, Nobody knows the time of the Second coming, not even the angels which are in heaven, neither the Son.

The Unfolding Revelation of God

Now that's a scripture that says The Son of God has at least one thing that He doesn't know. Now if that's true, then He is not omniscient. What is one of the attributes of God? Omniscience. So are we talking about a divine person here? No.

Who are we talking about? A human person. The man Christ Jesus who gave Himself for us, the Son of God, Jesus the Christ, the man Jesus the human being who had a human body, soul, and spirit. And as a man there were a lot of things He didn't know. And this is one of them right here. You can't be talking about a person of God who's not omniscient. There isn't any such thing.

Jesus Increased in Wisdom - Luke 2:52

"Jesus increased in wisdom and stature and in favor with God and man."

This passage refers to Jesus' childhood when his body was growing and his human soul and spirit were learning and developing and maturing. God cannot increase in wisdom because God is all wise already. God cannot increase in stature because He's not a man and He's already infinite and God cannot grow in favor with God. So Luke 2:52 is unquestionable testimony to the humanity of Jesus.

Jesus can do nothing of Himself - John 5:19,30

"then answered Jesus and said to them, Verily, Verily, I say unto you, the Son can do nothing of Himself. I can of mine own self do nothing because I seek not my own will, but the will of my Father which hath sent me."

Now again here the term Son does not refer to Jesus' divine nature. The term Son refers to his human nature. Jesus the man, the Son of God. Consequently, the Son is not omnipotent, and this verse is positive proof of it.

The Unfolding Revelation of God

Notice the subordination of the Son to the Father in action and judgment and will. It says that the Son was sent by the Father, this being further indication of subordination. And the Son says, I can of mine own self do nothing. That's not a divine person speaking. That's a human person.

Jesus was Made - Galatians 4:4

"But when the fullness of time was come, God sent forth his Son made of a woman, made under the law."

There are numerous indications of Christ humanity in this text. Once more we see decisive evidence that the term son refers to Jesus' humanity, not his deity, because it says, The Son of God was made of a woman. Now you don't believe God was made of a woman, do you? Who was made of a woman? The Son of God. There isn't any such thing as God the Son who was made of a woman because it is impossible for God to have been made of a woman. God inhabits eternity. God is not made in any sense whatsoever. Made is tantamount to saying created. And in this sense. God could never have been made.

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Class 8 of 14

This is part 8 of a 14 part series on the Unfolding Revelation of God. In Galatians 4:4, we see a general evidence from the Bible that Jesus is man. It says that

"when the fullness of the time was come, God sent forth His Son made of a woman, made under the law."

Now if it is true that the Son is an eternal coequal second person of God, then we must now teach that that person of God was made of a woman. That would make Mary the mother of God instead of the mother of the Son of God. And that would say then that God is under the law, which I say is ridiculous.

The Unfolding Revelation of God

This verse says, The Son is under the law. This cannot be true of God who originated the law and is Himself over all laws. It was as man that Jesus was made of a woman. The Bible calls Jesus the son of Mary (Mark 6:3) and the Son of God (Mark 1:1).

I want you to remember that the terms Son of Mary and Son of God both refer to Jesus humanity, not his deity. Now it is commonly affirmed by most preachers that the term Son of God shows Jesus' deity. But I deny this and say rather it shows his humanity on the grounds of this passage right here. The son is that which was made of a woman.

Now what was made of a woman? That's Jesus human body, human soul and human spirit. Where did you get your human body, soul and spirit? From a woman. That's why evolution isn't true. They say, Where did you come from? I always say, "from a man and a woman. Where did you come from?" There isn't any other way to get a human being. And that's how the thing started out. God made Adam and Eve and everybody came from a man and a woman.

Now Christ didn't, but He did come from a woman, the Virgin Mary. And Luke 1:35 teaches that the Holy Spirit overshadowed Mary and caused her to conceive. He said that which is conceived in you is of the Holy Ghost. Matthew 1:20. And Luke 1:35 says that Holy thing which shall be born of thee shall be called the Son of God. So the phrase Son of Mary and Son of God both refer to his humanity, not his deity.

It was the man Christ Jesus, not God, who was born in the fullness of time. Notice this also says the Son of God was sent. In that case, implying subordination. God is never under the authority of another who sends Him. To be sent implies authority. It is clear then that God is neither in time nor sent, nor made of a woman, nor made in any sense, nor under the law.

Therefore, the Son of God is Jesus' human nature, not His divine nature.

Hebrews 2:14,16-18,

The Unfolding Revelation of God

“forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that has the power of death that is, the devil.

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 behooved 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. For in that He Himself hath suffered being tempted, He is able also to succor (or help) them that are tempted.”

Now, within these few verses there are at least 9 indications of His humanity. The text equates Him with the children of men, says He had flesh and blood, mentions His death, identifies Him as of the seed of Abraham, tells us He was made, He had brethren, points out His role as a Mediator priest to God, and reports His human suffering and temptation as well as other things.

Nothing could be more definite in every respect than the full humanity of Jesus depicted in this passage. Now these verses teach plainly that Jesus was man, and there are many other verses I could give you were we to have time. Another reason we know Jesus was man is that He died as man. Although the vast majority of Christians agree with the scriptures that Jesus was fully man, many have championed and accepted the contradictory idea that God died on the cross.

Jesus as Man Died

Confusing His two natures, they insist that it was the deity of Jesus rather than his humanity who died on the cross of Calvary. A proper understanding of the dual nature of Christ, however, and God's method of salvation would clear up this problem in most minds. Perhaps we can examine this dilemma later in the course of time permits. Probably not.

Of course, the passages which say that He died as man would indicate that He is man. This would be 1 Peter 3:18,

The Unfolding Revelation of God

"for Christ also hath suffered for sins, the just for the unjust that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Now, what does this scripture teach about the death of Jesus? It says He was put to death in the flesh. It wasn't his divine nature that died. It was his flesh that died.

According to this passage, 1 Timothy 2:5,6 says,

"There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."

Who gave Himself by dying on the cross, the man Christ Jesus. It was the man who died for us.

Philippians 2:8,

"and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

Being found in fashion as a man, He died, it says. Not his divine nature.

Hebrews 10:10,12,

"this man, after He had offered one sacrifice for sins forever sat down on the right hand of God."

When did He offer the sacrifice for sins? Well, it tells us in the context through the offering of the body of Jesus Christ once for all on the cross, of course, Isaiah 53:3,10, a man of sorrow that

"pleased the Lord to bruise Him. He hath put Him to grief. Thou shalt make his soul an offering for sin."

The Unfolding Revelation of God

Notice that not just the body of Jesus was offered, but his soul was offered. Thou shalt make his soul an offering for sin. The whole man Jesus was offered as our sacrifice to God. Nothing says God died on the cross.

In fact, I argue that God cannot die on the cross on the ground of his attribute, which says that He cannot die and this would be the attribute of immortality. God is immortal. Remember 1 Timothy 1:17.

It says, *"now unto the King eternal, immortal."* What does immortal mean? Immortal means not subject to death. God is immortal. This idea that they killed God on the cross is a terrible doctrine.

I'll never say that God died. How could you kill God? There's no possible way to kill God. God is immortal. Then who died on the cross?

1 Timothy 2:5 told us, there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all. It was the man Jesus who died on the cross for us. That way, we do not violate the attribute of the immortality of God. Other attributes that would be violated would be his omnipresence.

This is because death, by definition, is separation. God cannot be separated from Himself or from anything, since He's omnipresent. The other attribute that possibly could be violated by the death of God would be His eternality. In other words, He has to always exist.

Now, I'm not teaching that death means the ceasing of existence. I don't believe that. Although I don't want to get into this in any great detail. The argument that disproves that God died on the cross is to cite his attribute of immortality, 1 Timothy 1:17. That means He can't die, and no other arguments are actually necessary. So, in summary, I would say Christ had many human traits. These also show that Christ is God.

Other Attributes of Jesus as Man

All of the following things come from the Bible, and I'll list them in alphabetical order.

The Unfolding Revelation of God

Christ suffered agony. He was anointed by God. They anointed his body with ointment. He was the apostle of our profession, approved of God, the arm of the Lord.

He ascended to the Father. He's called a babe. He was baptized. He bear our sins in his own body. He had a beard.

He became obedient. He was the beginning of the creation of God. He was begotten, the beloved Son. He bled. He was born in Bethlehem, born of a virgin.

He was bruised, He was a child, the Christ of God, circumcised. He wore clothing. He committed Himself to God. He could do nothing of Himself. He was crucified, cut off from the land of the living.

He died on the cross. He did not know the hour of his return. He's the door, the faithful high priest. He fasted. He said, My Father is greater than I.

He was the first begotten of the dead. He took the form of a servant, was forsaken by God, found in fashion as a man. He gave up his spirit to God. He glorified not Himself. He went to the grave.

He's our great high priest. He had his own will. He showed his hands and feet. His own body was on the tree. He's called the Holy child, the Holy One of God who humbled Himself and hungered.

He's the image of God in all points tempted, in the power of the Spirit He went. He increased in wisdom and stature, increased in favor with God. He was indwelled by all the fullness of the Godhead.

He's called Jesus of Nazareth. He was killed. He kneeled. He's the Lamb of God. The Lamb slain.

The Unfolding Revelation of God

The last Adam. He learned obedience. He was led of the Spirit. He was in the likeness of sinful flesh, the Lion of the tribe of Judah. He was made a high priest, made Himself of no reputation.

He was made in the likeness of man, made like unto his brethren and made of a woman. He was made perfect. He's the Mediator, the Messiah. He had a mother. He said, My Father and your Father, my God and your God.

He's a Nazarene. He had nowhere to lay his head. He's of the seed of David. He offered up prayers and supplication. He's the offspring of David, the only begotten son, our Passover sacrifice for us.

He suffered the pains of death. He had parents. He was partaker of flesh and blood. He prayed earnestly. He preached.

He was presented to the Lord. He's called a prophet. He was put to death. He questioned. He was quickened by the Spirit.

He was raised up, resurrected, reviled. He wore a robe. He rode on an ass. He wore sandals. He sat on the well.

He's the seed of the woman. He was sent forth. He's the servant of God. He was slain. He slept.

He was smitten of God. He suffered sorrows. His soul was offered for sin. The Spirit of God was upon Him. He was strengthened by an angel.

He had stripes laid upon Him. He prayed with strong cryings and tears. He suffered. He suffered being tempted. He suffered for sins.

He sweat. He was a temple in-dwelt by God. He was tempted. The Bible mentions the days of his flesh. He thirsted.

He threatened not. He took on Him the seat of Abraham. He traveled. He was under the law. He was hurt for his piety.

The Unfolding Revelation of God

He was wearied. He wept. He worked. He was wounded for our transgression. He was wrapped in swaddling clothes.

And there are other attributes too. None of those things are true of God. Those all refer to the man Jesus, the human being, the man Christ Jesus who gave Himself, the Son of God, the Son of Mary, and He's not eternal. He didn't exist until He was born of Mary. He consisted of a human body, a human soul, a human spirit, and therefore He's a human person, that is, the Son of God.

There is no such doctrine anywhere in the Bible as "God the Son", whereas a Son, He's eternal. That's not true. The only passages on the begetting of the son that you find anywhere in scripture are that He was begotten of the Holy Ghost and brought forth and born in a manger. That happened about 4 B.C. in Palestine. The idea that He was eternally begotten is nowhere taught in God's Word, the Bible.

The Deity of Christ

Now, usually when someone argues strenuously on the humanity of Christ and affirms that He's fully man, (in other words, He had a human body, human soul, human spirit. He's a man, and He's not eternal. And there's a distinction between the Son of God and all the fullness of the Godhead who indwelt Him) They say, now you're denying his deity. So we'll answer that by affirming his deity.

Those who say that I deny the deity of Christ are dishonest. I do not deny the deity of Christ. I hereby publicly, happily, and with great joy affirm it. The truth of the matter is Jesus is both God and man at the same time. Both the Old and New Testament declare plainly that Jesus is fully God.

For Christians who accept the Bible as the authoritative Word of God, the deity of Jesus is beyond question. I'm going to argue for the deity of Jesus by twelve arguments. I do not believe these can be overturned by post-apostolic tradition. I do not believe they can be overturned by false

The Unfolding Revelation of God

prophets, false teachers, and anti Christian cult heretics who say that none of the Word of God is true or they have some other inspired literature in addition to God's Word, the Bible. The truth stands on its own. The Bible teaches in Galatians 3:20 that God is one. There is one God, and Jesus is the one God of the Bible. How do we know He is deity? I've fully affirmed his humanity. I hereby fully affirm his deity.

Jesus is Called God

1), He is specifically called God. Isaiah 9:6,

"for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the everlasting Father."

Now here the Bible plainly calls Jesus the Mighty God. So I'm going to affirm that just as strongly as I affirm his humanity. I believe there is such a person as the man Christ Jesus. And yet I also believe at the same time that Jesus is more than just a man. He's also fully God at the same time. Matthew 1:23,

"Behold, a Virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us?"

Jesus is God with us. He's not just a man, He's also God. John 20:28,

"and Thomas answered and said unto Him, My Lord and my God."

And that's quite remarkable for an Old Testament Jewish monotheist who believed that there is one God, Jehovah. And he looked at Jesus Christ in the flesh and said, "My Lord and my God." Now that's blasphemy unless Jesus is more than just a man. Unless He is Jehovah God Himself in addition to a man, you should not call Him my God and then fall down and worship Him like they did.

The truth of the matter is that He's both things at the same time.

The Unfolding Revelation of God

The truth of the deity of Christ must always be understood in conjunction with the truth of His full humanity. Although the full humanity of Christ is clearly taught in the Bible, His nature as man must never be isolated and overemphasized, and neither must His deity ever be isolated and overemphasized. Now it's true that I isolated them from one another in order to teach it to you, but you see, I don't view them that way when I pray to Jesus Christ, and neither does anybody else. But to study it in the word of God. It is true that these passages fall into these two classes. We also have general Bible evidence that Jesus is fully God.

Throughout the Bible, His deity is both more obvious and more frequently mentioned than His humanity. Now this does not contradict my earlier observation that the four Gospels primarily portray a human Christ.

Because throughout the remainder of the Bible, His deity is asserted with far greater frequency than his humanity, with a net effect that His divine nature is manifestly predominant. Some scriptures on his deity would be

Colossians 2:9, for in Him dwelleth all the fullness of the Godhead bodily.

2 Corinthians 5:19, God was in Christ.

1 Timothy 3:16, He was God manifest in the flesh.

Revelation 22:16 He's the root of David.

John 2:19-21, destroy this temple and I will raise it up.

And then Matthew 1:23 and Isaiah 9:6, which we read a moment ago.

Another way to see His deity is that He spoke as God.

Matthew 18:20 Where two or three are gathered in My name, there am I in the midst of them, again asserting His presence as God.

John 8:58, Before Abraham was I am.

The Unfolding Revelation of God

Revelation 1:8, I am Alpha and Omega, the beginning and the ending, which is and which was and which is to come, the Almighty.

Matthew 23:37, Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee. How often would I have gathered thy children together? And Ye would not.

There were many other passages where He affirmed His deity. Another testimony to His deity would be the testimony of John. By this we mean the Apostle John. And on the Mount of Transfiguration, Jesus inward hidden nature of deity was openly revealed. While He walked on the shores of Galilee, He appeared to be only a man. His deity was not apparent from looking at His outward appearance. But when Peter, James, and John went to the mountain with Jesus, they saw in a vision. And this experience on the mount of Transfiguration is clearly said to be a vision in Matthew 17:9. They saw a revelation of Jesus' true deity when He was,

"... transfigured before them, and His face did shine as the sun, and His raiment was white as the light." Matthew 17:2.

Jesus' deity was revealed in certain cases here to the Apostle John. Jesus' deity was again revealed to the Apostle John in another vision recorded in Revelation 1:14-17. Here John saw Jesus and the account says,

"His head and His hairs were white like wool, as white as snow, and his eyes were as a flame of fire. And His feet likened a fine brass as if they burned in a furnace. And his voice is the sound of many waters. And He had in his right hand seven stars, and out of his mouth went a sharp two edged sword. And His countenance was as the sun shining in his strength. And when I saw Him, I fell at his feet as dead. And He laid his right hand upon me, saying unto me, Fear not, I am the first and I am the last."

Now, to the apostles who receive these revelations and to the saints of all ages who can share in them through the Word of God, the view of Jesus'

The Unfolding Revelation of God

divine nature manifesting itself in such an effulgence of glory and power should be obvious and unquestionable. Moreover, we have Old Testament prophecies that say Jesus is God. The Jews of Christ day should have recognized the deity of Jesus. The fact that many of them did, like the twelve Apostles, shows that it was possible and there was enough evidence readily available for the open hearted to believe He was their God. And these believers included Jesus' own family.

Now, in my opinion, this is quite remarkable. I remember the Guru Maharaji. Do you remember him? And he went traipsing around America a few years ago, a rather pudgy fellow. And he had a following of ladies and was appropriating to himself great money and other type of fleshly things. And traipsing around as the great Guru Maharaji. Later, however, his mother came out. Of course he was claiming to be God and all this, and his mother came out and said, well, he's not God and she didn't believe on him.

Listen, if your mother believes on you, that is worth a lot, because your mother knows you probably better than anybody else. And if you really want to know the truth about the fella, go to his mother. Now guess what? Jesus' mother believed on Him and so did his brothers, although there is evidence that at first they didn't. But by the day of Pentecost the number of believers included Mary, His mother and His brothers.

Jesus had four brothers and they believed on Him. Now typically ministers call his brothers half brothers. They call His sisters half sisters. But He has sisters too, and they call them half because Jesus was born by God through Mary in a Virgin birth.

The others came from Joseph and Mary. The Catholic doctrine that Mary never bore any other children contradicts the plain text of scripture. For example, Matthew 13:55,56 and Acts 1:14. Unlike Jesus who was fathered by God, Mary's other children were from her union with Joseph, her husband. So Jesus was actually a half brother to his four brethren, since unlike them, He came through Mary only. Undoubtedly His spotless purity and sinless life, which they knew to be a fact by the experience of living

The Unfolding Revelation of God

with Him for many years was such an overwhelming testimony that they could not deny His claim to deity.

The scriptures indicate that these family members followed Jesus and believed in Him even after his death. And this is a remarkable testimony.

The Old Testament Speaks of Jesus' Deity

So one of the foremost evidences of Christ's deity was the testimony of the Old Testament scriptures. This is one reason His family believed on Him because they could see that He fulfilled in His life the prophecies that had been spoken before concerning Him. The prophets prophesied that God would come in the person of Christ, the Messiah. Therefore, Jews who knew the scriptures well looked for their Messiah to be their God come to them in flesh.

The evidence from the Old Testament prophecies of Christ is unmistakable. In this portion of the Bible, Jesus is said to be God. Isaiah 7:14,

"Therefore the Lord Himself shall give you a sign. Behold, a Virgin shall conceive and bear a son and shall call his name Emmanuel."

The New Testament mate to this prophecy is found in Matthew 1:23 which says,

"Behold, a virgin shall be with child and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is God with us."

Notice the use of the Hebrew term **EI**, meaning God, spelled E-L. **EI** was the God of the Old Testament who is here said to come in the person of Christ. Jesus was the Old Testament God, **EI** manifested in the flesh. He was **EI** with us. Isaiah 9:6,

The Unfolding Revelation of God

"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 Counselor, the Mighty God, the Everlasting Father."

Isaiah 35:4-6,

"Be strong. Fear not. Behold, your God will come with vengeance, even God with a recompense, He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap, as an hart, and the tongue of the dumb sing."

Notice that it said, Your God will come and save you. And when He comes to save you, these miraculous healings will occur. Now who fulfilled that prophecy? Jesus. In fact, this passage uses the Hebrew term **EI** again referring to Jesus two times, identifying and emphasizing his deity.

Matthew 11:2-5, states the fulfillment of this prophecy from Isaiah 35 in the coming of Jesus to save his people from their sins. John the Baptist doubted after being put in prison that Christ really was the Messiah. And he sent disciples of his to Jesus. And they said, Our Master John inquires, Are you truly the prophet? Do you know what Jesus told him? He said, Go back and tell John what you see. The lame are walking, the deaf are hearing and the blind are seeing and the dumb are speaking. Now, why did He bring out those things? Because He was quoting that prophecy in Isaiah 35 that I just read you. Is Jesus the Messiah? The evidence proves He is. Your God will come and save you. Then the eyes of the blind shall be open, the ears, the deaf shall be unstopped. The lame will leap as an hart, and the tongue of the dumb shall sing. And so Jesus said, Go tell John that those things are happening and you are seeing me do them. That's evident enough. And it is. It proves He's God because He fulfilled that prophecy.

Now, perhaps the strongest one is this one. So I want you to turn to it. Isaiah 40:3,4, for those who deny the deity of Jesus and therefore put their souls in eternal jeopardy, this passage is powerful. It calls Jesus God in no uncertain terms. Isaiah 40:3,4,

The Unfolding Revelation of God

"the voice of him that crieth in the wilderness, Prepare Ye the way of Jehovah."

Now you see that word LORD, and how it's all capital letters. Remember, we learned that's the name of God, Jehovah, it says, Prepare the way of Jehovah. In other words, Jehovah is coming. Prepare the way. Make straight in the desert a highway for our God.

Now that word God in the Hebrew is Elohim. Remember that word E-L-O-H-I-M.

I said, there are two basic words for God in the Hebrew language. There's **El**, which means God, and there's **Elohim**, which is an intensified form. And it means the mighty of the mightiest ones, the God of Gods. In other words, it means God, but it's an intensified form of the word God.

Now this calls Jesus **Elohim**. So now we have scriptures that call Him **El**, the Old Testament God and **Elohim**. The intensified form and word for God is used for Jesus right here. Now are we sure that this is Jesus? Simply, the rest of the passage says, Every valley shall be exalted and every mountain and hill shall be made low. The crooked shall be made straight and the rough places plain. Now this is speaking of the custom that they had of preparing a road bed for a king. Whenever a king travels, either travel in some type of a cart or oftentimes on what's known as a palanquin. A palanquin is one of these platforms that has poles on it and there's a chair on it and it's covered by a curtain and men carry it on their shoulders.

And whenever the King went out in a palanquin, he always had a crew go out before him. And that's what this is saying. The King is coming. Prepare the road bed, and that's what they did. They prepared the way before him. Every valley shall be exalted. In other words, fill in all the potholes and make it smooth. Every mountain and hill shall be made low. They'd knock down the rough places, get the rocks out. Every crooked shall be made straight. The rough places plain and smooth. Straighten this thing out. The

The Unfolding Revelation of God

King is coming. Now who's coming in this case, Jehovah. God, our **Elohim**, our God.

Very plain. This is one of the most famous of Messianic prophecies in the Word of God. This passage finds its fulfillment in John the Baptist preparing the way for the coming of Jesus. Now I want you all to turn to Luke 3:5,6. And here you will see the fulfillment of Isaiah 40:3,4.

The Old Testament said, Prepare the way. Jehovah is coming. Prepare the way, **Elohim**, our God is coming. Who came? Jesus.

Luke 3:5,6. I'll begin in verse 4.

As it is written in the book of Isaiah, (that's where we just were. Isaiah the Prophet) saying the voice of one crying in the wilderness, Prepare ye the way of the Lord. Make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight and the rough ways made smooth. And all flesh shall see the salvation of God."

Here you see Jesus called God again. And that prophecy of preparing the way is a prophecy of John the Baptist preparing the way for the coming of Jesus. This would show that Jesus is Jehovah God, the **Elohim** of the Old Testament, and it proves the full deity of Jesus.

Micah 5:2,

But thou Bethlehem Ephratah, though thou be little among the thousands of Judah. Yet out of thee shall He come forth unto me, that is, to be ruler in Israel, whose goings forth have been from old Yea, from everlasting."

Now, as the scripture says in Psalm 90:2,

"from everlasting to everlasting, thou art God."

The Unfolding Revelation of God

And that uses the Hebrew term **El** or God. Only God is everlasting having existed forever. Micah 5:2 tells us that the same Jesus who was born in Bethlehem was also from old, yea from everlasting.

That would indicate his deity being eternal. This prophecy was fulfilled in Matthew 2:1 when Jesus was born in Bethlehem. But Jesus was more than a human soul. He was also fully God, eternal and everlasting. So Micah 5:2 refers to both natures in Christ, the human, born in Bethlehem, and yet He's also fully God and everlasting.

The New Testament Speaks of Jesus' Deity

Now what about the New Testament? Does it also fully teach the deity of Jesus? Yes, just as emphatically as the Old Testament. There are a number of New Testament proof texts. This would be our main proof hermeneutically. When someone says, well what do you believe the New Testament doctrines are for the Church today? We teach New Testament doctrine from the New Testament, not from the Old Testament. Although I'm not saying the Old Testament is not profitable for doctrine. 2 Timothy 3:16 says it is. That says all scripture is profitable for doctrine. That would include the Old Testament because the Old Testament is part of all the scripture. However, for New Testament doctrines taught for the church of Jesus Christ today, our main text should come from the New Testament, not the Old Testament. The New Testament contains many proofs for the deity of Jesus. These would be

Matthew 1:23,

"Behold, a virgin shall be with child and shall bring forth the Son, and they shall call his name Immanuel, which being interpreted as God with us."

John 20:28,

"Thomas answered and said to Him, My Lord and my God."

Romans 9:5,

The Unfolding Revelation of God

"Whose are the fathers, and of whom as concerning the flesh, Christ came..."

This is talking about the Jews and it says concerning Christ's flesh, He's of the Jews. But then it says Christ came,

"... who is over all, God blessed forever, Amen."

And that's talking about Jesus as God, it's saying concerning the flesh He's of the Jews, but concerning his deity, He is overall, He is God blessed forever. Now there are some who dispute Romans 9:5 and misinterpret it. Some have challenged this text claiming it to be a doxology of praise to God. In other words they say as concerning the flesh, Jesus Christ came who is overall. And then instead of saying God blessed forever, (in other words Jesus is God blessed forever), some interpret it this way and say Jesus in the flesh came from the Jews and Jesus is overall. God be praised forever and ever.

That's not what it's saying. In fact, the noted Greek scholar A. T. Robertson disagrees, saying, "who is overall God bless forever."

"ho on epi panton theos eulogetos", which means in Greek, "He is overall God who is blessed forever." That's the idea. There He is God who is blessed forever. Then he says a clear statement. I'm quoting this Greek scholar. I'm not a Greek scholar. This guy is. So I'm quoting him.

"A clear statement of the deity of Christ following the remark about his humanity. This is the natural and the obvious way of punctuating the sentence. To make a full stop after sarka" (or colon) and start a new sentence for the doxology is very abrupt and awkward." He says, "See Acts 20:28 and Titus 2:13 for Paul's use of **theos** applied to Jesus Christ."

AT Robertson Word Pictures in the New Testament, Nashville
Broadband Press, volume four, page 381.

The Unfolding Revelation of God

So he says plainly, Romans 5 is saying, Jesus is God blessed forever. I agree with him. That's the best way to interpret it.

2 Corinthians 5:19,

"to wit, that God was in Christ"

Colossians 2:9,

"in Him dwelleth all the fullness of the Godhead bodily."

1 Timothy 3:16,

"without controversy, great is the mystery of Godliness. God was manifest in the flesh."

Titus 2:13. Now here's one we haven't covered yet. I'm going to read this from the New American Standard Bible because it translates it more accurately to the Greek than your King James Version does.

It says,

"Looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ."

Now that calls Jesus Christ our great God and Savior, a plain reference to his deity.

2 Peter, 1:1 uses the same Greek construction. New American Standard Bible again,

"Simon Peter, a bond servant and apostle of Jesus Christ to those who have received a faith of the same kind as ours by the righteousness of our God and Savior Jesus Christ."

The Unfolding Revelation of God

So I would say yes, there are New Testament proof texts that plainly call Him our God and Savior.

He's our God. He's deity. There's no question about it. Now, of course, these are not the only passages of scripture proving his divinity. There are many other ones in the New Testament.

I have several pages of them, but at the same time we'll skip those.

Jesus is Yahweh of the OT

Another argument is that Jesus is the Yahweh or the Jehovah of the Old Testament. The identification of Jesus with Jehovah God constitutes one of the most abundant proofs of Christ deity in the entire Bible. Yahweh is God and Yahweh is one. For according to Deuteronomy 6:4, Yahweh is our God. Yahweh is one.

Now, in the following sets of scriptures that I'm going to read you, Jesus is clearly identified as Jehovah God Himself. This Bible truth cannot be overturned by any post-apostolic speculation, the longstanding traditions and doctrines of men, or any arguments of any noted theologian who does not submit himself to the word of God. In fact, the old preacher Billy Sunday used to stand and say, when the scholars disagree with the word of God, the scholars can go plumb to the devil. And that's just about how I feel.

Now that seems pretty rough and tough, but it really is the truth. Here's why I feel so strongly about that. God gave us God's truth in the word of God. And I believe that if you're not careful to believe it, preach it, understand it, and live by it, you're in trouble in the sight of God. I'm very serious about my Christianity.

I don't believe Christians have the right to take what God said and ignore it and change it and rewrite it and edit it and so forth. You don't have the right to do that. This is given by God, who is a higher authority than you are. And your job is to bow and submit to it. That's your job. It's not anything else.

The Unfolding Revelation of God

And in my opinion, when ministers say, well, I don't believe all that and so forth, they are in jeopardy in the sight of God. It's a dangerous thing to take what God said and point your finger in God's face and say, I'm not going to believe what you said. If I believe that, nobody's going to like me. I'll get kicked out of my church. That's not what everybody believes. You better believe what God said. Jesus is Jehovah, God of the Old Testament. When God speaks in his very own Word, let all of mankind be silenced. Jehovah is God. Jehovah is one.

Jesus is Jehovah. Period. That settles it forever. The Bible teaches it. Now can I show that Jesus is the Jehovah of the Old Testament?

There are many ways to show this. I want to demonstrate this by showing attributes and statements about Jehovah that are also stated in the New Testament to the attributes and statements about Jesus.

1),The first one is about all glory going to Jehovah.

Isaiah 42:8,

"I am Jehovah, that is my name and my glory will I not give to another?"

Now this says that no glory is to go to anybody but Jehovah. So if you see anybody getting glory, He better be Jehovah or he's going to be in trouble with Jehovah. Because Jehovah said in the Bible, I am Yahweh, Jehovah. That is my name, my glory will I not give to another? There isn't any such thing as these two other persons of God who are distinct from Jehovah. If there's another person besides Him, he's not going to get any glory.

Jehovah said so. There isn't any such thing as these other persons of God who are also getting glory along with Him.

2 Peter 3:18,

The Unfolding Revelation of God

"but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen."

Glory goes to Jesus from the Apostle Peter in the Word of God.

The only way He can glorify Jesus is if Jesus is Jehovah.

2), every knee shall bow. Now this is an interesting scripture.

Isaiah 45:21-23,

"who hath declared this from ancient times, have not I Jehovah? And there is no God else beside me. A just God and Savior, there is none beside me. Look unto me and be Ye saved. All the ends of the Earth, for I am God and there is none else. I have sworn by myself. The word has gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow and every tongue shall swear."

Now that's Jehovah. He said unto me, Every knee will bow.

Does anybody remember a passage in scripture that sounds like that one? Sure, it's in Philippians 2:9-11 concerning Jesus,

"Wherefore God hath also highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow of things in heaven and things in the Earth and things under the Earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Here you're bowing to Jesus. But see that's because He's Jehovah. And we are to bow to Jehovah.

3), He is coming with his saints. Zechariah 14:3-5,

The Unfolding Revelation of God

"Then shall Yahweh go forth and fight against those nations as when He fought in the day of battle."

Now this is actually talking about the second coming of Christ;

"and his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east... Yahweh, my God shall come and all the saints with thee."

Here you've got Jehovah coming at the second coming. Now I know of no pastor anywhere in the world that teaches God the Father is coming at the second coming, and I know of no minister anywhere who preaches that God the Holy Spirit is coming at the second coming. Everybody knows that Jesus is coming at the second coming.

We don't have a second coming of God the Father or God the Holy Spirit. All we have is a second coming of Jesus. This scripture says Jehovah is coming with his saints to stop that battle where all nations are gathered against Jerusalem. And of course that's the battle of Armageddon. Here Jesus is seen in Jude 14,

"and Enoch also the 7th from Adam prophesied of these saying, Behold, the Lord cometh with 10,000 of his saints to execute judgment upon all..."

That's Jesus.

Jesus is the one who's coming with his saints and Jehovah is the one who's coming with his saints.

4), He's the first and the last.

Isaiah 44:6,

"Thus saith Jehovah, I am the first, I am the last, and beside me there is no God."

The Unfolding Revelation of God

Jesus said the same thing.

Revelation 22:13,16,

"I am Alpha and Omega, the beginning and the ending, the first and the last. I Jesus testify unto you these things in the churches."

That was Jesus. Jehovah said I'm the first in the last. Jesus said I'm the first in the last. Why? Simple. He's Jehovah God.

5), He's the King of Israel.

Isaiah 44:6 says Yahweh or Jehovah is the King of Israel and John 12:13 says Jesus is.

6), Jehovah is the mighty God. Jeremiah 32:18, Jesus is the mighty God. Isaiah 9:6 his name shall be called Wonderful Counselor, the Mighty God.

7), Jehovah is the only Savior. Isaiah 43:10,11,

"I even I am Yahweh and beside me there is no Savior."

That means if Jehovah is just one of three coequal persons of God, the other two are not our Savior. Only Jehovah is because He said, I even I am Yahweh and beside me there is no Savior. That means that Jehovah cannot be God the Father and Jesus is distinct from Him.

Because if that's true, then Jehovah is the only Savior. And besides Jehovah there isn't any Savior, and that would make God the Father our Savior and Jesus wouldn't be our Savior. But you know, the whole Bible teaches Jesus is our Savior. Titus 2:13,

"looking for that blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus."

The Unfolding Revelation of God

Jesus is our great God and Savior.

He is Jehovah, the only Savior.

8), He's the stone of stumbling. Again, another intricate reference, Isaiah 8:13-15 says Jehovah will be a stone of stumbling. And 1 Peter 2:7,8, takes that very scripture in Isaiah 8 and says that is true of Jesus. Jesus is the stone of stumbling.

9), He reigns forever. Exodus 15:18,

"Jehovah shall reign forever and ever."

Luke 1:31-33,

"You shall call his name Jesus, and He shall reign over the house of Jacob forever and of his Kingdom there shall be no end."

10), The great I am. Exodus 3:14 and 15, Jehovah said, I am. John 8:58 Jesus said, I am.

11), The way was prepared before Him in Isaiah 40:3,5,

"prepare Ye the way of Jehovah."

And Jesus came in Luke 3:4-6.

12), And finally they shall look upon Him whom they pierced.

Zechariah 12:10. This one is speaking about Jehovah and Jehovah says,

"they shall look on me whom they pierced, and they shall mourn for him."

Now, when did anybody ever pierce Jehovah God? There's only one time that happened because Jesus was Jehovah. He was God manifested in the

The Unfolding Revelation of God

flesh. And they pierced Jehovah when they hung Jesus Christ on the cross and pierced his hands and his feet. John 19:33-37,

“and He that saw it bare record, and his record is true. And He knoweth that He saith true, that ye might believe for these things were done that the scripture should be fulfilled, a bone of Him shall not be broken. And again, another scripture saith, they shall look on Him whom they pierced.”

And that is right in the context of the crucifixion of Jesus. And John the apostle said that scripture back in Zechariah 12:10, where Jehovah said, they'll look on *me* whom they pierced. That was fulfilled when Jesus was pierced because Jesus is Jehovah.

Moreover, Jesus is called the great I Am. That also teaches his deity, because in Exodus 3:13-15 Jehovah God said, his name is I am. Jesus drew the equation between Himself and the great I am on many occasions during His ministry by using that name and saying, I am.

You are what? Well, it's ambiguous. It's left open. Jesus as God is the first, the last, and everything in between. When He says, *I am*, that's a blank check to a believer, because a believer can say, Well, He is everything I need Him to be.

If I need to be saved, I call upon Him for that. If I need to be healed, I call upon Him for that. He's your provider. He's the one who loves you. He's the one who will take care of you.

He'll keep you safe. He'll beat back the devil and the forces of darkness that will attack you. He will save your soul. He'll wash away your sins. He'll protect you in times of injury and distress.

He'll provide money for you if you're in trouble and need it. He will be anything to you that you need. That's why He said, *I am*. You are what? *I am*. Whatever my people need me to be, I am your God.

The Unfolding Revelation of God

I am in the sense that I exist. I always was. I am now and I always will be. I always existed. I always had all power.

I always filled all the heaven and Earth. I always was an invisible, omnipresent, omniscient, omnipotent spirit of God who is your Heavenly Father. And I love you and I'll take care of you and I'll bless you if you'll serve me. That's what He means by *I am*. Now, Jesus took that term and He said, *I am*. That's blasphemy unless He's the Almighty God.

Now, Christian Science does that. They say I am. And these people say, I am. Well, the problem is they're not. Even though they say they are. And this is demonstrated when they die. They die in the ground and they remain dead.

They die in their sins and they live in ungodliness and unrighteousness in their hearts many times. They're not God. Only Jesus is God. Now, here are some passages where Jesus appropriated the term I am to Himself.

Matthew 14:26,27, this is when He was walking on the water and He said, Be of good cheer, I am.

Mark 14:61-62. Luke 21:8, Take heed that you be not deceived, for many shall come in my name, saying I am. That's an interesting passage, isn't it? Jesus said, Many in the last days deceivers will come. Many will come in my name, saying I am.

What does that mean? That means He was telling us that his name is *I Am*, just like God's name is *I Am*. Now, when we study the name of God, I'll draw the connection between God's name Jehovah and the name *I Am*. They actually turn out to be the same name when you understand it.

John 8:24, Jesus said, for if Ye believe not that I Am, Ye shall die in your sins.

John 8:28, Ye shall know that I Am. John 8:58, before Abraham was I Am.

The Unfolding Revelation of God

John 13:19 and John 18:4-8.

Next we learn that the deity in Jesus is God the Father. This is a further proof of the deity of Jesus. He had God the Father dwelling in Him. He Himself said that the deity in Him was God the Father.

Therefore He's more than just a man. He's God manifest in the flesh. These passages would be

John 10:28-33. John 10:37,38. The Father is in me.

John 12:44-45,

"He that believeth on me believeth not on Me, but on Him that said me. He that seeth me seeth Him that sent Me."

What does that mean? Well, who sent Him? God sent Him. And so He says, if you see Me, you see the Father.

And John 14:7-11 and John 17:21,

"that they all may be one as thou Father art in Me."

The Father was in Jesus and that made Him God.

The Name Jesus, Yahweh (Jehovah) the Savior

Next, the meaning of His Name. The name Jesus means "Jehovah the Savior". The name Jesus means "Jehovah the Savior". This is taught in Matthew 1:21.

Jesus is a compound word. It is made up of the name Jehovah and the word Oshea. And through a number of derivative steps we find Jehovah Oshea. Oshea means Savior. Jehovah is God's name. Sometimes it is shortened into the name Jah. Jah, is a shortened form of the name Jehovah.

The Unfolding Revelation of God

Jah Oshea is shortened into the Bible into the name Joshua. Joshua in the Bible is the same name as the name Jesus, although this is not commonly known. In the Old Testament you see this. I'll give you some passages that you can study. Numbers 13:16, 1 Chronicles 7:27, Ezra 2:36, Nehemiah 8:17, Acts 7:45, Hebrews 4:8.

And finally the conclusion Matthew 1:21, which we will read. Through some derivative steps, we have Jahoshea, Joshua, Jeshua, in Greek, the nominative Iesus, or in English, Jesus. Jesus is that name right there. It's the name of God plus the word Savior. Jesus means Jehovah the Savior. Now you can see this right here in your own Bible in Matthew 1:21. Listen carefully,

"She shall bring forth the Son and shall call his name Jesus, for He shall save his people from their sins."

Now, if you understand that the name has God's name Jehovah and the word Savior in it and it means Jehovah the Savior, this verse makes sense now. The angel says call His name Jehovah the Savior.

Why? The rest of the verse says "for" (or because) He shall save His people from their sins. That's why you call Him Jehovah the Savior, because He *is* Jehovah the Savior. So I say the meaning of his name shows His deity.

Finally, there are divine titles applied to Jesus. There are many of them. The terms for deity such as **Adonai, Yahweh, Kurios** in the New Testament Lord, **El, Elohim, Jehovah, Theos**, the newest Testament Word for God. All of those terms used for Jesus show his deity. The last argument are the many divine titles attributed to the Lord Jesus. They show his deity.

He is said to be our Advocate. The Almighty, the Alpha and the Omega, the Amen. The author and finisher of our faith. The author of eternal salvation. The blessed and only potentate?

The branch, the bread of life, the captain of our salvation, the chief shepherd, the consolation of Israel, the cornerstone, the Creator, the

The Unfolding Revelation of God

dayspring, deliverer, desire of the nations, the elect, the everlasting Father, faithful witness, first and last, the forerunner, the glory of the Lord, God, the good shepherd, the governor, the great shepherd, the head of the Church, the heir of all things, the Holy One, the Holy one of Israel, the Horn of salvation, I am, Emmanuel, Jehovah, Jesus, the judge of Israel, the just one, the King, the lawgiver, the leader, the life, the light of the world, the Lord of all, the Lord of glory, the Lord of Lords, the Lord our righteousness, the messenger, the Covenant, the mighty God, the mighty one, the Prince of Kings, the Prince of life, the Prince of peace, the Redeemer, the rock, the root of David, the Savior, the Shepherd, Shiloh, the sun of righteousness, the true life, the true vine, the truth, the witness, the word, and the word of God.

And all of those things show forth the wonderful attribute and truth of the deity of Jesus Christ.

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Class 9 of 14

The Doctrine of the Trinity

This is part 9 of a 14 part series on the Unfolding Revelation of God. We have discussed the humanity of Jesus and the deity of Jesus, and we have learned that He is the Son of God, and we have also learned that He has all the fullness of the Godhead dwelling in Him. This immediately raises the question, what about the doctrine of the Trinity?

Now, as I begin this next area of study, I would like to bring to your remembrance the scriptural admonition that we read earlier in the class lectures regarding man's traditions, philosophies, and compromise doctrines versus the Word of God. It is a principle stressed repeatedly, that we are to believe the Bible regardless of what traditions and doctrines are held to be truth by men.

The Unfolding Revelation of God

The Definition of the Trinity

We will go into a diversion from theology into Church history to study the doctrine of the Trinity and how it developed. But before we do this, I want to define the doctrine of the Trinity. This is the doctrine of God that is being taught in most Protestant denominations today, as well as the Roman Catholic Church. However, there are at least a million believers in America today who believe what I'm teaching and that is that God is one rather than God is three persons. In order to examine this in light of the scriptures, it's necessary that a working definition for the doctrine be established.

Most of you have probably had at least some degree of exposure to the doctrine of the Trinity, especially if you were raised in a Protestant denomination or in the Roman Catholic Church. The majority of churches who believe in the doctrine of the Trinity do not do a lot of deep teaching on the subject. Consequently, the majority of Protestant believers do not understand the doctrine in its fullness. They merely accept that it is true by faith, and they trust that their minister understands it and that it is in the Bible. Otherwise, he would not be telling them that it is.

The problem with this is that even the most skilled Trinitarian theologians, who are a distinct group from the average Trinitarian pastor, have made enlightening admissions regarding the mysterious nature of the doctrine. These theologians have said that not only do they not understand the doctrine, but they can't explain it to others. I'll document those statements in a few moments. The doctrine of the Trinity has generated a great deal of confusion in Christendom, both in the past as well as today. The term Trinity is found nowhere in the Word of God from Genesis 1:1 to Revelation 22:21.

It's somewhat of a confusing term in one sense because various churches attach different meanings to the term. What the Trinity is to certain churches other churches would not agree to, and vice versa. Therefore, we will attach a fixed, simplified definition to the term so that you will understand what I mean when I say Trinity. Now, in order to formulate the

The Unfolding Revelation of God

doctrine of the Trinity, I suggest that we go by some of the creeds that have been written by Trinitarians.

The simplified definition, and this will be our working definition for the doctrine of the Trinity, is as follows,

"within the nature of the one God, there are three eternal, coequal, and yet distinct persons, the Father, the Son, and the Holy Spirit."

Now this is teaching that there is one God, but within the nature of that God there are three eternal, coequal, distinct persons, the Father, the Son, and the Holy Spirit. In other words, Trinitarianism is not tritheism.

Tritheism would be the belief in three gods. That is not true. Trinitarians do not teach that. Trinitarians teach that within the nature of the one God (they're teaching monotheism), there are three persons, the Father, the Son, and the Holy Spirit. Each of these persons is God by Himself.

He does not need the other two persons to be God. And yet, although they are distinct and fully God by themselves, the three persons are the one God. That would commonly be the way it is explained. Now, there is an established general definition of the doctrine of the Trinity and it is known as the Athanasian Creed. The Athanasian Creed is the most widely accepted doctrine of the Trinity.

So to go beyond a simplified definition, we will look at the Athanasian Creed. Now, the reason I'm citing the Athanasian Creed is this. It is approved by the Roman Catholic Church and the Eastern Orthodox Church, as well as many Protestant churches, including the Anglican Church and the Lutheran Church and others who loosely follow it. Now there are some Protestant churches, such as Spirit-filled ones, and very evangelical ones, Independent Baptists, Southern Baptists, etc. who believe in the doctrine of the Trinity, but they do not accept non-biblical creeds as binding for them.

The Unfolding Revelation of God

They would say, well, we don't believe in the Trinity because it's written in some creed outside the Bible. We believe the doctrine of the Holy Trinity because that is the doctrine of God taught in the Word of God. And we'll address that in a few moments. But they would object to me citing the Athanasian Creed as a definition of the Trinity. However, here is what I would say about that.

Protestant churches who reject all creeds as binding for them still virtually espouse Athanasian Trinitarianism in their own statements of faith. The doctrine that they teach in lieu of the Athanasian Creed is really the same doctrine. It doesn't differ in very many details at all, and so we're going to use this as our standard definition. Moreover, more Trinitarians in the world today follow this as the definition of the Trinity than anything else, because as I said, the Roman Catholic Church follows this creed right here. The 1984 published membership figure for world Roman Catholic population is 607,000,000 and for world Eastern Orthodox population is 68 million.

You combine those two together and you have about 700 million Trinitarians that are following this creed. That outnumbers worldwide Protestantism, which only has 353,000,000 by almost two to one. Therefore, more Trinitarians believe it this way than any other way. And as I said, even some Protestant denominations follow this creed and the ones that don't are still teaching the same doctrines stated in the Creed. Therefore, I take this as the definition.

The Late Date of the Doctrine of the Trinity

Now this Creed was formulated by the Roman Catholic Church. It is dated between 400 and 600 A.D. It cannot be dated back around the time of the Bible. The last Bible book is the Book of Revelation and it was written about AD 96. Therefore, you can see there were hundreds of years before this was written. It also was not written by Athanasius.

The Athanasian Creed

There was a Church father by the name of Athanasius who became very famous for arguing for the Trinity at the Council of Nicaea. We'll be talking about that Council a little bit later. He was the great champion of

The Unfolding Revelation of God

orthodoxy, so called, at the Council of Nicaea, and he argued strenuously for the doctrine of the Trinity. Very strident man. And he said that he basically taught this doctrine here. However, this Creed was not written by the man Athanasius, although it might appear so by the name on the Creed.

All Trinitarians have in common certain essential beliefs. The essential beliefs that they have in common I want to enumerate here. First of all, I would like to read the Creed. Athanasius dates are Ad 293 to 373. He's a fourth century church father present at the famed Council of Nicaea where Trinitarianism was first defined.

This authorship is uncertain. The date is uncertain. But we do know it was not written by that man. Here is what the Creed says.

"Whosoever would be saved must above all hold the Catholic faith which except a man have kept whole and inviolate, he shall without doubt perish eternally."

Now immediately this would bring a number of people under suspicion, because if it is really true that you have to believe exactly what this says in toto without violating any of it or you are damned eternally. We want to know what's going to happen to all babies of Christian parents because they do not understand this Creed. In fact, most of you probably don't even understand this Creed. And you know you're born again.

What about new converts who don't know much about the Bible? They don't understand this Creed. They don't hold it "whole and inviolate". I don't believe that unless they hold this Catholic faith, they will without doubt perish eternally. That is not taught in the word of God. Salvation is by grace through faith in Jesus Christ. It is not by believing a creed written in about Ad 600. Therefore, we have an immediate objection to the first statement in the Creed. But as far as the definition of the Trinity goes, it says this,

The Unfolding Revelation of God

"Now the Catholic faith is this, that we worship one God in a Trinity and a Trinity in a unity, neither confusing the persons nor separating the substance.

For there is one Person of the Father, another of the Son, another of the Holy Spirit, but of the Father, and of the Son, and of the Holy Spirit, the Divinity is one, the glory equal, the Majesty co-eternal.

As the Father is, such is the Son, and such the Holy Spirit.

The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated.

The Father is infinite, the Son is infinite, and the Holy Spirit is infinite.

The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.

And yet there are not three Eternals, but one eternal, just as there are not three uncreated or three infinities, but one uncreated and one infinite.

Likewise the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent. And there are not three omnipotents, but one omnipotent.

So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but there is one God.

So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, and yet there are not three Lords, but there is one Lord.

For just as we are compelled by Christian truth to confess each person singly both God and Lord, so by the Catholic religion we are forbidden to speak of three Gods or three Lords.

The Unfolding Revelation of God

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Spirit is of the Father and the Son, not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits.

And in this Trinity there is no earlier or later, no greater or less, but the whole three Persons are co-eternal and coequal with each other, so that in all things, as is afore said, both the Trinity in a unity and a unity in a Trinity is to be worshiped. Let him therefore, who would be saved think thus of the Trinity."

Now to summarize what all of that said, we will distill it into a few distinct points.

1), the one God is a Trinity of persons. Clearly it is saying that.

2), the three Persons are distinct. In other words, the Father is not the Son and the Son is not the Father, and the Son is not the Holy Spirit, and the Holy Spirit isn't the Father and the Holy Spirit isn't the Son. They're separate or distinct.

3), the three Persons are of one substance. When I talk about the Council of Nicaea, I will explain this word substance. This being translated into modern day English means all the three Persons are just as much God as each other. The Son is just as much God as the Father is and the Holy Spirit is just as much God as the Father. They're all equally God. That's what this is saying.

4), the three Persons are coequal. That would mean none is subordinate or under the authority of any of the other ones. They are equal in the realm in terms of authority.

The Unfolding Revelation of God

5), The three Persons are uncreated. Now this is very important. It relates to the 7th point. They are co-eternal. they are uncreated. Here's what they're trying to say by uncreated. We know that God is eternal. When I taught from the Bible that was very clear. Deuteronomy 33:27 and the many scriptures I read on that regard. God is eternal. Eternal means having always existed. Now if you believe that God was created at a point in time, never having existed before that time, you are denying that He is eternal and therefore denying His deity. You're saying God had a beginning.

God never had a beginning. God can't begin at a point in time or He's not eternal. That's what they mean by uncreated. To say He's created is to deny He existed eternally.

6), The three Persons are infinite. That means without limits or bounds.

7), the three Persons are co eternal.

8), the three Persons are omnipotent. That would be each Person by Himself has all power. His power is not dependent upon any of the other Persons.

9), the three Persons are each God and yet they are not three Gods. Now this is very important to the doctrine of the Trinity because if you say the Father is a person and He's God, the Son is a distinct person and He's God, the Holy Spirit is another person and He's also God by Himself. The logical inclination of everyone's mind is to conclude that that constitutes three Gods. He is not Him. He is God by Himself and He is God by Himself.

That makes two gods. They say, no, they are not different gods. They all make up the one God.

10), the Father is of none.

The Unfolding Revelation of God

11), The Son is of the Father and is begotten. Now this is an interesting point. Everybody knows in the Bible that Jesus Christ, the Son of God was begotten by the Father. That shouldn't be any trouble at all. We all believe that whether you believe in the Trinity or not. However, the Father is never said to be begotten at any time at all. Only the Son is begotten. Therefore it is taught by Trinitarians, The Father is of none. In other words, He doesn't come from anybody. He's been existing by Himself and there's no source there at all. He's of none.

However, the Son is of the Father because the Bible teaches that the Father begat the Son. Therefore there's a source there. The Son, in other words, comes out from the Father through a process of begetting. Now, the Trinity teaches that this begetting is an eternal process. They say the Father has always been in the process of begetting the Son.

There never was a time when the Father wasn't begetting Him. He's always been begetting Him because they're coeternal. You've got a Father forever and ever and a Son forever and ever. Neither one of them had a beginning. Neither one of them created the other one. They both have always been existing for the same period of time, which is forever. And yet one comes from the other one.

This cannot be explained except by an eternal process of being generated or begotten.

12), the Holy Spirit is of the Father and the Son. In other words, his source is the other two persons. Now, the Son comes just out of the Father, but the Holy Spirit comes out of two persons and the term for Him is proceeding.

13), the Son was incarnate. In other words, Jesus Christ was the person of the Son. He wasn't the person of God the Father or God the Holy Spirit. He was the person of the Son, the second person, God the Son, came down and was made incarnate in Christ.

The Unfolding Revelation of God

That is what the Athanasian Creed teaches. We summarize it in 13 arguments.

Now, to these, you may add, two generally accepted beliefs that are not taught in the Athanasian Creed. And that would be

14), the three persons are omniscient.

15), the three persons are omnipresent. Omnipresent means everywhere present. And this is believed by all Trinitarians.

Now, as I said, there are some Trinitarians who say, well, we don't go by these creeds. We go by the Bible. And the reason we believe it is because this is taught in the Bible. Well, that remains to be proved, and we'll be covering that in a few moments.

Trinitarian Admissions

Now we're going to carefully examine this doctrine in light of scripture. But before we do, I want to give you some admissions made by Trinitarians. We have now defined the doctrine of the Trinity. We have now covered the Athanasian Creed, and I want to tell you that there are Trinitarian ministers who have said in order to understand how the three persons make up one God, that is really a difficult problem.

Here is what they have said. Dr. Billy Graham enlightened the readers of his internationally syndicated column on this problem when he said this,

"let's get one thing straight from the beginning, and that is that there is no perfect explanation for the Trinity of the Godhead. That is a theological problem concerning which the most accomplished theologians feel their limitations more than any other doctrine."

There was another man named Dr. Benjamin B. Warfield. He was a Presbyterian theologian and a professor at Princeton Theological Seminary, and he recognized that the doctrine of the Trinity is paradoxical. And he said this,

The Unfolding Revelation of God

"the doctrine of the Trinity has never been discovered and is undiscoverable by natural reasons. As the doctrine of the Trinity is undiscoverable by reason, it is also incapable of proof from reason. Reason performs negative service to faith in the Trinity."

Now think about that for a moment. In other words, if you reason on the Trinity, that would make you doubt the Trinity. That's what he's saying.

He said,

"Difficult, therefore, as the idea of the Trinity in itself is, so strongly is it felt in wide circles that a Trinitarian conception is essential to a worthy idea of God, that there is abroad a deep seated unwillingness to allow that God could ever have made Himself known otherwise than as a Trinity."

Now here he is saying, although the idea is so difficult to understand, it is so widely held that God is three persons in one God, there's a deep seated unwillingness in anybody to admit that He could possibly be anything else. And if you say that He's not a Trinity, that's almost like blasphemy. That's saying *don't touch the doctrine of the Trinity*.

If you attack any doctrine, leave that one alone, because here you're dealing with God Himself - The doctrine of the Holy Trinity. Don't touch it! It would be like a blasphemy to do so. Then he says, the doctrine of the Trinity is given to us in scripture, not in formulated definition, but in fragmentary allusions. In other words, it's alluded to in the Bible, but it's not systematically taught.

He said,

"The doctrine of the Trinity is not so much heard as overheard in the statement of scriptures. It would be more exact to say that it is not so much inculcated as presupposed."

The Unfolding Revelation of God

Now inculcated means carefully taught step by step. And he said, It's not carefully taught step by step, it's presupposed. And this has been my observation that people presuppose the doctrine of the Trinity and then read it into the verses.

But if you don't believe in the Trinity and you approach the Bible to see what it says without a preconceived idea, you would never come to the conclusion that God is one God in three persons.

Dr. Herbert Lockyer was author of a great number of theological books. He brought the Trinity into sharp focus. Here is what he said.

"The sacred mystery of the Trinity is one which the light within man could never have discovered. Natural reason is not able to grasp or explain the Trinitarian conception. The three in one God is beyond our understanding, beyond our reason. The mystery of the Trinity transcends reason. The doctrine is above reason.

The mystery of the Trinity is of divine revelation and must be adored by those who humbly and believingly accept it. The Trinity is an object of faith. The Trinity of divine persons is wholly supernatural and must be accepted by faith."

Now understand what he's saying. He's saying you can't understand it. You have to believe it by faith. In other words, the pastor says, God is one God in three persons, and although you can't understand that, you just have to accept it by faith. Now we're not going to let them do that in this class, and I'm going to cover why in just a few moments. Dr. Lockyer quotes Professor Kenneth Greider, who names logic and mathematics as opponents of the Trinity.

As Professor J. Kenneth Greider put in his article on the Holy Trinity in Christianity Today,

The Unfolding Revelation of God

"off with your shoes, please, for the Holy Trinity is holy ground. Away with figured syllogism and ordinary arithmetic. Here, logic and mathematics do not suffice."

In other words, if you scrutinize it logically, you can't do that. Don't touch it!

And then he says, if you scrutinize it mathematically, you can't do that. Off with your shoes. Just bow before it and accept it by faith. We're not going to do that. We're going to scrutinize it.

And I'll tell you why in just a moment. Throughout Dennis Bennett's (charismatic leader and recently retired Rector of St. Luke's Episcopal Church in Seattle) article defending the Trinity, he repeatedly insists that the doctrine is difficult to the point of impossibility. "Oneness teaching," and by that he means the doctrine that God is one person or God is one and he's manifested in different ways.

"Oneness teaching has great appeal to many because it seems to do away with the troublesome idea that God is three in one."

Now, I didn't call it troublesome. He did. And he's a Trinitarian.

"The average churchgoer does not have a clue to what it is all about. We do not like to believe in something that we cannot explain.

We fail to grasp that the teaching that God is one in three and three and one is not an explanation at all, but sets forth facts which are unexplainable. You can't visualize it, you can't explain it. It is a mystery indeed. If you try to understand the Trinity, you will fail and are likely to fall into false doctrine."

Now imagine that.

What if I said that on some other doctrine? If you try to understand the doctrine of salvation, you will fail and are likely to fall into false doctrine?

The Unfolding Revelation of God

What if I said, if you try to understand the doctrine of water baptism, you will fail and fall into false doctrine? Don't try to understand it. Don't look into it in the scripture. Just believe it by faith because I say so.

Believe it by faith because it's always been believed. We're not willing to do that. We're willing to look into God's Word, the Bible. Carl Brumbach, author of a book called "God in Three Persons", a book intended to answer anti-trinitarian theology, himself concedes that the doctrine of the Trinity is apparent tritheism mysteriously beyond the power of reason. He says,

"how can the revelation of a plurality be reconciled with the revelation of one God. How can apparent tritheism be harmonized with monotheism?"

It is beyond the power of reason to comprehend it. It is extremely difficult to enunciate the doctrine of the Trinity without verging on tritheism, a belief in three gods or Unitarianism, the belief that God is one. It is a divine mystery. Man is unable to fathom the depths of it.

The Trinitarian nature of the Godhead cannot be grasped. God in His Trinitarian mode of existence is unique. All efforts to demonstrate His nature seem inadequate, and that enables theological opponents to infer support for their respective positions."

Another man, Ward R. Williams, said,

"reason would more readily accept the idea of one God manifested three ways."

I agree with him.

And finally, Dr. Wh. H. T. Dow, Concordia Seminary. He said this,

The Unfolding Revelation of God

"the matter expressed by the term Trinity is thus seemed to be beyond anything that our mind can conceive, reason out, explain logically concerning the God of scripture. The doctrine of the Trinity is altogether a mystery. It is beyond the power of the church, and this is in other doctrines to satisfy inquiring human reason. When human reason is asked for an opinion on this matter, it will be clear invariably that if we wish to conceive and speak of God intelligently, we have the choice between monarchianism and unitarianism. That's a belief that God is one and He's manifested different ways or tritheism, three gods."

Now notice that He said if you want to speak of God intelligently, we have the choice between God is one or there are three Gods. Then he says, either we will have to believe the three persons and surrender the belief in one substance or one essence. Well, that would mean believe in three gods or vice versa, by which he means believe God is one.

"The doctrine of the Trinity is incomprehensible to human reason, and any analogy that may be reduced for rendering it somewhat comprehensible breaks down at the end. For there is nothing in all the universe that can fully be compared with it."

So what are these men trying to say? What are they trying to say? Why are they saying the doctrine of the Trinity is incapable of proof from reason? Why are they saying it's beyond conception, beyond reason, beyond logical explanation? Why must it be accepted by faith?

Why are they saying nobody can comprehend it? Why do they call it (and it's their own doctrine), apparent tritheism? These are the best theologians. One of them called it, "a troublesome, insuperably, difficult theological problem." Another one said, "an unknown, undiscoverable, unexplainable, unsearchable, and ineffable mystery."

What are they telling us? They're telling us you can't understand it.

The Unfolding Revelation of God

Do We Deny the Trinity?

Now what do I believe about the doctrine of the Trinity? And what is the truth on this matter of these different views regarding God?

First of all, most of you here tonight and probably all who hear this tape probably believe just about the right thing already in your mind. Most people who are born again and love Jesus Christ do not conceive of God as three distinct persons. They really don't. Even most Trinitarian ministers do not really carry their theology out to its logical conclusion. The reason is if it is true that God is one, God in three persons, and the three persons are distinct, we should pray to the three persons. We should pray to the Father and pray to the Son and pray to the Holy Spirit.

But that is not commonly done by anyone. The only times you see that done is if a Trinitarian knows that there is someone who does not believe in the Trinity present in order to get across the message that they believe in the Trinity. They will artificially do that. And I've seen this in a number of cases in order to demonstrate that they believe the Orthodox doctrine. Well, this one who denies the Trinity, and I don't even like the phrase "deny the Trinity." Whenever anyone asks me, do you deny the Trinity?

I always say, no, I don't deny that which does not exist. You can't deny it if it's not there in the first place. I don't deny the Trinity at all. I affirm what the Bible says. I read you six scriptures that said God is one.

That's what I believe. I don't believe anything else. I don't believe any more than that. I don't believe any less than that. I can't stand up here and teach you God is three if the Bible doesn't say God is three. Somebody will raise their hand and say, Where's the scripture that says God is three? And I'll say, I don't know. The reason I believe that is I was taught that my whole life, and everybody believes it. Then somebody will say, well, the scripture says God is one. What are you going to do about that?

Well, that's never been answered adequately by Trinitarian theologians. Tonight I'm asking you to put your past teaching on the shelf for a couple of hours so we can examine new evidence without prejudice. I want you to

The Unfolding Revelation of God

be an impartial jury. Now, Trinitarianism has presented their case worldwide. Allow me the privilege to present mine.

The Bible Doctrine on God is Neither Unique or Complicated

The doctrine that I believe is not unique to us. There are whole denominations of churches that believe what I'm going to teach you. So it's not, "a private interpretation", as 2 Peter 1:20 would call it. There are hundreds of thousands of Christians today who will understand this revelation of who Jesus Christ really is. The biblical doctrine of God is not a mystery like Trinitarianism.

It is a revelation clearly taught in the Word of God. You will have no difficulty seeing it as it is explained to you. Basically, the theology is God is one and God is a spirit. That is what the word of God teaches. Furthermore, it teaches that Jesus Christ is the Son of God and in Him dwells all the fullness of the Godhead bodily.

Jesus is the **El**, the **Elohim**, and the Jehovah of the Old Testament. He is the one God of the Bible, manifested in the flesh. That's not difficult. It's not hard. It's not a mystery.

It's very simple. I cannot believe that the simple kindergarten counting number one is the ineffable, un-understandable mystery, inexplicable mystery of heaven. I don't believe that. God isn't a mystery. God is one. That's not hard to understand.

The Mystery of Godliness, Not the Mystery of God

What's hard to understand is how Jesus could be fully man and also have all the fullness of the Godhead dwelling in Him at the same time so that He is both God and man at the same time. Now that's more difficult, and we'll admit that. But that doesn't mean God is a mystery. 1 Timothy 3:16 says,

"Great is the mystery of Godliness, God was manifested in the flesh."

The Unfolding Revelation of God

That's where the mystery comes in. How Jesus can be both the one God, the Jehovah God, the **Elohim, El** of the Old Testament, and yet also be fully human at the same time.

That is a mystery. It's a great mystery. 1 Timothy 3:16. But no scripture says God is a mystery. God is a single, solitary, absolute one. And that's not difficult at all.

So with these things in mind, we proceed to discuss the doctrine of the Trinity.

The Trinity is Completely Dependent on Non-Scriptural Terms

It is simply not true that you must resort to non-scriptural terms in order to teach what the Bible says. The scriptures were written to impart knowledge unto us. Their purpose is to be read and understood. And I conclude, therefore, that the doctrines contained in the Bible are not beyond conception, reason, and logical explanation. They need not be accepted by faith for the reason that nobody can understand them. This is not the case. God wrote the Bible so you could understand it. The material in there is understandable. Otherwise, God wouldn't have given it to you. It is something outside the Bible that would be beyond your understanding.

Creed Problems

Now let's go through the statements in the creed one at a time and see if they are teaching the truth from the Bible.

The Problem of 3 in 1

1), the Bible says God is one, not three in one. Now, when we read the Athanasian Creed, we said the one God is a Trinity of persons. I say, no, God is one. God is not three in one.

The Trinitarian statement that God is three persons is a direct contradiction to the repeated biblical statement that God is one. The Bible nowhere states God is three in any sense whatsoever. Trinitarians have added the idea of threeness to the Word of God. That is their position. But the Bible

The Unfolding Revelation of God

warns us not to add to God's Word. Therefore, I cannot teach God is three when the Bible says God is one.

The Trinity Concept is Illogical

2), Moreover, I say the Trinity concept is illogical. The concept of three persons who are one God is logically impossible. It inevitably leads to one of two conclusions, both of which are unacceptable even to Trinitarians. The first concept would be this. Three distinct persons, each fully and individually God by Himself, constitute three gods, not one God.

Now it is argued sometimes by Trinitarians that the creeds do not say that each person is God by Himself. I will quote the Creed to demonstrate that they do say that. Line 19,

"For like as we are compelled by the Christian verity to confess each of the persons by Himself to be God and Lord, so we are forbidden by the Catholic religion to speak of three gods or three Lords."

Now that says plainly, each of the persons by Himself to be God.

That's why I say each of them by themselves is God, according to the Athanasian Creed. Now if you've got three distinct persons and each of them is God by Himself, that constitutes three gods, not one God. Now you might say, well, you just got finished saying that they don't believe in tritheism. Now you're trying to tell us that they do. Which one is the truth?

The truth is they believe both things because it's self contradictory. The creed really teaches tritheism. It teaches tritheism and then it adds a monotheistic disclaimer in the next sentence. Here is what it says. Logically Trinitarianism would reduce to tritheism. Remember, even Carl Brumbach, who wrote a book on the Trinity, refuting anti-trinitarian theology, said the doctrine of the Trinity is quote "apparent tritheism." W.H.T. Dow that I quoted conceded that the doctrine logically reduces to tritheism, saying, when human reason is asked for an opinion on this matter, it will declare inevitably that if we wish to conceive and speak of God intelligently, we have the choice between monarchianism or tritheism.

The Unfolding Revelation of God

Here's what I believe. The fact that the Athanasian Creed attempts to ward off the accusation of tritheism by saying, "and yet they are not three gods but one God" is a tacit admission that the logical inclination of your mind is to conclude that if there are three persons and each is God by themselves, that would constitute three gods. He is God by Himself, He is God by Himself. He is God by Himself. Now you would say that makes three gods. But they have to add a monotheistic disclaimer so you don't come to the conclusion you would come to on the grounds of those premises. If you study logic, you'll learn you've got premises and conclusions. Your conclusion is based on the premises.

If anybody gave that logical problem; He's a distinct person and He's God by Himself, He's a distinct person and He's God by Himself, He's a distinct person and He's God by Himself, what have you got? The conclusion is three gods. They had a monotheistic disclaimer though, "and yet they are not three gods but one God".

I want to know why they added that disclaimer. The only answer that's ever been given is they added it so that you wouldn't conclude what you normally would conclude, because really you would conclude that it's three gods. Now, logically, there's only one alternative to that view of understanding the Trinity is tritheism. And that is if the three persons do not constitute three gods and they're telling us that they don't, then logically each one of the three persons would be only one third of God. If God is a Trinity of three persons, then God must be defined as the whole Trinity.

The term God means all three persons together. That would be the only logical alternative. Consequently, none of the persons can individually be called God. Only together do the three persons constitute that which is God. Now, Trinitarians reject both logical conclusions.

They constitute three gods. No. Well then each one is one third of God. No. So what do they tell you?

The Unfolding Revelation of God

Instead of accepting one of the two logical conclusions, they promote an illogical one instead. They're forced by their doctrine to believe two contradictory concepts at the same time. God is three. God is one. Now, of course, that's contrary to reason, and that is why Dennis Bennett admitted the irrationality of what he called, "the troublesome idea that God is three and one," when he wrote,

"we cannot explain how God could be three persons in one God. If you try to understand the Trinity, you will fail and are likely to fall into false doctrine."

Now, I don't believe that.

I believe that we should be able to understand who our God is and not have to have it veiled in a big mystery.

Coequal Persons of Deity is NOT Taught by the Bible

3), The three coequal persons. Is that taught in the Word of God? No, that is not taught in the Word of God. Many passages of scriptures show that there are not three coequal persons of God. Following is a list of such passages.

The first passage we would cite would be John 14:28. I want everyone to turn to that verse.

John 14:28. This is Jesus Christ, the Son of God speaking. Now, if we've got three persons of God, God the Father, God the Son, and God the Holy Spirit, we have God the Son making quite a statement here that is not believed by Trinitarians. Although they say they believe it and they have a way to interpret it, they actually do not. It constitutes a contradiction to what their doctrine teaches in the Nicene, Athanasian, Constantinopolitan, and Chalcedonian Creeds. Now this verse in the Word of God says this,

"Ye have heard how I said unto you, I go away and come again unto you. If you loved me, Ye would rejoice because I said, I go unto the Father, for my Father is greater than I."

The Unfolding Revelation of God

My Father is greater than I.

There is no question that this verse is saying the opposite thing than the creed. The creed says they are coequal. Jesus did not say that. Jesus said My Father is greater than I. Trinitarians do not believe that. Trinitarians believe that God the Son is equal to God the Father. There is none greater and none less.

Other scriptures that teach that they are not coequal would be

John 10:29, "the Father is greater than all."

Ephesians 4:6, "the Father is above all" and the passages which say Jesus Christ claimed the Father was His God. Now I want you to turn to John 20:17, John, chapter 20, verse 17. This shakes up some Christians when they read it in the Word of God for the first time. But there's no reason to be shook up at all. This is God's Word, the Bible. It's safe, it's sane, it's reasonable,

"Jesus saith unto her, Touch me not, for I am not yet ascended unto 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 said, The Father is my God.

Now if that's true, they're not coequal. Certainly. You couldn't draw the conclusion that God the Son had a God, God the Father. That's not coequality. The Bible is contradicting the creed. Therefore, we do not believe the creed, we believe the Bible instead.

Did you know that there are a lot of scriptures that say that the Father is the God of the Son? Revelation 3:12, Jesus said, "I will make him a pillar in the temple of my God." Jesus said that. The temple of my God. Jesus had a God. Now you ask me, well, I thought you said He was Jehovah God.

The Unfolding Revelation of God

I did, but I said He was more than just God. He's also fully man. The Son of God. The humanity of Jesus prayed to the Father and He prayed in Matthew 27:46,

"My God, my God, why hast thou forsaken Me"

on the cross. Again the Son of God is praying to God his Father and calling Him my God, my God. That's not coequality.

That's answered according to the dual nature of Jesus Christ. He's both fully God and fully man at the same time. Ephesians 1:3, Ephesians 1:17, 1 Peter 1:3, Hebrews 1:8,9. And there are two other passages that teach that the Father was His God, although these have textual variants in the Greek New Testament. This would be Revelation 1:6 and Revelation 3:2 and you'd have to look at a Greek text to understand those. The other ones are very plain, right in the English.

Do we have any other scriptures that show that the Son is not coequal?
Yes.

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."

Now this is speaking about levels of authority.

The common Trinitarian answer to the arguments that I am giving is that while God the Son was incarnate in the flesh here on the Earth, He relinquished the exercising of his divine attributes, although He retained them. And He was less than the Father in certain ways during the Incarnation while He was in the flesh here on the Earth. The problem with that rebuttal is that some of the scriptures that I have just read you are describing Jesus Christ after his ascension, when He is now back in heaven again, having resumed his place in the Godhead, if there is such a thing.

The Unfolding Revelation of God

Paul is writing here in 1 Corinthians. This is written about AD 63. That's 30 years after Christ ascended. And Paul said right now, today, not while Christ is here in the flesh, He'd been ascended 30 years. The Head of Christ is God. That's what the Word of God says. And Revelation 3:12 that I read a moment ago. That's Jesus in the book of Revelation, having ascended. That's 96 A.D. Christ in heaven says, I will make Him a pillar in the temple of my God after the ascension.

Consequently the rebuttal "well, that was true while He was in the flesh, but not after He resumed his place in the Trinity" is not true. It contradicts the Bible. Moreover, we have,

1 Corinthians 15:24,28, again not limited to his time in the flesh on the Earth, but talking about for all eternity. Verse 24,

"then come at 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."

Verse 28,

"and when all things shall be subdued unto Him, then shall"

future tense, and it means for all eternity,

"Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Notice the Son is in subjection to God forever and ever and ever and ever and ever. Now that's not limited to the Incarnation. That is in heaven forever and ever. Again that disproves coequality. The Son is not the highest. His Father is the highest.

Luke 1:31-35,

"the power of the highest shall overshadow thee."

The Unfolding Revelation of God

The Son wasn't the highest, his Father was the highest. And also

Isaiah 46:5,9, this is where Yahweh says,

"to whom will you liken me and make me equal?" Isaiah 46:5,9

the truth of the matter is no one is equal to Yahweh, the one God. Moreover, may we point out that the Holy Spirit may not be blasphemed, but the Son may be spoken against. Luke 12:10, It says, do not blaspheme against the Holy Spirit. But there is no such requirement in the Word of God regarding the Son of God, because the Son of God speaks of Jesus as man, not God, and consequently blaspheming the Holy Spirit is different than speaking against the Son of God. That would show they are not coequal.

Co-Eternality is Problematic

4), Next, co-eternal. There cannot be three co-eternal persons of God. The Athanasian Creed emphasizes how they are all eternal.

Now by definition, deity is eternal. Unless all three persons existed forever, they would not be God. Here lies the downfall of this fundamental part of Trinitarianism because the Bible states clearly that the Son of God is not eternal. Now, the key to understanding that concept is that the term Son in the Bible refers to Jesus humanity, not his deity.

Once you understand that, it's obvious why the Son cannot be eternal. It is because He is a man. He had a beginning. He never existed until He was born of Mary. It is clear in the Bible that only God has existed forever.

Everyone else had a beginning, including the Son of God. The Son of God is the designation for the man who was begotten in Mary's womb, born in Bethlehem, and who lived, died and resurrected in the first century. Even Trinitarians agree that the human nature of Christ was not eternal, but began at a point in time in the womb of the Virgin Mary. And was subject to time in the sense that He grew to human maturity and died by

The Unfolding Revelation of God

crucifixion. Although they deny that there was a human person in Jesus. I'll be demonstrating that there was later. The Son of God is not eternal. He was begotten by the Father at a point in time.

What verses do I have to show that the Son of God is not eternal? Well, there are a number of them.

1 Peter 1:20 says that Christ was foreknown. Now, if you'll think about the concept of foreknowledge, you'll see that He could not be eternal. If you have God the Father and God the Son existing together through all eternity, it would be impossible for one of them to foreknow the other one.

The Father must exist and the Son must not exist in order for the Father to foreknow the Son. Foreknow means know before. There isn't any before if they're both eternal. That's what the Creed said. None before, none after. They deny that there is a before.

But the Bible says foreknown, in which case the Father exists before He begets his Son in the womb of the Virgin Mary. The Son of God did not exist through the whole time of the Old Testament and through the whole time before the creation of the world. The Son of God is that which was born of Mary. Remember Galatians 4:4,

"God sent forth His Son made of a woman, made under the law."

The Son of God is that which was made of a woman. God isn't made of a woman. The Son was made of a woman. Therefore, we say the Son is not eternal.

Hebrews 1:5, this day have I begotten thee. Notice the beginning of the Son took place at a precise time in history. This day have I begotten thee. Now that contradicts the Creed which said that before the creation of the Earth, God the Father and God the Son existed eternally and the Father was eternally begetting the Son forever and ever and ever. That's not true. The beginning of the Son happened at a point in time, Hebrews 1:5.

The Unfolding Revelation of God

Moreover, the verse says, I will be (future tense) to Him a father and He will be (future tense) to me, a Son. That would show that the Father and Son is not an eternal relationship. But at the point the prophecy was given back in the Old Testament, He would be future tense, a father. He was not the Father of the Son at that time. Other passages would be,

Matthew 1:1,18 speaking of the begetting of Jesus Christ.

Galatians 4:4, God sent forth His Son, made of a woman. Now, the creed says that the Son was not made in any sense at all. Does the Bible say that Jesus was made?

Yes, in Galatians 4:4. Now why are they arguing so strenuously against the term "made"? Simply because they believe that if you teach the Son was made, you are denying His deity if made would be a synonym for create. Remember how the creed said all three of them were uncreated.

All they're trying to do is tell you that He existed eternally. He had to be forever and ever or He's not God. If you teach that He was made or created at a point in time, you're saying that He didn't exist prior to the time He was made or created. He had a beginning point or a starting point. They can't believe that because they have to teach He's eternal in order to make Him be God.

We believe that God is eternal. I don't have any problem with that. But I don't believe that the Son of God was eternal. They deny the Son of God was made. Galatians 4:4 said He was made of a woman.

I can't teach that He wasn't made. I'm not going to teach the Athanasian Creed that says begotten not made when the Bible says made. It not only says made there, it says

Romans 1:3, made of the seed of David,

1 Corinthians 15:45, made a life giving spirit,

The Unfolding Revelation of God

Philippians 2:7, made in the likeness of men,

Hebrews 1:4, made better than the angels,

Hebrews 2:17, made like unto to His brethren.

Where do they get this begotten not made? They get it from philosophical speculation. It's called Logos Christology and we'll be dealing with that a little bit later.

It has to do with the theological wrangling at the Council of Nicaea to disprove a heresy known as Arianism. Now, if any of you here have ever studied any type of theology before and been taught the doctrine of God and the doctrine of Christ, you're saying, "hey, he's an Arian." I'm not an Arian. I'll be arguing against Arianism myself a little bit later. Just because I teach that the Son of God was made, which is what these six scriptures in the word of God say, does not make me an Arian. I'll be covering that a little bit later.

A few more verses. Luke 1:35,

"that which is born of thee shall be called the Son of God."

I believe there was a human person, Jesus, and the Holy Spirit begat Him in the womb of the virgin Mary right there. The begetting of Jesus took place right there in Luke 1:35 about 4 BC, not before all the ages like the creeds say. You can put Matthew 1:20 with that. And in conclusion, in David's day, God was not yet the father of the Son. 2 Samuel 7:14. And in Isaiah's day the Son did not yet exist. Isaiah 7:14.

Because clearly that text says that, in the future, God would overshadow the virgin and she would, in the future, bring forth a son. Therefore, the Lord Himself shall give you a sign. Behold, a virgin shall (future tense) conceive and bear a son and shall call his name Emmanuel. We do not believe Jesus was begotten before all the ages, like the Nicene and

The Unfolding Revelation of God

Athanasian Creeds say. We believe He was begotten on this day, made of a woman right there as the gospels teach.

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Class 10 of 14

There Cannot be Three Omnipotent persons of God

This is part 10 of a 14 part series on the Unfolding Revelation of God. The next subject is that there cannot be three omnipotent persons of God. The statement concerning omnipotence made in the Athanasian Creed is a logical impossibility.

“So likewise the Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty, and yet there are not three Almighty's, but one Almighty.”

This statement is conspicuously self contradictory. If there are not three Almighty's, which is what the statement says, then it is not true that there are three distinct Persons that are Almighty. You can't say there are not three Almighty's and then say at the same time, this one is Almighty and He's different from that one and He's Almighty, and He's different from that one and He's Almighty. That is three Almighty's. That's self contradiction, very plainly.

A further logical fallacy in the Trinitarian position lies in the very nature of omnipotence. There simply cannot be three distinct Almighty's. By definition, if any one of the three Persons were omnipotent, He would have all power, which would mean He would have power over the other two Persons. He can't be almighty and not be over everyone and everything. Neither can the three persons share mutually in one omnipotent Godhead. For then it could not be said, as the creed says, that individually they are Almighty.

In ascribing omnipotence to the three Persons of God, they contradict a number of scriptures again. In the first place, the Son is said to be

The Unfolding Revelation of God

Almighty in the creed. But the Bible says the Son of God is not Almighty. Those scriptures would be John 5:19, 30. I will read them,

"then answered Jesus and said unto them, Verily, Verily, I say unto you, the Son can do nothing of Himself."

Verse 30,

"I can of my own self do nothing."

Now that doesn't sound like a co-omnipotent person to me. Moreover, in Luke 4:14 He was given the power of the Holy Spirit. How can an omnipotent person be given power over and above that which He Himself has? This is impossible.

On the other hand, as God, Jesus is said to be the only Omnipotent. In Matthew 28:18 He said, all power is given unto me. And in 1 Timothy 6:14,15 He is called the Blessed and Only Potentate. Do you see the term potent in the name Potentate? Who is Jesus? According to the Bible,

"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 hath immortality, dwelling in the light which no man can approach unto whom no man hath seen, nor can see: to whom the honour and power everlasting Amen."

Notice that Jesus is said to be the Only Potentate. If it is true that we're talking about God the Son, then you would have to teach from the Bible that God the Son who is distinct from the other two persons is the only Potentate, in which case the other two are not omnipotent. The creed clearly contradicts the Bible. Next, omniscience. Three omniscient persons.

There Cannot Be Three Omniscient Persons of Deity

There cannot be three omniscient persons because that contradicts the Bible again. There was at least one thing that the Son did not know. And this is stated in Mark 13:32. Here in Mark 13:32, the word of God says,

The Unfolding Revelation of God

"but of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son but the Father."

Notice Jesus did not know the time of his return. That means God the Son, if there is such a distinct person of God was not omniscient. It says so right in the Bible. Therefore, the creed is wrong when it says the Son is omniscient. That's not so.

Now, why isn't that so? Easy. Once you understand the dual nature of Christ, we say the Son of God, the human person Jesus, the man Christ Jesus, as the Bible calls Him in 1 Timothy 2:5, He's a man. He's human. He is not omniscient.

Only God is omniscient. But Jesus, of course, is more than the man Christ Jesus. He also has all the fullness of the Godhead dwelling in Him. So we would say as God, He's omniscient, but not as man. And this is talking about the Son of God. Not God. The Son of God.

That's why the Son didn't know the hour of his return. Another scripture would be on the Holy Spirit.

Matthew 11:27. This one says this,

"all things are delivered unto me of my Father and no one or no man..."

(The Greek says one),

no one knoweth the Son but the Father, neither knoweth anyone the Father save the Son and he to whom so ever the Son will reveal Him."

Now, if it is true that there are three eternal persons of God distinct from each other, God the Father, God the Son, and God the Spirit, God the

The Unfolding Revelation of God

Father and God the Holy Spirit are not the same person from each other. Now notice this. The Greek says no one.

It doesn't just say no man because it's not limited to human beings. It says no one knows the Son but the Father and no one knows the Father but the Son. Now, if you've got another distinct person called the Holy Spirit, why did Jesus say no one knows the Father but the Son? That would mean the Holy Spirit didn't. If there is a separate person of the Holy Spirit, well, of course the answer is there isn't a separate person of the Holy Spirit.

God is one, God isn't three. God is one. And therefore the Father and Holy Spirit are just two names for the one God. You see, God, who is a Spirit, overshadowed the virgin Mary and caused her to bring forth Jesus Christ the Son of God. He was the Son of God.

He wasn't the Son of Joseph. Now He was the Son of Mary. But Joseph did not beget Him. God did. That's the Son of God. And the scripture says that the Holy Spirit overshadowed Mary and caused that to happen. That would make the Holy Spirit the Father of the Son.

It would. If the Holy Spirit did it, then the Holy Spirit is the Father of Jesus Christ, and that's plainly taught in the Bible. So we believe the Father and the Holy Spirit are the same one person of God. God is a Spirit, and that Spirit of God overshadowed Mary and caused her to bring forth Christ. So God, who is a Spirit, became the Father, and therefore we call Him the Father or the Holy Spirit.

And like I said a moment ago, most Trinitarians, probably most of you, no matter what Church you go to, (and everyone who hears this tape believes what's true in your mind and heart already, and you live it that way) if you're honest you'll admit that. I've heard Trinitarian ministers pray all the time a prayer that shows they don't really believe the doctrine of the Trinity in their heart. You know how they pray? Like this. "Oh, Father, please bless us and send us your Spirit. Fill this place with the power of God. Thank you, Jesus. Come to us today as we meet together in your name." And that's how they pray. You ever noticed that?

The Unfolding Revelation of God

That's because they don't think of God as three separate persons and they pray equal time, the fairness doctrine. They don't do that. Because all they know is this; you're a human being and you need help from God. And so you just pray to Him. And that's what happens. You pray to your God.

You don't pray to Him and then Him and then Him and then back to the middle one. And you don't do that. Nobody does that. Now there are some strident Trinitarians who will do that in order to demonstrate their faith in the Holy Trinity. But that doesn't come naturally. That's forced and artificial, and it certainly is not taught anywhere in the word of God. What did Jesus say to do in the model prayer? Our Father, who art in heaven, Hallow it be thy name, thy Kingdom come, thy will be done on Earth as it is in heaven. He prayed right to the Father. That's the model prayer.

And that's how everybody prays. It comes naturally. You know in your heart that your God is one. That's just the way it is. You don't think we're worshiping some different God than the Jews worshiped all during the Old Testament, do you?

We inherited the monotheism of Israel. All the apostles were Jews. The church was a distinct Jewish society at the beginning. Moses never taught the Trinity. Neither did Isaiah or Elijah.

And you don't think they taught a lie during the whole Old Testament period do you? No. They taught that there's one God, Jehovah, and He is a Spirit. His name is **Elohim** or Jehovah, or the Spirit of God.

And He comes down to minister to mankind. In the book of Genesis, in the beginning is God, **Elohim**, and the Spirit of God brooded upon the face of the waters. What you see is **Elohim**, and the Spirit of **Elohim** brooded upon the face of the waters. Genesis 1:1, Genesis 1:2.

Elohim is a spirit. God is a spirit. Now, it just so happens that God manifested Himself in flesh, in Christ, so that Christ is the one Jehovah God of the Old Testament, manifested in flesh. And it's that simple.

The Unfolding Revelation of God

And once you understand the dual nature of Jesus, all these scriptures, i.e. He's not omniscient. Well, of course not. That's talking about his humanity. And yet He's the only potentate. Well, of course, that's his deity. And there's only one God. All these things fall into place in that regard.

So this scripture would mean the Holy Spirit doesn't know the Father and the Holy Spirit doesn't know the Son. That means He's not omniscient. Now, of course, that problem is solved when you understand that the Holy Spirit IS the Father, in which case it's no contradiction at all.

Other scriptures can be cited which proved the Son is not omniscient. For example,

Luke 2:52 said, He increased in wisdom.

John 8:58 says He was taught.

Hebrews 5:8 said He learned.

There Cannot be Three Omnipresent Persons

Now there also cannot be three omnipresent persons. The essential problem with this piece of theology is that if the Trinitarian statement is true, the persons cannot be distinguished from one another. If all three persons are omnipresent and if they're infinite and of one substance, it's impossible to differentiate among them. If they all occupy the exact same space, they're all the exact same substance.

There's no boundaries to tell. For lack of a better term, I'll say it rudely. There's no way to tell where one person ends and the other one starts. They're all the same, filling heaven and Earth. Then what's the distinction between them?

There isn't any. No distinction of substance can be detected. No physical area where they are can be distinguished from one another. When taken to its logical conclusion, this would result in the concept of one infinite,

The Unfolding Revelation of God

omnipresent Spirit in whom is no distinctions at all. Now, Trinitarians counter this by saying, well, they're distinct on the ground that they are interpenetrating.

Now the problem with that is that's not taught in the Bible. You'll never find a doctrine that says there are three Persons interpenetrating. Where is that in the scripture? That's not taught. God is one. Interpenetrating is not in the Bible.

There Cannot be Three Infinite Persons

Now there cannot be three infinite Persons. By definition, infinite means without limits or bounds. The Athanasian Creed said all three persons are infinite, and yet there are not three infinities but one infinite. Now, first of all, that statement is a self contradiction again. There are not three infinities or three infinites. And yet they say He's an infinite, He's an infinite, and He is an infinite. That's three infinites.

So the statement can self contradict. But there's a deeper reason why they can't be three infinites. If all three persons were infinite, again, it would be impossible to distinguish them from one another. To identify separate persons, one must recognize limitations somewhere in some sense. Each person must be different from the other two in at least one way in order to distinguish them.

Any difference, however, would constitute a limitation at some point. And that would destroy the doctrine of three distinct but infinite persons. For example, there has to be some way in which God the Father differs from God the Son in order to tell them apart. But any point on which they differ is a point in which those two are not infinite. For example, if the basis for separation is that the Father exercises a different responsibility over creation than the Son does, then the Son does not exercise infinite responsibility and He's not infinite in every way. A clear scriptural illustration is that the Son will be subject to the Father. 1 Corinthians 15:24 and 28 that limits Him. He's not infinite.

The Unfolding Revelation of God

If any two persons or items were actually infinite in every way, they would be exactly identical, including their personhood.

There Cannot be Three Uncreated Persons

There cannot be three uncreated persons. Trinitarians agree that all three persons are uncreated. The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated. And yet there are not three uncreated, but one uncreated. Now, as I demonstrated already with other parts of the creed, whenever they say He is, He is, He is, but there aren't three who are, that's a self contradiction.

But other than that, there's a deeper error. The error made in this part of the creed is that the Son and Holy Spirit cannot actually be uncreated as alleged, because the Creed itself says both of them are "of" the Father. Notice, remember how we said the Father is of none, but we said the Son is of the Father and the Holy Spirit was of the Father and the Son. That has to mean something. Now, of course, that's nowhere taught in the Bible. That's in the Athanasian Creed.

But we're arguing that the Creed is not biblical. Being of the Father can only mean that the Father is their source in some way, in some sense. Logically, it would mean the Father is the source of their being. They get their life or existence from the Father. In other words, they are dependent upon Him.

The Son and Holy Spirit must originate from the Father. Now, if it is true that the Son and Holy Spirit come from the Father, they owe their existence to Him and can be said to be created in at least that sense. Trinitarians attempt to cover the contradiction that the Son and Spirit are both of the Father and yet uncreated by stating that the proper words for their generation from the Father are begotten for the Son and proceeding for the Spirit. But I say using special words does not erase the contradiction. If He is begotten, that in essence means created, and if He proceeds, that also would be created in at least that sense.

The Unfolding Revelation of God

Contradiction Right In the Creed

Now another contradiction in the Creed arises at this point. The 7th verse of the Creed says, "Such is The Father is, such is the Son, and such is the Holy Ghost." Yet later it is claimed the Father is of none, not made nor created, nor begotten. The Son is of the Father alone, the Holy Ghost is of the Father and the Son.

Now that is a blatant contradiction because if it really were true that the Son and Holy Spirit were "such as The Father is, such is the Son, and such is the Holy Ghost," if they really were such as the Father is, they would both be of none, just like Him. Only if all three were said to be of none could they be said to be uncreated. Moreover, there cannot be three distinct Persons of God who are of one substance. Unquestionably the Bible states that the substance of which God consists is Spirit. John 4:24.

If there are three distinct Persons of God, the substance of the three is Spirit. The Trinitarian doctrine that there exists three distinct Persons of God, each of whom is Spirit, leads directly to the conclusion that these three Persons constitute three distinct spirits. This contradicts Ephesians 4:4 which says there is one Spirit, and the creed which affirms there are not three Holy Spirits. The doctrine of the Trinity contains a self contradiction. Moreover, if all three persons comprise only one Spirit, what is the distinction between them again?

If God consists of only one Spirit, then He's not a Trinity of persons. One spirit cannot be three Persons. For example, the devil; He's one spirit, and the devil isn't a Trinity. An angel; He's one spirit, and He isn't a Trinity. And you have a spirit, one spirit, and you're not a Trinity of persons. And so we say, if God is one Spirit, He's not a Trinity of persons. There cannot be distinct persons who are Father and Son.

The very term Father and Son (I mean distinct Persons of God who are Father and Son. That's what I meant to say) the very terms Father and Son taken from the Bible constitute a contradiction to the Trinitarian belief that these two are Divine Persons. The term Father denotes one who begets or engenders a child, carries the concept of bringing offspring into being.

The Unfolding Revelation of God

The term Son denotes one who is begotten by another, one who is an offspring or descendant, and carries the concept of coming into existence or receiving being from action by a Father.

The logical contradiction here is that if the first and second persons of the Trinity are Father and Son, one begotten of the other, they cannot be coeternal. Both could not have existed eternally because by definition a father must exist before his Son in order to beget Him and be the source of his being. Because son refers to an offspring who has a beginning during the life of his Father. No son can be eternal in the sense of having always existed.

Eternally Begotten, Eternal Generation - Non-biblical

Now, to evade this inference of the meaning of the words used in the Bible, Trinitarians have concocted non-bible words to explain and defend their position. It is claimed that the Son is eternally begotten by eternal generation. Now of course, these pairs of self contradictory words do not really answer the question of how the Son can be coeternal. And since they do not come from the Bible, nobody is obligated to believe them anyway. I don't think any Christian has a right to come up to another Christian and say, I am obligating you to believe these things that are not in the Bible under the threat of calling you a heretic.

You don't have that right.

You don't have that right to do it to me. Nobody in the world has the right to do it to me. I don't have the right to do it to you, and nobody in the world has the right to do it to you. We shouldn't be accusing one another in the Christian Church on the ground of things that are not in the Bible.

What I find happening over and over again though is that people want to ask us, because we don't believe in the doctrine of the Trinity, they say, "I want to check whether you believe in the Bible or not. Do you believe in the Trinity?"

The Unfolding Revelation of God

I always say, well, how can you find out if I believe in the Bible by asking me about something that's not in there? Let me check if you believe in the Bible. Do you believe in Chevrolet? That's not in the Bible. You can't get the right conclusion from that. You've got to ask about something in the Bible if you're going to find out if I believe in the Bible or not. And you know what I find? When they stick to the Bible it usually turns out that I believe in the Bible and they don't. That's been my experience. Do you believe He's co-eternal? That's not in the Bible. You believe in the Trinity? That's not in the Bible. You believe in the pre-existing Christ. That's not in the Bible. You believe one substance, homousios? Do you go by the Nicene Creed? No, I don't go by those terms.

I teach God is one. I teach there is one God. God is one and God is the Spirit. And I teach Jesus Christ is the Son of God and in Him dwells all the fullness of the Godhead bodily. That's what I teach.

I don't teach anything more than that. I don't teach anything less than that. I certainly won't teach anything different than that. I believe God is one because the Bible says God is one six times. I also believe that it's wrong to teach that God is something different than what the Bible says He is. Because He is what He says He is, regardless if nobody believes it.

Now notice that they've made up these words to get around this problem. They've made up the words "eternally begotten by eternal generation". You know what that is? That's a contradiction. Trinitarians have put two mutually exclusive words together in an unsuccessful attempt to bring reality to something that doesn't exist.

Simply making up a term for something doesn't constitute proof that thing is real. Eternally begotten is a self contradiction. Eternal generation is a self contradiction. Begotten means not eternal. So you can't say eternally begotten. There isn't any such thing. You could postulate all kinds of impossible things like finite Infinity or impotent omnipotence or something like that. There isn't any such thing. That's what they're saying. Momentary perpetuity, a possible impossibility, eternally generated. Same thing. There isn't any such thing as that.

The Unfolding Revelation of God

Now, other Trinitarians have alleged that the term Father and Son used in the Bible do not have reference to actual begetting. They see that if there's actual begetting, one of them had to pre-exist before the other one did by the very terms of scripture. I deny they are co-eternal on the grounds of the language itself. One is a father, one is a son.

That's what the words mean. Now, some have seen that problem. And so they say, well, it doesn't mean actually begetting. Now, of course it does, because it says in the Bible when it uses the word begotten, it's talking about born of Mary. That's actual begetting.

But for the benefit of the doubt, let's give them that and argue against it. Let's say that they don't mean actual begetting. The argument is the time relationship is inconsequential, and the terms are said to describe the relationship of love and fellowship between the first and second person. The Father loves the Son like a father loves a son, and the Son loves the Father like a son loves a father. And it's just describing a relationship of phileo love between the two persons of the Trinity.

It doesn't mean any time distinctions at all. But this attempt to rescue Trinitarianism fails because the Bible does use the terms with direct reference to actual beginning. John 1:14, Hebrews 1:5 and 2 John 3. Furthermore, if the terms describe a relationship instead of actual generation, that would infer that the Father has authority over the Son, because in a father-son relationship the Father is in authority over the Son, in which case they would not be coequal.

There is No Incarnate “God the Son”

Next, God the Son, the second person of the Trinity, was not incarnate. The question is, who is the deity in Jesus Christ?

Nowhere does the Bible say that only one of the three persons dwelled in Christ, or that God the Son dwelled in Christ, or the second person dwelled in Christ, or the Logos dwelled in Christ. Rather, the Bible says the deity in Jesus was the Father, John 10:37,38, John 14:7-11, and John

The Unfolding Revelation of God

17:21. Trinitarians can never reconcile their doctrine with the passages in the Bible that say, My Father dwelleth in Me. They don't believe that. They believe the second person dwelled in Him and the first person didn't dwell in Him. That's their doctrine by definition.

A second contradiction can be presented by the verses which say that the Father dwelt in Christ because the scripture teaches that the Holy Spirit is the Father. That would be Matthew 1:18 and Luke 1:35 equating the Holy Spirit with the Father. So if the Father who dwelt in Christ is the Holy Spirit, the Holy Spirit was in Christ and they don't believe that either. And worst is Colossians 2:9, all the fullness of the Godhead dwelt in Him. Now if the Godhead consists of three distinct persons, the whole Trinity dwelt in Christ.

And no Trinitarian teaches that. They teach He was God the Son, not God the Father and God the Holy Spirit. He wasn't the Trinity. He was the second Person of the Trinity. Isn't it easier just to believe the Bible? That's my opinion.

God the Son and Proverbs 30:4 is another interesting scripture. I say this disproves the doctrine of the Trinity. Proverbs 30:4. Now this scripture says this,

"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?"

The doctrine of the Trinity contradicts Proverbs 30:4 and all of its parallel passages from cover to cover in the Bible. According to this verse, the one who ascended and descended had a Son. The Bible teaches in many companion verses to this Proverb that the one who descended was Jesus, Matthew 12:40 and the one who ascended is Jesus Luke 24:51 and 1 Timothy 3:16.

The Unfolding Revelation of God

According to Proverbs 30:4, this one who ascended and descended, Jesus, had a Son. Now no Trinitarian believes that. They don't believe that God the Son had a Son. They believe God the Father had a Son. Now of course the scripture teaches that the Holy Spirit was the Father of the Son.

That constitutes a contradiction to the creed again. But let's say this is Jesus. We know He's the One who ascended and descended. And He had a Son. How are we going to reconcile this? The true understanding of the verse is that it refers to the Deity of Jesus who is none other than God the Father.

It was God who had a Son. And notice it talks about His name and His Son's name. Did you know that the name of the Son and the name of the Father is the same name? Jesus carried the name of His Father. That's taught in John 17:11,12.

Singular Pronouns for God

The next problem is singular personal pronouns to describe God. Trinitarianism defines God as three persons. Any plural group of persons must be referred to by a plural pronoun, not a singular one. If God is three persons, it is improper to call God He. God must be referred to as they or them. This simple grammatical rule disproves the doctrine of the Trinity.

The fact that the Bible uses singular personal pronouns to refer to God is evidence that God is one person. When God refers to Himself, He uses the singular pronouns I, me, and he. Isaiah 43:10,11,25. When others refer to God, they employ the singular pronouns He and His, Psalm 100:3 and Mark 12:32. Nowhere in the Bible is God ever referred to by the plural personal pronouns they or them.

But if God is a Trinity, the Bible should use no other terms except they or them when referring to God. Now, the only possible way a Trinitarian can squirm out of this is by saying, well, none of the verses are talking about the whole Trinity. Each one is only talking about one of the Persons. That's why it says He, Him, I, Thou, Me, et cetera. And it never says they.

The Unfolding Revelation of God

But if that's true, then they don't have a whole verse anywhere in the Bible for the Trinity. So the counter-argument is actually an admission that the entire Trinity is nowhere mentioned in the Bible, and that would be a real problem.

Who is Yahweh?

Now, Trinitarianism cannot identify Yahweh or Jehovah in the Bible. It is impossible for a Trinitarian to furnish a consistent answer to the question, exactly who is Jehovah? Is He the Father? Is He the Son? Is He the Holy Spirit?

Is He the whole Trinity? Which person is Jehovah? There are actually only four possible answers. Either He's the Father or the Son, or the Spirit, or the whole Trinity. There isn't any other possibilities.

Yahweh cannot be the Father, though, because Isaiah 43:11 says Jehovah or Yahweh is the only Savior. And if Jehovah is the Father, then only the Father is man's Savior, and the distinct person, God the Son is not our Savior. Moreover, if Jehovah is the Father, then the Son and Holy Spirit are not God because the Bible says only Jehovah is God. And that would be Isaiah 43:10,11, Isaiah 44:6,8, and Isaiah 45:5,21,22, and Isaiah 46:5,9. If you have a scripture that says only Jehovah is God,

"I am God, and there is none else. There is none before me, none after me. I even I am Jehovah, and beside me there is no God."

If that's the Father, then the Holy Spirit and the Son aren't God. Well, maybe Yahweh is the Son, maybe Jehovah is the second person. Maybe that would fit better. Well, if that's true, what about Psalm 2:7?

This says that

"I will declare the decree Jehovah hath said unto me, you are my Son. This day have I begotten thee."

The Unfolding Revelation of God

Now you've got Jehovah talking to the Son. What do you do with that scripture? Jehovah isn't the Son. Jehovah talked to the Son. So that theory is down the drain. Besides, Yahweh or Jehovah is said to be the Father. Deuteronomy 32:6, Isaiah 63:16, Isaiah 64:8, Jeremiah 3:16, Malachi 2:10, 2 Samuel 7:8,14.

There are many scriptures on that. Besides, if Jehovah is God the Son, only God the Son is God because only Jehovah is God. And I gave you those scriptures a moment ago when we covered the Father.

So now all that leaves is Jehovah is the Holy Spirit. No, that would be disproved by the argument that Jehovah is the mighty God. Isaiah 10:20,21. But that's the title given to the Son in Isaiah 9:6 who's called the everlasting Father. And now it's really mixed up.

No, the truth of the matter is God is one. And if you get that straight, it solves the whole problem. Besides, again, if Jehovah were the Holy Spirit, only the Holy Spirit is a person of God and the other two are not God. They're not deity because only Jehovah is God.

Now somebody might say, well, maybe the whole Trinity is Jehovah. That would solve it.

No, because you're back to Psalm 2:7 again. Jehovah said, you are my Son. Now if Jehovah is the whole Trinity, who's He talking to? The whole Trinity says, you are my Son. What's that? A fourth person of God. It doesn't fit the theory. If Yahweh is the three persons of the Trinity, you've got a lot of problems. Remember Isaiah 40:3, and Matthew 3:1-3 that we read regarding Jesus Christ? It said,

"Prepare Ye the way for Jehovah. Make straight in the desert a highway for our God"

and Jesus came. Why if Jehovah is the whole Trinity, that verse says John the Baptist prepared the way for Jehovah, the whole Trinity. That would mean Jesus was the whole Trinity. And they don't believe that.

The Unfolding Revelation of God

Moreover, Jehovah is coming at the second coming. Zechariah 14:3-5. That would mean the whole Trinity is coming at the second Coming. And worse yet, Zechariah 12:4,10 and John 19:37 say Jehovah was crucified. If Jehovah is the whole Trinity, the whole Trinity was crucified. And they don't believe that either.

Now, some trinitarians attempt to invent a fifth possibility in order to get around all this trouble. They say in some passages the Father is Jehovah, in other passages the Son is Jehovah. In other passages the Holy Spirit is Jehovah. And in other passages the whole Trinity is Jehovah.

And that solves it neatly. The problem with that is it's unhermeneutical and biased. Not only this, but taken to its logical conclusion, it refutes Trinitarianism. This view is biased and unhermeneutical because the basis for selecting who Jehovah is in any given passage is not based on what the text says. It's based on having to be that person of the Trinity or the Trinity isn't true.

And you'll find that's true. If you talk to anybody on this subject at any length, Jehovah becomes whoever the Trinitarian needs Him to be in order to maintain the Trinity without a contradiction. That's what happens. And I speak from experience on that. That's improper exegesis. Doctrines must conform to scripture, not make scripture conform to doctrine.

Furthermore, the belief that the Father is Yahweh, let's demonstrate this on the board. The Father is Yahweh. The Father is Jehovah. Okay. The Son is Jehovah, and the Holy Spirit is Jehovah. That's what they're saying.

And in some cases, the whole Trinity is Jehovah, and that got him out of the problem. Oh, no, it didn't. It got him in a deeper one, as the old saying goes, out of the frying pan into the fire. That's exactly what happens here. Because if the Father is Jehovah and the Son is Jehovah, and the Holy Spirit is Jehovah, and the Trinity is Jehovah, If F equals Y and S equals Y, F equals S. Isn't that true? If F or we say Jehovah, I mean, if F, we have Y for Yah. If F the Father equals Jehovah and S equals F, you can

The Unfolding Revelation of God

make the conclusion F equals S. But they don't believe that. They teach that that is not so. So that theory doesn't get them out of the problem.

The problem is they can't identify Jehovah in the Bible and hold to their theory. Now, evolutionists, when they face this problem, they say the problem is in the evidence instead of in the theory. But we've never believed that. Darwin, for example, said, the biggest problem with my theory is there's no transition stages in the fossil record.

He said if A evolved into B, there's a semi infinite number of transition stages to get there, because everybody knows that the Bible is true when it says things beget after their own kind. You mate two rabbits, you get a rabbit, you don't get anything else. And two horses, you get a horse and two people, you get a person, you don't get anything else. Now, the only way for something to change into something else is gradually because the system is set up by God through a genetic pattern that reproduces after its kind, like the Book of Genesis says in the Bible. However, there must be a semi infinite number of transition stages.

Now, Darwin said the big problem with the theory is we find A and we find B, but no transition stages. You know what he said? That's because of the imperfection of the geologic record and he blamed the evidence instead of his theory. The evidence isn't there. I know. That's what we're trying to tell you.

Dump the theory. If the evidence doesn't fit. Don't blame the evidence. Blame the theory. We're saying the same thing is true here. Trinitarians misidentify the Father too, because contrary to Trinitarianism, the Bible said the Holy Spirit is the Father of Jesus, Matthew 1:18-20 and Luke 1:35. If the Father and Spirit are distinct persons, Christ had two Fathers. But that contradicts Malachi 2:10, which says we have one Father and 1 Corinthians 8:6, "to us there is one God, the Father." In Ephesians 4:6, "there is one Father."

Moreover, Trinitarianism contradicts the Bible in its attempt to distinguish the Divine Person of Jesus from the Divine Person of the Father because

The Unfolding Revelation of God

Isaiah 9:6 says Jesus is, "the everlasting Father." Notice the article there. Jesus is the Father according to Isaiah 9:6. They don't believe that. Trinitarianism also cannot be monotheism.

Christianity Inherited Monotheism of Israel

Why do I say that? Both Trinitarians and non Trinitarians agree that Christianity inherited the monotheism of Israel. The transition of covenants did not affect God's nature. God is immutable. Moreover, at the end of the Old Testament, in Malachi 3:6, Jehovah said, "I am Jehovah. I change not." That's on the last page of the Old Testament.

Jews do not now, nor have they ever believed in the doctrine of the Trinity. And Jesus and His apostles were Jews. In the Old Testament, God never revealed Himself to the Jews as a Trinity. Even Trinitarians have admitted this. For example, the New Catholic Encyclopedia says,

"the doctrine of the Trinity is not taught in the Old Testament. The mystery of the Holy Trinity was not revealed to the chosen people of the Old Testament."

Now they know that. Jews never believed in the Trinity. The early Church was founded by Jewish apostles who did not think of God as a Trinity. Now, since the early apostolic concept of God was inherited from Israel and that's admitted by everybody to be monotheism, it is impossible for Trinitarianism to be true monotheism if it's different.

If the Jewish belief is monotheism, how come Trinitarianism is monotheism? It's different. Well, maybe there's two types of monotheism, Jewish monotheism and Trinitarian monotheism. Fine. If that's so, then the Trinitarian view is different from God's truth taught in the Old Testament. And God never changed.

God is still one. God always has been one. He'll never change. He's immutable. That's one of his attributes. Now there's another comparison which shows that in its full expression the Trinity cannot be monotheism.

The Unfolding Revelation of God

Heathen Trinities

And this is when we examine heathen trinities. The Hindu trinity has been an embarrassment to Christian Trinitarians because Hindus express essentially the same concept as Trinitarians, even to the point of maintaining that their view is monotheistic, which of course it is not. Notice the similarity between the following Hindu statements and what Trinitarians say about their Trinity. Both Trinities are comprised of three persons and both are said to be one God and both are upheld to be monotheism.

"In those three persons, the one God was shown, each first in place, each last not alone of Shiva, Vishnu, Brahma.

Each may be 1st, 2nd, 3rd among the blessed three. The Indian Trimurti, Brahma, Vishnu, and Shiva, who are represented and worshiped as three persons. Although the original divine principle Brahman is but one, in a commentary on the Rigveda, it is said there are three deities, but there is only one Godhead."

So the contradiction in this comparison is obvious. Trinitarians insist that the Hindu doctrine is polytheism, but their own Trinity is monotheism.

We say if the doctrine of the Trinity is essentially the same as the definition of the polytheistic Hindu Trimurti, then Trinitarianism is not monotheism. Moreover, Trinitarianism cannot be biblical.

Essential Trinitarian Language is Not Found in the Bible

The doctrine of the Trinity must be defined by using language which means one God in three Persons. There's no other way to express the meaning of the doctrine than to do that, and you cannot do that if you use the words in the Bible. It says God is coequal, coeternal, eternal generation, eternal Son, God the Spirit, God the Son. God is one in three, one substance, person, persons, plurality, pre-existence, pre-incarnate, the first person, the second person, the third person, three person, threefold, three and one triad, Trinity, tri-personal, Triune God, Triunity, united and

The Unfolding Revelation of God

unity. You need those terms to teach the Trinity. If I restrict you to the terms God used in the Bible to teach who God is, you can't teach the Trinity because God never used the word person, much less persons plural in the Bible to describe Himself. So if we say you can't use the word Person and you can't use the word Persons and you can't use the word three, how are you going to teach the Trinity? You can't do it.

There isn't any way to say it unless you say God is one God in three Persons. That's the essence of the doctrine. Therefore, I say that is foreign to the Bible. One God in three Persons is not there. Three isn't there, person isn't there, and Persons isn't there.

So I say, in order to define your theology, if you have to introduce non-biblical words formed by committees of men centuries after the Bible was written, you're running the risk of introducing a non-Bible doctrine. Trinitarianism cannot be understood. I read your quotations in that regard earlier. The scriptures, however, teach that we can and should understand God. Listen to what God said in the Bible.

I read you the Trinitarian ministers. They say it's beyond the power of reason. Reason performs negative service to the Trinity. If you try to understand it, you'll fail and fall into a false doctrine. That's not taught in the Bible anywhere. Listen to what God said.

Know and Understand vs God is a Mystery that Can't be Understood

This is your God talking to you. Don't you believe Him? Listen. Isaiah 43:10,11,

*"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 Yahweh."*

Notice He said know and understand. That's what God said in the Bible. Isaiah 45:3,5-6,

The Unfolding Revelation of God

"I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Yahweh... am the God of Israel. I am Yahweh and there is none else. There is no God beside me... That they may know from the rising of the sun and from the west that there is none beside me. I am Yahweh and there is none else."

Isaiah 52:6,

"My people shall know My name. Therefore they shall know in that day that I am He that doth speak: behold it is I."

Jeremiah 9:24,

"Let him that glorieth glory in this, that he understandeth and knoweth me, that I am Yahweh."

Jeremiah 16:21,

"Behold, I will this once cause them to know. I will cause them to know My hand and My might, and they shall know that my name is Yahweh"

2 Corinthians 4:6,

"God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

That means you can know God. Do you know how you know God? Your God is in Christ.

That's how you see God in the face of Jesus Christ. That's what it's saying and you can know Him. God is not an ineffable, inexplicable mystery. God is one and Christ is God. That's not unexplainable and hard to teach.

Ephesians 1:17,

The Unfolding Revelation of God

"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."

Colossians 1:10,

"that Ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

So the Trinitarian insists that we cannot understand God, but the Bible says otherwise. Trinitarianism is a mystery. It cannot be understood. We conclude therefore, that it cannot be the doctrine of God in the Bible. The scriptures clearly state that we can and should know and understand the doctrine of God. John 8:32 Jesus said,

"Ye shall know the truth."

1 Thessalonians 5:21, the Bible says prove all things.

The Holy, Blessed Trinity

Now this is the point I was going to bring up earlier. Some have said that because the Trinity is the only worthy way to describe God, there's a deep seated unwillingness to allow God could be anything else. Off with your shoes please. The Trinity is Holy ground. You accept it by faith.

Don't touch it. Leave it alone. We don't believe that. 1 Thessalonians 5:21 is our Creed. We go by God's Word, the Bible and the Bible says prove all things.

Now if the Bible says prove all things, we don't believe there's anything beyond examining, including the doctrine of God and the Trinity. The Trinity is immediately suspect because of all the unscriptural terminology in it. Three persons, triunity, co-eternal, et cetera. God the Son, nowhere found in the scripture. Jesus is the Son of God, He's not God the Son.

The Unfolding Revelation of God

And we believe that we have the right to prove all things because God said so in the Bible. Now some people think it's well nigh and a blasphemy to even think about it. We don't. We teach that it's wrong to accept it by faith without thinking about it. And the last point is that Trinitarianism cannot be Apostolic.

The Doctrine of the Trinity is Not Apostolic

Trinitarians claim that Christ's apostles believed and taught the doctrine of the Trinity in the first century. Most admit the doctrine was not known in Old Testament times, but feel that it was revealed to the apostolic church. Believing that the New Testament contains the doctrine, trinitarians maintain the Trinity is the true Apostolic doctrine of God established in the church by the twelve. But history proves that the doctrine of the Trinity is not apostolic.

The Trinity Evolved in the Post-Apostolic Period

It did not even exist in the first century, although there were heathen trinities even in the Old Testament. We will admit that. The doctrine of the Trinity was of slow attainment, gradually being produced between the third and fifth centuries A.D. Simply stated, it is impossible that the apostolic Church taught a doctrine that was first attained after several centuries of post-apostolic debate, compromise, and evolution. Next week I will be lecturing on the councils of Nicaea 325, Constantinople 381, Ephesus 431, and Chalcedon 451.

I'll summarize what happened at those councils and teach you a good dose of Trinitarian Christology and the history of the development of it. We will learn that the doctrine of the Trinity is a result of a development that happened in Church history, and there were a number of compromises in this development. Let me quote to you from Benjamin Warfield in his article on the Trinity in the International Standard Bible Encyclopedia,

"in the nature of the case, the formulated doctrine of the Trinity was of slow attainment. The influence of inherited conceptions and of

The Unfolding Revelation of God

current philosophies inevitably showed itself in the conflict between these two opposite tendencies (and he means Logos Christology, which I'll define next week) and modalistic monarchy, (or the oneness of God which I'll define next week) the Church gradually found its way to a better and more well balanced conception until a real doctrine of the Trinity at length came into expression. Under the leadership of Athanasius this doctrine was proclaimed as the faith of the Church at the Council of Nicaea in AD 325, and by his strenuous labors it gradually won its way to actual acceptance of the entire church.

It was at the hands of Augustine, however, a century later that the doctrine received its most complete, elaboration and most carefully grounded statement."

I could read a number of other quotations which show that the Trinity developed over a period of time. This is clear. One need only check the Encyclopedia of Religion and Ethics, the New Catholic Encyclopedia, the New Bible Dictionary, Hastings Dictionary of the Bible edited by James Hastings, International Standard Bible Encyclopedia, Unger's Bible Dictionary, et cetera. These articles will be found under the term Trinity. And if you'll read the history of it, they say it was of slow attainment.

It developed and it found no full expression until the 300s. On the other hand, Trinitarian scholars have also made the amazing admission that this belief that's been called modalistic monarchianism, (the belief that God is one and the Father, Son and Spirit are manifestations of God, not persons of God. There's just one God and He manifests Himself in different ways.) They have admitted that this doctrine did exist in the first century and therefore it predates developed Trinitarianism. For example, Kenneth Scott Latourette in the history of Christianity, says,

"Monarchianism made its way to Rome at the end of the first century and in the first quarter of the second century."

Williston Walker says,

The Unfolding Revelation of God

"these views of monarchianism were transplanted to Rome about A.D. 190"

There are many of these quotations. I wish I had time. I would read them to you. They're teaching that monarchianism existed before developed Trinitarianism did. Therefore, I conclude Trinitarianism cannot be apostolic. It was not defined until the Council of Nicaea in 325. Therefore, we argue since it wasn't in a full blown Trinity definition and it is the result of compromise and debate, it didn't exist in the days of the apostles.

Therefore, it is not the doctrine the apostles wrote in the Bible. This means it is not the doctrine of God in the New Testament. Because it was of slow attainment. They didn't have it in the days of the apostles to write it into the Bible. That's why you don't find it there.

I believe that we are safer to go by the doctrines taught by God's apostles. The scripture teaches in Ephesians. 2:20,

"we are built upon the foundation of the apostles and prophets. Jesus Christ Himself being the chief cornerstone."

Christ Himself is our foundation. He never taught God was three persons and the apostles are our foundation. The church continued in the apostles doctrine. Neither did they teach that God was one God in three persons.

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Class 11 of 14

This is part 11 of a 14 part series on the Unfolding Revelation of God. Tonight we will discuss the development of Trinitarianism. The truth of the matter is the doctrine of the Holy Trinity developed. It did not exist in its current form in the first century, and it certainly was not taught by the apostles in that form.

The Unfolding Revelation of God

The Trinity is Never Mentioned in Scripture

We know this because the doctrine of the Trinity is not mentioned in the New Testament. God is never called a Trinity or Triune, and the term three is never attributed to God anywhere in the New Testament. Moreover, the word person is not used to describe God in the New Testament, much less persons. Therefore, you could not teach that God is three persons from the New Testament. The apostles never taught that doctrine. It will not be found in your Bible. That doctrine is the result of several centuries of development, and we'll be discussing that tonight. Trinitarians themselves have admitted that the doctrine of the Trinity developed. In the last lecture I read a number of quotations to that regard from the New Catholic Encyclopedia, the International Standard Bible Encyclopedia, and I have in front of me 14 quotations from Trinitarian source books which say basically that the faith of the primitive Christians was without attempted scientific form.

Tertullian (215 A.D.) First Mention of the word Trinity

It was only gradually and after a considerable period in its conflict with Judaism and paganism that the thought of the church arrived at something of a formal statement. The word Trinity was first employed by Tertullian. Now, Tertullian was a Christian teacher in the city of Rome, and he's associated with the date A.D. 215. That is the earliest date that you can place on the doctrine of the Trinity. He's the first man to use the term. Now notice this is over 100 years after the time of the apostles and the writing of the New Testament. Therefore, a lot of backsliding and false doctrine can come into the church in 100 years. A lot of backsliding can happen in a person's life in less than five years. And so we certainly don't have any problem believing that apostasy might come upon the church in over a 100 year period.

Paul's Warnings of Apostasy

Moreover, we learn from the Word of God that apostasy was coming. In Acts 20:29-30, verses 29 and 30. Paul said this,

The Unfolding Revelation of God

"for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock also of your own self shall men arise speaking perverse things to draw away disciples after them."

In other words, Paul spoke of the rise of false doctrines after his departure. And there are at least twelve scriptures that teach that same thing, that after the apostolic time, false doctrines would arise in the church. We believe the doctrine of the Holy Trinity is one of these false doctrines. And we believe that can be demonstrated both historically and from God's Word. We also have Colossians 2:8,9,

"beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ. For (or because) in Him dwelleth all the fullness of the Godhead bodily."

Now, here Paul is warning that we not be led astray by philosophy and traditions of men and vain deceit. He says, beware because in Him dwells all the fullness of the Godhead bodily. Now, to me that means the warning to beware is because people would arise in the church and would teach something other than in Him dwells all the fullness of the Godhead bodily. And this is precisely what we see in the doctrine of the Trinity. So Trinitarianism developed.

Modalistic Monarchianism

Now, there is another doctrine at this time in history and even before Trinitarianism, and it is called monarchianism or sometimes it is called modalism.

Sometimes they even put the two terms together and it's called modalistic monarchianism. Now, this is a long name, a 50 cent word to describe one God. See, the word mono. Mono means one. Arche means ruler like an archangel, and ism means belief. And so this is saying that this is the belief in one great ruler, God. Now, modalism means that God is one person and He manifests Himself in different ways or modes. Modalistic

The Unfolding Revelation of God

monarchianism then would be the belief that there is one God and that the Father, the Son and the Holy Spirit are manifestations of God rather than distinct persons of God. This is probably the closest doctrine to the truth of anything that we find in early history. Historians tell us that monarchianism existed in the first century. Moreover, historians tell us that developed Trinitarianism did not. The doctrine of the Trinity, as stated in the Creeds of Christendom, which we'll be looking at briefly tonight, is the result of a development. It is the result of a compromise between different views in order to exclude that which they believed were heretical. But monarchianism wasn't like that. It existed all the way back in the first century. And I believe I read some quotations to that effect last time. I won't take the time to do so this evening.

The Development of Trinitarian Christology

Here is the story of the development of Trinitarian Christology. The word Christology means the doctrine about Jesus Christ. Ology means the study of or, the doctrine of Christ. And it's pronounced Christology with a short i, like Christmas or Christening.

The University of Alexandria, Egypt

Now, the story of the development of Trinitarian Christology centers around the University of Alexandria, Egypt. In the second century, the century that followed the time of the apostles, there was a great theological school at Alexandria, Egypt, the largest of its day and the most prestigious. It was led by three men who succeeded each other, Pantaenus, Clement and Origen. And these men basically were men who mixed Christianity with pagan philosophy. To make a long story short, we would summarize it by saying this. They began to mix Christianity with the Greek heathen philosophy of Plato, for example. They also mixed in the philosophy of a man named Philo. He was a Hebrew philosopher, a Jew. So by mixing the Hebrew philosophy of Philo, the Greek philosophy of Plato, the Old Testament doctrines of Judaism, a little bit of Gnosticism, contemporary Egyptian Gnosticism, and blending all of that together with Christianity, they came up with a Christology that is a belief about Jesus Christ which was contrary to the Word of God.

The Unfolding Revelation of God

Logos Christology

And it's called Logos Christology. Now, Logos Christology takes its rise from John 1:1. This is the most famous passage preached on by Trinitarians to demonstrate the deity of Jesus Christ. Most of you are probably familiar with the verse. It says,

"in the beginning was the Word and the Word was with God, and the Word was God."

And we know the New Testament was written in Greek. And what we have is an English translation of the Greek text. The Greek text here has this word Logos, L-O-G-O-S. Logos means word. That's why it says in the beginning was the Word. The Greek says in the beginning was the Logos. And it uses that term in Greek. In the beginning was the Logos and the Logos was with God and the Logos was God. These men at the University of Alexandria misinterpreted the passage and began to teach that *the Logos is a person*. And of course, the person that the Logos was is Jesus Christ, the second person of the Trinity, the Son of God. Now here it says in the beginning was the Logos. So they taught that the Logos is a person and that Logos was way back in the beginning.

In other words, Logos Christology taught two things. 1), the Logos is a person, and 2), that person existed before God created the world. The Logos was way back in the beginning, John 1:1. Now, moreover, it said in the beginning was the Logos, that's the second person, that's the Son, that's Jesus, the Logos being a person, and the Logos was with God. Now you've got two persons. You've got God the Father and the Logos who is with Him. In the beginning was the Logos. That means the Logos was a person that pre-existed and the Logos was with God. Now you've got two persons. But then the rest of the verse says, and the Logos was God. Now, what that verse does not mean is, in the beginning was a person and this person was with God, the Father, another person, and this second person, the Logos, was God, the first person. In other words, they're the same person. That's not what Trinitarians teach and that is not what Logos Christology teaches. They interpret it this way. There's a shade of meaning here that you don't see in English, but it's evident in Greek.

The Unfolding Revelation of God

Certain Greek words are what they call an anarthrous. It means it doesn't have the word "the" on it. So instead of saying "the" chair or "the" word, it just says word and it doesn't have the word "the" or the indefinite article "a", a chair or a word. This last usage of Logos, when it says, "and the Word was God", the word "the" actually is not before the word God. It looks just like it does in English here. And the Word was God. If the Greek was trying to say and the Word was the same person as God is, the Greek would say, and the Word is "the" God, but the word "the" is not on that last usage of God. So it reads this way in Greek, "in the beginning was the Logos, and the Logos was with the God." That is, this person is with that person and the Logos was God. It doesn't say the Logos was the God. That would make the Logos the same person as God whom He was with. And that doesn't make sense. Rather, it means and the Logos was God. In fact, the way the Greek construction is, it actually says and God was the Word.

At any rate, the meaning then, according to Trinitarians and Logos Christology believers, was that in the beginning was this person and this person was with God the Father, and this person was God. In other words, this person is fully God too. This person, the Logos, the second person, He's just as much God as God the Father is. And yet somehow they had to also believe that there is one God. Now, in order to do that, the doctrine of the Trinity was the result. And so Logos Christology arose in Alexandria, Egypt, in the second century.

The Two Camps of Logos Christology - Arianism and Trinitarianism

Now, Logos Christology split into two camps. Here is what happened. The first camp is called Arianism, based on a man named Arius, A-R-I-U-S. Arius was a Presbyter or a pastor in the city of Alexandria. And there was a Bishop over him named Alexander. And Alexander and Arius were debating about who Christ was. Both of them believed Logos Christology. In other words, they both believed the Logos was a person and the Logos existed before God created the world. That makes the Logos eternal and a person of God, just like God the Father is. Now, Arius taught something different. He taught a certain brand of Logos Christology.

The Unfolding Revelation of God

We're going to see that there are some others that taught a different brand. And it is this different brand that developed into Trinitarianism, not the Arian stream of Logos Christology, but the Trinitarian stream. Arius believed Logos Christology, but he taught a real strange thing. Here's what he said. He didn't believe that this Logos or the Son or Jesus existed forever. He taught that God created the Logos at a point in time. In other words, he said God the Father existed eternally. And then at a point in time before the creation of the world, God created this Logos out of nothing. But He did that before the world was created. And so He could still believe Logos Christology. He could believe the Logos is a person, Jesus. And Jesus existed before the creation of the world, but He didn't exist forever before the creation of the world. He had a beginning point. He started. God made him out of nothing. Now, of course, the Trinitarians at the time objected to that. And they said if God created the Logos out of nothing, then He didn't exist forever and He's not God, because God, by definition, is eternal. Therefore, Arianism is a heresy.

Now, the other branch of Logos Christology is Trinitarianism. And they taught Logos Christology. The Logos is a person, Jesus, distinct from the Father. And He's with the Father back in the beginning and He's fully God, (John 1:1) yet He's a distinct person because He's with God. But the difference is, instead of teaching that that Logos was created out of nothing and not eternal, they affirmed that the Logos had always existed and was eternal. Now, that brand of Logos Christology was taught by this man, Tertullian, T-E-R-T-U-L-L-I-A-N, The teacher in Rome who invented the term Trinity and was the first to use it about Ad 215. So we see Logos Christology splitting into two groups, both of them believing the Logos as a person and existed before the world. But one of them saying He was created not eternal and therefore not God, and the other one saying He was eternal. And that developed into Trinitarianism. Now, because of the disputes over the person of Christ, the Roman Emperor at the time, Constantine, (and most of you know the story of Constantine), probably he was a Roman Emperor and he ended the official persecution of the Church.

The Unfolding Revelation of God

Constantine

The Church was persecuted for about 200 years during the time of the Roman Imperial government. And Constantine ended the Imperial persecution against Christians. In AD 313 with the Edict of Milan. He and another Emperor named Licinius got together and they stopped the persecution. Moreover, Constantine himself claimed to be a Christian. Before going into a battle, he said God gave him a vision. He saw the sign of a cross in the sky. It's called a chi rho. And it's spelled C-H-I-R-H-O. Those are the names of two letters in the Greek Alphabet. The chi looks like an X. But really it's the letters Chi in Greek. And the Rho looks like a capital P. But really it's the Greek letter R. So Chi R is what this thing is and it stands for Jesus Christ, of course.

And you'll recognize that as a Roman Catholic symbol. That's the chi rho. He said that before this great battle, God gave them a miraculous sign in the sky and thousands of his soldiers saw it in the sky. And God spoke to him out of heaven and said, by this sign, conquer. And so they stayed up most of the night and they scratched this thing into their shields and made flags that had this sign on it. And he went into battle the next day under this sign that to him represented the Christian God. And he won and became the sole Roman Emperor. There were four at the time and he took over and he claimed to be a Christian from that time forward.

There's a lot of evidence that Constantine wasn't. For example, he murdered his wife, he murdered his brother, he murdered his children, etc. And therefore, his conversion was nominal. But nonetheless, he's claiming to be a Christian. He was baptized on his deathbed.

Now, there's a lot of wrangling going on over the doctrine of Christ. You've got this group of Arians saying that He didn't exist eternally. He was created out of nothing. Moreover, Arius said Christ was subordinate to the Father, not coequal. And yet you've got these other people who are teaching Logos Christology and they're saying the Logos eternally existed and Arius is a heretic. For example, Arius's Bishop in Alexandria, that man, Alexander accused Arius of being a heretic. Constantine had a friend named Hosius. He was a Bishop in Spain. And he said, Hosius will go

The Unfolding Revelation of God

down to Alexandria and solve this dispute. And Constantine wrote a letter. Hosius carried it down to Alexander and Arius in the city of Alexandria. And it said, and I quote, "Forget your imaginary differences and live in peace." Now, it really is not an imaginary difference. Whether Christ is eternal or not is really a fundamental issue. But Constantine, not being a theologian, did not understand this. The dispute was not resolved.

The Council of Nicaea

Therefore, Constantine himself called what is called the Council of Nicaea, A.D. 325. And at this Council they condemned Arianism. This is a long story of what happened at the Council of Nicaea. To make a long story short, there were three leaders of the party that won at the Council of Nicaea. The Council of Nicaea was a meeting of Church leaders to discuss doctrines.

And at this Council they discussed the doctrine of the person of Christ. And Constantine and his sidekick Hosius presided. Hosius led the theological discussions. Much of what was done in Greek was translated into Latin so Constantine could understand it. At any rate, they argued over the deity of Christ. Was Christ eternal or not? Hosius, Alexander and another man Athanasius were the leaders of the party that taught the brand of Logos Christology that said the Logos is a person. He existed before the world and He existed eternally. And they argued against Arius and said Arius was a heretic. For example, one of Arius's friends, Eusebius of Nicomedia (leaders of the Arian Party) was one of the first men to speak. He got up, unrolled his scroll and read it. The bishops stopped their ears and sent runners who ran down onto the floor of the Council and ripped it to shreds and called him a heretic. Arius read his argument signed by 18 bishops and they tore his paper to shreds also. There was a middle party which actually was the majority party led by the great Church historian Eusebius of Caesarea.

And he said I'll solve the dispute. In Caesarea where I'm the Bishop, we use a creed. And so he suggested that they use the creed in his Diocese or area that he was Bishop over. They basically adopted the Creed of Caesarea. And the reason is that creed was ambiguous enough that the

The Unfolding Revelation of God

Arians could read it their way and the Trinitarians could read it their way. All the Creed of Caesarea really said regarding Christ was that He was begotten of the Father before all the ages. Now can you see how both groups can agree to that? The Arians will say, sure, we believe that. He was begotten by the Father before all the ages. We believe that God created the Logos at a point in time before the world was created. That is begotten of the Father before all the ages. But it's not eternal. It happened at a point in time before the creation of the world. We like the term begotten of the Father before all the ages. And they were satisfied with that. And the Trinitarians could agree to that too. Sure, He was forever being begotten by the Father before all the ages.

So it was ambiguous and therefore Athanasius did not like it. He refused to allow that Creed of Caesarea, this middle ground compromise ambiguous creed to be adopted. He insisted on sticking a word in that Creed that meant that Jesus the Son, the Logos was just as much God as God the Father was. And this is a big long word but I'll give it to you anyway. It's a Greek word and it's pronounced **homousios**. H-O-M-O-O-U-S-I-O-S.

See the word **homo**. **Homo** means the same like a homosexual. **Homo** means the same. O-U-S-I-A means being or substance. Athanasius said we're going to stick this word in the creed. Jesus is **homousios**. He's exactly the same identical substance or essence as God the Father. This word means in our English idiom, Jesus is just as much God as God the Father is.

That means if God the Father is eternal, so was the Logos or the Son or Jesus. Now they argued over this though. This is kind of an interesting thing.

What happened? Others said, no, He's not Homousios, He's **Homoiosios**.

You see the difference? They added the letter I in there. **Homoiosios** means like substance or similar substance.

Homousios means same substance.

The Unfolding Revelation of God

See the difference? Now, the Arians liked **Homoiousios**, H-O-M-O-I-O-U-S-I-O-S. They say, well, sure, He was created by God and He also is a person of God, but He isn't exactly the same because He's a created God. God the Father is an eternal God, but God the Son isn't. He's a created God, so He's like God, but He isn't exactly God. Athanasius wouldn't stand for that. They could not add the letter I to that word. It changed the whole meaning.

The term the Arians wanted was this one.

Heterousios.

And **hetero** means different.

And therefore the Arians really believe that He was of a different substance than God. He wasn't exactly the same as God. The upshot of the matter is at the Council of Nicaea in 325, Athanasius, Alexander and Hosius were of the minority party of Trinitarians, (notice that most of the people there did not agree with that fully). The majority party were with Eusebius of Caesarea. There were three parties at the Council of Nicaea, the Arians, the majority party under Eusebius of Caesarea, and then the minority party of Trinitarians; Athanasius, Hosius, Alexander, and the ones who were with them. They won. And they inserted the word **Homousios** in the Creed of Nicaea. Until today, the Nicene Creed is conspicuously anti-Arian. There's no question at all that the Nicene Creed is clearly written in order to get rid of Arianism. I'll quote from the Nicene Creed AD 325. Listen carefully.

"We believe in one Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten not made."

Now, why do you think Athanasius insisted that it said not made? Somebody tell me, not made, right? That's to get rid of Arianism, isn't it? Arius said God made Christ at a point in time, that He never existed before He was made.

The Unfolding Revelation of God

So Athanasius inserted that "not made". And then it says, "being of one substance", that's this word, homousios. It's right here in the Creed even today. By the way, what happened at Nicaea is virtually everyone signed that creed. They were required to sign or they would be banished and exiled from the country and lose their church office. Arius and two bishops with him refused to sign it. They were excommunicated from the church and they were banished from the Empire, although later in history, Constantine's son became an Arian and he recalled Arius and banished Athanasius. In fact, Athanasius was banished five times. It's kind of a funny story.

The Council of Constantinople

But the next step in the development of Trinitarianism comes at the next Council, the Council of Constantinople. So we see then that at Nicaea, 325, they condemned Arianism. Christ was a created person of God. Now at Constantinople, the Christology of Trinitarians had developed a little bit more. And so we want to talk about what happened there. People had begun to discuss the details of the person and nature of Christ more and more following the Council of Nicaea.

Apollinarius Refuted

And one of the things that they did at the Council of Constantinople is they reaffirmed the Nicene Creed, but they amended it a little bit. They edited the creed that had been written in 325 and added some clauses to it to make it more definite. Because there had come along in the meantime, a man named Apollinarius. See this word, apollinarianism. Well, there was a man named Apollinarius. Apollinarius taught a belief that Trinitarians believe was a heresy. Apollinarianism is a teaching that Jesus Christ is not fully man. Jesus Christ was God in a body but He didn't have a human soul or a human spirit. He's just a divine person in an empty shell of a body. Now, Trinitarians denied that. And because Apollinarius had come along, they worked on the Creed and amended it in order to exclude this new idea of apollinarianism that Christ was not fully human.

The Unfolding Revelation of God

The Council of Ephesus

The next stage of the development of Trinitarianism comes at the Council of Ephesus, the Council of Ephesus. That would be Ephesus. [2 minute gap in the recording]

Nestorianism Refuted

... At the Council of Ephesus in 431, they dealt with a man named Nestorius. Nestorius had come along and he was teaching a certain thing about the person of Christ. Nestorius said that Jesus had two persons as well as two natures combined in one flesh. He denied that Mary was the mother of God. He said Mary was the mother of the human person, Christ. Mary was not the mother of a divine person. Jesus was fully man. He was a human person, and Jesus was fully God. He was also a divine person. But Mary was only the mother of his human person, not the mother of God. Now, at the Council of Ephesus in 431, they dealt with Nestorius and they excommunicated and exiled him, saying that he was a heretic. They settled the controversy over the personal nature of Christ by condemning Nestorianism. Now, not everybody agreed that Nestorius actually taught two persons in Christ. Apparently, Nestorius himself denied the charge. Many theologians, including Martin Luther, think that Nestorius really did not believe in such a drastic separation, but that his opponents distorted and misrepresented his views. However, his followers did teach that Christ had two persons as well as two natures combined in one flesh.

This Council was also called by the Roman Emperor. In fact, the first eight Church councils were called by Roman emperors. This would be evidence that there wasn't any Pope at this time contrary to Roman Catholic teaching. There were 60 bishops present at this Council of Ephesus in 431. And Nestorius' arch enemy, whose name was Cyril, C-Y-R-I-L. He was there. And he opened the Council two weeks before Nestorius even had a chance to get there. And they condemned him. They excommunicated him without ever giving him a chance to even appear and defend himself. In fact, Nestorius said that he refused to appear at such a gathering of his enemies and he renounced the whole thing. But nonetheless they condemned Nestorianism.

The Council of Chalcedon

The next Church Council is Chalcedon. Now along comes another man named Eutyches, E-U-T-Y-C-H-E-S. Eutyches taught a doctrine that's called Eutychianism. Now, Eutychianism is another belief that Christ is not fully man. They said that his human and divine natures were so fused that they formed a new third nature. Okay, he believed that Christ had a human nature and a divine one. But in Jesus they were fused to form a third new different nature. And that new nature was God. It was a nature of deity. It was a divine nature. So Eutychianism is a denial that Christ was fully man.

Modern Trinitarian Christology comes from This Council

They dealt with that at the Council of Chalcedon and they affirmed that Jesus Christ did not have just one nature, the nature of God. They said that Jesus had two distinct but united natures. Now it is from the Council of Chalcedon that Trinitarian Christology comes. Today the Roman Catholic Church and Orthodox Protestant Trinitarian Christology comes right from that Council, the Council of Chalcedon. Most ministers in America, if you ask them who is Jesus Christ, they will give you the definition stated at the Council of Chalcedon if they are studied on the subject. The Council of Chalcedon basically said Jesus is one person with two natures. He's one person with two natures. In other words, they taught this; God is three persons, God the Father, God the Son and God the Holy Spirit. And they're believing this idea of Logos Christology. The Logos is a person who pre-existed with the Father, but He's just as much God as God the Father is. And now you've got God the Father, God the Son and God the Holy Spirit. They all existed eternally. That's Tertullian's brand of Logos Christology. Arian's brand was anathematized and died out. Trinitarianism came from Tertullian's brand of Logos Christology. Now you've got these three persons of God, each of whom has a divine nature and each of whom is existing forever. Everybody follow that so far?

Now they're going along just fine forever. Now at the Incarnation, here's what happened. This person, the second person, came down and was incarnated in the person of Jesus Christ. So that Jesus is just one person. And the person that He is, is a divine person, not a human one. And they affirmed at Chalcedon and the Trinitarians affirmed today, there is no

The Unfolding Revelation of God

human person in Christ distinct from his divine person. That's Nestorianism and they already condemned that in 431. There isn't any human person, Jesus the Son of God. There's just one person in Him. And they would say, if you talked to Jesus, there's not two guys inside of his head and one guy in there talks to you out of his mouth for a while and then the other guy talks out of his mouth at different times. He's just one person.

He's a divine person, not a human one. If you teach that there is a human person who began at a point in time, that is when He's born of the virgin Mary, you'll be accused of Arianism. They'll say you teach a created Son and therefore Chalcedon and modern Trinitarians, Roman Catholic and Protestant follow that. He's one person, a divine person, not a human one. That was established that modern day Trinitarians teach exactly what I just said.

Dr. Walter Martins Statement - One Person, Two Natures

I'll quote Walter Martin. Dr. Walter Martin is probably the top expert in cult and occult phenomena in America today. He's written lots of books on the subject. He lectures all over the world. And here's a book called *The New Cult* edited by Walter Martin. Unfortunately, this page does not tell who wrote it. This is an article on a group called The Way International and it doesn't have an author. So I don't know that Walter Martin really wrote this, but the book says edited by Walter Martin and on the radio, he always called this book "The New Cult" my book. So either he wrote it or at least he edited it and he stands for this statement. Listen carefully. See if he's teaching Christ is one person with two natures like they taught at Chalcedon.

"When we speak of the deity of Christ, we speak of the eternal existence of the second Person of the Trinity, variously called the Word, the Son, etc. This person has all the nature and attributes of deity. He is just as much God as the Father and Holy Spirit. He has never ceased being God and will always be God. However, at a point in time He assumed a nature in addition to his divine nature, namely the nature of a man. He became man, John 1:14 and assumed all the nature and attributes of unfallen humanity without ceasing to be truly

The Unfolding Revelation of God

God. He was, however, only one person, a divine person with two natures, that of God and that of man. Although the person and the divine nature exists eternally, the human nature began at a certain point in the womb of the Virgin and was subject to time in the sense that it grew to human maturity and eventually died by crucifixion."

That's page 58 from this book called *The New Cult*. Notice he's affirming Christ is one person with two natures. Now he believes you have to believe that and that if you teach anything other than that, you're denying his deity.

What the Bible Affirms - Jesus is Two Persons, one Human, one Deity

Now I affirmed that there are two persons in Christ. Jesus Christ was the Son of God and there is a human person, the Son of God. Now I believe that that human person, the Son of God, did not exist until He was born of Mary. Jesus had a body, a soul, and a spirit. That's what a man is and that man Jesus had a human personality to Him. He wasn't just a divine person. The human person Jesus is the mediator between God and men. One Timothy 2:5,

"there is one God and one mediator between God and men, the man Christ Jesus who gave Himself."

That means there's a self to the man Christ Jesus. There's personhood there. Moreover, in Colossians 2:9, when the Bible says, in Him dwelleth all the fullness of the Godhead bodily, that is not the Godhead dwelling in a human shell, because it said in Him dwelleth all the fullness of the Godhead bodily. That means you have to have a Him, you have to have a person, a Him, in order to have the fullness of the Godhead dwelling in Him. So we teach that Jesus Christ was both fully man and fully God.

Now the Trinitarians will say, well, we believe He's fully man too, but they really don't because they deny the existence of a human person. But can't you see why? The reason is they say if you teach that there's a human person Jesus, the Son of God, who never existed until He was begotten of Mary. That is Arianism. That's teaching a created Son who started or had a

The Unfolding Revelation of God

beginning point and isn't eternal. And to them that constitutes a denial of his deity. But it doesn't if you also affirm that in addition to being a human person, all the fullness of the Godhead dwelt in Him, like Colossians 2:9 says. And also that you teach that He is Jehovah God as I did and that you can worship Him as I do, et cetera. Moreover, there are many arguments for the existence of the human person Christ. But basically you can see the Council of Chalcedon condemned Eutychianism. Christ had just one nature, the nature of God, and He wasn't fully man. They condemned that and they said, no, He's got two natures, the nature of God and the nature of man. But there's only one person in Jesus. This is what Trinitarians teach today.

I will point out one theological error made in this statement by Walter Martin. It says this, listen carefully,

"although the person and divine nature exists eternally, the human nature began at a certain point in the womb of the Virgin and was subject to time in the sense that it died by crucifixion."

"It" Died for Your Sins

Now notice that. Do you like that doctrine? And IT died for your sins. You believe that? I don't believe that. An IT died for our sins. IT died. What do you mean IT died? The Bible says Jesus died. The person died, not just his human nature. There was a person who gave Himself for us. 1 Timothy 2:5. It's not true that Jesus is a divine person and He just let an IT die. No, He died. That's what the whole Bible is teaching. So that's an error there from the Council of Chalcedon. Chalcedonian Christianity is taught today. That's the Christology that Trinitarians believe.

Two More Councils

Now, there were two more councils and they're not as important. The second Council of Constantinople in 553. They condemned Monophysitism. **Mono** means one, **Phusis** in Greek means nature, **phusis**. And this is another brand of Eutychianism. Christ just has one nature, a divine one, not a human one that was denied at the Council of Constantinople in 553. And last, the Council of Constantinople III, Council

The Unfolding Revelation of God

of Constantinople, 681, they condemned a belief called monothelism. Mono, meaning one **thelo**, T-H-E-L-O meaning will. And at this Council, they affirmed that Jesus had two wills, not just one will. So strict Trinitarian creedal, Christology, according to the general counsels of Christianity, would teach them that *Jesus is one person with two natures and two wills*. Now, that's really interesting in my opinion. How can they teach that He has one person and His human nature doesn't have personality to it? But yet His human nature has its own will, distinct from the divine will of His divine nature. How can a nature have a will without being a person? That's the question. In fact, another Trinitarian named Carl Brumbach, who wrote a book called *God in Three Persons*, when he argues that the Father is a person, the Son is a person, and the Holy Spirit is a person, you know how he defines person? He said, A person is an entity with independent existence, who has sensibility intellect and will.

In other words, if there's will, there's a person. The carpet doesn't have a will. Fire doesn't have a will. A radar beam doesn't have a will. If something has a will, there's a person to it. That's what he's saying. Now, Trinitarian Christology says his human nature had a will and his divine nature had a will, but they refused to admit the existence of that human person, even though his nature had a will. To me, this is nonsense. The Bible, of course, teaches that Christ did have a will. He had a human will. Don't you remember? In the Gospels, He said, not my will, but thy will be done. Now, from that they teach two wills. But that's the human person Jesus crying out to God, his Father. And at other times He said, "My God, my God, why hast thou forsaken me?" That's not a human nature having a God, that's a human person having a God. Okay, so this is a brief overview of the development of Trinitarianism. We see in this Trinitarianism developed the doctrine that Jesus Christ is one person with two natures and two wills and was only arrived at through centuries of compromise and debate.

The Councils are Not Authoritative

Moreover, we deny that these councils of Christianity have authority over us. We believe that the final authority is God's Word, the Bible. What those men decided at those councils is a big blank in our opinion. It is void

The Unfolding Revelation of God

of authority. Now, we can demonstrate that even Trinitarians today, although they believe the theology decided at those councils, demonstrate by their own life that those councils are void of authority. Do you know why that is?

Other Things Decided at These Same Councils

Let me tell you some of the other things they decided at those same councils. Now, it's strange that the Trinitarian would follow those four councils. Nicaea, Constantinople, Ephesus and Chalcedon on the matters of Trinity and Trinitarian Christology. But when you get on other matters, they don't follow those papal pronouncements made at those councils because they know that stuff is not of God. And yet somehow they feel constrained to follow the other stuff they decided at the Council. Listen, if that thing is our authority, we better follow it. If it carries authority, we better follow it. And if it doesn't, we better not follow it. Now, I'm not saying that they can't decide something correctly at a church council. Certainly they can. What I'm saying is, I'm not bound to follow the half of it that they want me to follow. They don't follow the other half. How come I have to follow this half? Well, they say, well, because the half we want you to follow is biblical and the other half isn't. That's the whole debate, whether it is or not. I don't believe it is. I believe the fact that they decided all that other messed up stuff puts big suspicion on what they taught about the Godhead too. That's my opinion.

For example, at the Council of Nicaea, they debated **the date of Easter**. Easter is not a biblical doctrine. If you don't know that, then you're not familiar with the New Testament. There's no question that Easter is nowhere found in the Word of God. I'm not saying it's wrong to celebrate the resurrection of the Lord Jesus. If you want to do that, fine. Just don't make it a binding doctrine on Christianity. God never said you have to celebrate the resurrection of Christ. He never said you had to celebrate anything. It's not in the Bible. But they debated that. They also debated **whether ministers should have sexual relations with their wife** if they got converted from some type of a pagan religion or something. I'm sorry. Right now that slips my mind. They also decided that **the bishops of Constantinople and Alexandria had full jurisdiction over their**

The Unfolding Revelation of God

provinces, just like the Bishop of Rome had over his province. In other words, at this time in history, there's no one Pope. They're deciding that there are three great leaders in Christianity. The Bishop of Rome, the Bishop of Constantinople and the Bishop of Alexandria. Do you believe that we should have three men reigning over the Church? One in Rome. Certainly he's not of God. And the patriarch of Constantinople, he's the head of the Greek Orthodox Church today. He's not even born again. He doesn't even know Christ. We don't have to follow him. They decided that at the Council of Nicaea at the Council of Chalcedon in 451, that Council officially decreed that ***the patriarch of Constantinople had equal prerogatives with the Bishop of Rome and the Pope at the time.*** Leo I protested because he wanted to reign over both halves of the Church, the Western half and the Eastern half.

But the Ecumenical Council of Chalcedon said, no, Leo, you rule over the west and the Pater of Constantinople, you rule over the east. And they said there are two great centers of Christianity and they each have their own patriarch and they are in authority in their own area. You believe that? Listen, this doctrine that the Pope runs the Church has never really been universally believed. It's still not even believed today. I don't believe it. You don't believe it. Protestants don't believe it. The fact that they're claiming authority over the Church like it says here at the Council of Chalcedon, that thing is void of authority. You don't have to believe what they taught you at the Council of Chalcedon. If you have to believe that, you've got to believe you've got to serve the Pope in Rome. You're not bound to serve the Pope in Rome, and neither are you bound to believe what they defined regarding the person of Christ. We believe we should take these councils and set them aside, and we should follow the word of God and the word of God alone. God's word is our final authority, not pronouncements of church leaders at church councils.

Many of these men at the church councils were notably corrupt as Cyril and I mentioned him at the Council of Ephesus. So we've got Nicaea, Constantinople, Ephesus, Chalcedon, Constantinople 2 and Constantinople 3. This is what Trinitarians believe today.

The Unfolding Revelation of God

By the way, I have a book here written by Alan Richardson. It's called *Creeds in the Making*. And remember how I brought up apollinarianism? Jesus Christ was just a person of God in a human shell and He didn't have a soul and spirit in Him. Our pastor continually brings up the point that Trinitarians today teach Jesus was God in a body. Now, the reason he says that is most Trinitarians out here today are apollinarians. The interesting thing about that is the Trinitarians themselves condemned apollinarianism, that Jesus was God in a body. The official, creedal position on that is that that is a theological error. And yet, Alan Richardson, in this book *Creeds in the Making*, admits most Trinitarians view Jesus as an apollinarian view. Listen, quote, page 71.

"Many people today are apollinarians. They believe Jesus is God in a human body and He didn't have a soul and spirit, though they do not know it.

In fact, the view they think is orthodox is itself apollinarian. Thus, such statements common in popular and devotional literature such as Jesus is God veiled in flesh, his Godhead seen, and so on, are, unless carefully safeguarded, utterly apollinarians. Often we fall into apollinarian error through trying to explain the Incarnation in simple, un-theological language. When, for example, we say that in Jesus we see God living a human life."

But you see Constantinople in 381, the Second Council condemned that as a heresy. And yet most Trinitarians really view Jesus that way. They don't see a real full humanity in Him.

One last point regarding the development of Trinitarianism. I do not believe that we are bound to follow the material taught in these church councils. We deny that we follow them. And the accusation that oneness Christology, (and I use the term oneness to describe my own belief, for lack of a better word for it), that God is one and the Father and the Holy Spirit are the one person of God who is manifesting Himself in different ways. And Jesus Christ was that one person of God. Let me argue how that is not Arian.

Oneness Christology is Not Arianism

Here's what happened. The Trinitarian views oneness Christology, the Christology I believe that there was a human Son of God who didn't exist until He was born of Mary, they say that's Arianism. Can you see why now? It's because we affirm that there's a human person who came into existence at a point in time. I'm going to argue that this Christology is not Arian, even though it is accused of being so for the following reasons.

1), Arius believed in three distinct persons of God. Oneness believers deny this. Now this will be found in McIntock and Strong Cyclopedia, volume 1, page 389. In other words, Arius was a Trinitarian. Arius said there is God the Father, God the Son, and God the Holy Spirit. Two of them existed eternally and the other one is a created God. Now, if Arius says there are three persons of God, guess who believes closer to Arianism. The Trinitarians. The Trinitarian actually believes closer to Arius than I do. And yet we get accused of teaching Arianism.

2), Arius said the Logos is a person. Arius equated this created being God made back at the beginning with Jesus Christ, a person of God.

In other words, Arius believed Logos Christology. He believed the Logos is a person. Now that is what Trinitarians believe today. We deny the Logos is a person on the grounds of the language itself. The term Logos does not mean Christ. Don't you think in John 1:1, if God wanted to say in the beginning with Jesus Christ and He was with the Father and He was just as much God as God the Father was so there's two persons of God, He could have said that?

But he didn't say that. He didn't say in the beginning was Christ. He didn't say in the beginning was the Son, in the beginning was Jesus. He said in the beginning was the Logos. And the word Logos means a thought or that thought expressed, which would be a word. A word is nothing more than a thought put into expression. That's what Logos means. It's teaching that in the beginning there was a thought in God, a plan of God in other

The Unfolding Revelation of God

words. And at a point in time, God brought that into being when He overshadowed the Virgin Mary and brought forth the man, Jesus Christ, the Son of God, John 1:14. The Logos became flesh. The Logos isn't a person. The Logos is the plan of God in the mind of God. Now it says the Logos was with God. That means it was facing God or toward God, just like your thoughts are in your mind and you are contemplating them. And then it says the Logos was God. That's because your thoughts are you expressed. Your thoughts are not an independent being, are they? Are your thoughts a separate person from you? No. They are you expressing yourself and thinking. That's why the Word was God. Now it is the Trinitarian who believes that the Logos is a person. Therefore, on point number 2, we deny the Logos as a person. Trinitarians affirm it and therefore we say, if there's anybody closer to Arius, it's not us, it's you.

3), Arius said the deity in Jesus was the Logos. In other words, this Logos or person of God is what makes Christ God. We deny this and we say all the fullness of the Godhead dwelt in Christ. Colossians 2:9. His deity was not the Logos. His deity was all the fullness of the Godhead.

4), Arius made Christ a second God. He believed that Christ was a created God. We deny this. We say, no, Jesus is Jehovah, the only God. He's not a distinct person of God. It is the Trinitarian who believes that the Logos is a distinct person of God from God the Father. Therefore, again on point number 4, Trinitarians believe closer to Arius than we do.

5), Arius said Christ was created before the universe and all other creations. Now, it is true that we teach that the Son had a beginning, but we believe the beginning point is different from when Arius said it was. Arius said it was back before the creation of the world. In fact, Arius believed that God the Father used the Logos to create the world and it was actually the Logos that did the creating. We deny this. However, Trinitarians believe that God used Christ to create the world. Therefore they are closer to Arianism than we are. We say the beginning point is in Matthew 1:18. That is when the Holy Spirit overshadowed Mary. The Son of God was born. We don't like the word "created" anyway and we say the

The Unfolding Revelation of God

beginning point for Jesus was at his birth. It wasn't way back before the creation of the world.

6), Arius had Christ pre-exist in the sense that He existed as a person before He was born. We deny this. Trinitarians teach a pre-existing Christ. Oneness teachers deny it. Therefore, Trinitarians are closer to Arius than we are.

7), Arius had Christ create the universe and the Earth. We deny this.

And 8), Arius had the Father creating a person of God. And here is the essential difference. Arius said that the person God created back there at the very beginning was a distinct person of God. God created a person of God. We deny this. We believe that when God the Father overshadowed Mary, the result of that was a human person, not a divine one. Therefore, we cannot be accused of teaching Arianism. For although we say the son of God had a beginning, we are teaching there was a human person who had a beginning, not a divine person who had a beginning. That would constitute a created God. We don't believe that. We believe that Jesus was a human person who was born of Mary in Bethlehem.

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Class 12 of 14

The Nicene Creed - Jesus Not Made

This is part 12 of a 14 part series on the Unfolding Revelation of God. I wish to make one more comment regarding the Nicene Creed. You'll remember the Nicene Creed was written to exclude Arianism. Because of this, it says,

"we believe in one Lord Jesus Christ, the Son of God, begotten of the Father, God of God, Light of Light, very God of very God, begotten not made."

The Unfolding Revelation of God

Notice that - not made. This was written in order to exclude Arianism or a created Son. Now the Bible teaches that Jesus Christ was made even though the Creed says that He was not made. This is a very clear contradiction between God's Word and the Nicene Creed. This would be found in Galatians 4:4, which says plainly,

"when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law."

Now the Creed says that He was not made in any sense. Galatians 4:4 contradicts this by affirming Christ was made. Moreover, there are other scriptures that teach this.

Romans 1:3 said He was made of the seed of David.

Philippians 2:7 He was made in the likeness of men.

Hebrews 1:4, He was made better than the angels.

Hebrews 2:17, He was made like unto his brethren.

You see, the error that happens in Trinitarianism is by defining Jesus as one person with two natures and insisting that there is no human personality to his human nature in order to maintain that He's fully God and existed forever. They end up denying the Lord Jesus Christ. They end up denying the existence of the human person, the Son of God, the very one who died for us.

We believe this is prophesied in 2 Peter 2:1.

"But there were false prophets also among the people, even as there shall be false teachers among you who privately shall bring in damnable heresies, even denying the Lord that bought them."

Now notice that denying the Lord that bought them. A Trinitarian who says Jesus is only one person, a divine one, and there's no human person in

The Unfolding Revelation of God

Him is actually denying the existence of the real Son of God who was here at a point in history, lived a sinless life, and died for them on the cross. This is a terrible doctrine, but nonetheless, we do not say that Trinitarians who affirm this error are not truly born again. It's very clear that they are.

You see, the truth of the matter is most Trinitarians have never studied the details of Trinitarian Christology. They haven't even studied it as much as you and I have. And we don't even believe in the Trinity. And yet they really view Jesus as both God and man at the same time. Most of them do, although as I stated earlier, a lot of them have an apollinarian view because their pastors have not taught them carefully regarding Christ.

The Son of God

We want to discuss the Son of God. Who was the Son of God? We will be back into the Bible beginning now. I'm going to offer proof that the words "Son of God" refers to Jesus humanity, not to his deity. This is perhaps the fundamental error made by all Trinitarians. They fail to understand that the term Son refers to Jesus as man. It does not refer to Jesus as God. In the Bible the Son of God is not deity.

Son of God, not God the Son

The Son of God is humanity. Now, this is not to deny that Jesus was also fully God. We affirm that. It's simply to set the record straight so that we can interpret the New Testament properly. Trinitarians misunderstand the use of the term Son because of their misconception that He is God the Son. The term God the Son is unbiblical. It will never be found in the Bible anywhere. This is because God cannot be anyone's Son. Son implies a beginning. Son implies a point of time in which He was begotten. Son implies a time when the Father existed and the Son didn't exist.

And then the Son sprang into existence as the result of an action made by God the Father. That would affirm that there's a human person, Jesus, who wasn't eternal. And by the very language itself. There is God the Father, and there is the Son of God, not God the Son, the Son of God. That would indicate that there is a human person, Jesus in the first place. The title

The Unfolding Revelation of God

"God the Son" never appears in the Bible. The scriptures only use the title "the Son of God", and these two titles are entirely dissimilar.

The biblical one expresses a completely different concept than the Trinitarian one. "God the Son" means that His deity is a Son. In other words, even His deity was begotten. Now, in the Creed developed at Constantinople and Chalcedon, specifically Chalcedon, you will find that it says that his deity is begotten, not just his humanity. Now, we deny this on the ground of the Word of God.

No scripture says that Christ's deity is begotten in any sense at all. It is impossible for God to be begotten. It is not impossible, though, for God to overshadow the Virgin Mary and cause her to bring forth the Son of God. In the second place, the Bible teaches that the Son was begotten. The Son was the baby born in Bethlehem, not the eternal God of glory.

The human baby born in the manger was the Son of God. It was God who supernaturally caused her to conceive. The babe in Bethlehem was not fathered by Joseph. He was fathered by God. That's why He's called the Son of God, because God was his Father.

Now listen to Luke 1:35 in this regard,

"and the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore, that Holy thing which shall be born of thee shall be called the Son of God."

According to the Bible, the reason He's called the Son of God is because his humanity was fathered by God. He's not called the Son because of some mysterious eternal relationship. God is His Father because God the Father fathered his humanity, and Christ is the Son because his humanity was God's Son.

The Unfolding Revelation of God

Descriptions of the Son Indicate Humanity

Moreover, the various descriptions of the Son indicate humanity, not deity. For example, He's called the Son of Abraham (Matthew 1:1) and you don't believe God was the Son of Abraham, do you? He's called the Son of David, Matthew 21:9, He's called the Son of man, Matthew 10:23. The Son of man.

In other words, He had a beginning and a source from man, mankind that is, through Mary his mother. He's the Son of Mary, Mark 6:3. Jesus was not a Son as to His Deity.

In the fourth place, context using the term Son prove that the term refers to man, not to God. And we've covered these already. For example, Hebrews 5:8,

"Though He were a Son, yet learned He obedience by the things which He suffered."

That showed that He learned, He obeyed, He suffered, and none of those things are true of God. 1 Corinthians 15:28,

"Then shall the Son be subject unto Him that put all things under Him, that God may be all in all."

Now we have the Son in subjection to the Father forever and ever and ever.

The term Son then refers to Jesus as man, not to Jesus as God, or else Jesus deity is in subjection to God the Father and Trinitarians don't believe that. They believe they're coequal 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."

The Unfolding Revelation of God

Here you see that the Son of God is not omniscient. There's at least one thing He doesn't know. So we say the context that use the word Son show that Son means Jesus as man, not Jesus says God.

And Hebrews 1:8 is not a valid objection. Now the studied Trinitarian will always bring up Hebrews 1:8 in order to prove that the Son is God. Now Hebrews 1:8 says this,

"unto the Son He says, Thy throne, O God is forever and ever."

And they'll say, well, what about that scripture here? He's talking to the Son and He says, Thy throne, O God is forever and ever.

The Son IS God. Now we deny this. We deny the Son is God despite Hebrews 1:8. This is because they're misunderstanding the verse. They claim this is proof of a divine sonship and that Jesus was God the Son.

But this is based on the assumption that if the Son is God, then God is a Son. But that's not true if the Son is God. God is not necessarily a Son because Jesus was both man and God at the same time. Therefore, you can call this one the Son of God God because He was God in addition to being the Son. But that doesn't make his sonship God. Therefore, they misinterpret the passage.

The truth of the matter is that this is lifted from the Book of Psalms. Who is saying "Thy throne O God" in the passage anyway, Trinitarians seem to imply that it's God the Father saying Thy throne O God. But we don't believe that. If that were true, then God the Father is calling God the Son his God. And they don't believe that.

Actually, the phrase "O God", it's vocative in Greek. It is a personal address, and it's much more than the mere statement that the Son is God. It is the speaker calling Him his God. Let me read it to you. Hebrews 1:8, listen carefully,

The Unfolding Revelation of God

"but unto the Son He saith, (now notice whoever is talking says to the Son), Thy throne, O God is forever and ever."

The person who is addressing the Son is calling Him God.

It's much more than just saying that the Son is God. It is the speaker calling Him his God. But this is explained by the fact that this verse is lifted from Psalm 45:6. It is a quotation of an Old Testament passage where the Psalmist is inspired to sing a Messianic song. In other words, this is David speaking under inspiration.

And it was David who said in Psalm 45:6, Thy throne, O God is forever and ever. In other words, that is written from the viewpoint of the Psalmist. It was not God the Father who said that to God the Son. Now, of course, God inspired the verse, and so indirectly you could say it is God who said it. But this certainly is not a conversation between two persons in the Godhead that took place in time and history.

Hebrews 1:8 quotes this Psalm to teach the Hebrews that in the Millennium, when they accept Jesus the Son as their Messiah, they must still see Him as the Son who died for them, despite the fact that He is also God ruling over them. Jesus the Son of God, humanity, will be anointed by God, deity, above his fellows, and that refers to Israel in the Millennium. Jesus will be King not only as God, but also as man and will rule as such. Moreover, if you read the next verse, verse 9, it makes no sense at all if the Father and the Son are two distinct persons of God. Let me read verses 8 and 9 together.

Verse eight.

"Unto the Son He saith, Thy throne, O God is forever and ever."

Verse nine.

The Unfolding Revelation of God

"Thou hast loved, righteousness, and hated iniquity. Therefore, God, even your God has anointed you with the oil of gladness above your fellows."

Now if verse eight is saying there is a person God the Son, then verse nine means God the Son has a God because it says, "Thy throne, O God." And then it says, "God, even your God anointed you." How did God the Son have a God? That has never been explained by Trinitarians. They don't believe God the Son has a God.

They believe God the Son is equated with God the Father in the sense that they are coequal. You see the problem. This is not a person of God who has a God, and it's not a person of God who was anointed by his God and has fellows. In fact, if this is a person of God who has fellows, who are the fellows of the person of God? Other persons of God? How many persons of God are we talking about anyway?

Obviously this was talking about Christ. How can God the Son have a God, presumably the Father, and yet be a God to the Father, verse eight? This thing is polytheistic if you interpret it that way. Trinitarians are assuming that if the Son can be called God, then his sonship or humanity is deity.

But that's not true. He's not a Son as God. He's a Son as man only. And that settles the problem neatly. The point of Hebrews 1:8 is not to explain that God is a Son.

That's not what he's trying to tell the Hebrews. It is to say that the Son, Jesus, is more than just the Son. He's also God. So that in the Millennium, while the Jews are submitting to Him, they're not just to submit to Him as God. They'll say, You're Jehovah, God. We'll serve you. God says, no. Under the Son you will say, Thy throne, O God, and you'll serve Him both as the Son and as God. You're going to admit that Jesus Christ who died for you on the cross is your Lord.

That's what He's saying in the Millennium. Fine, we'll admit that He's God. No, you're going to admit that the Son Himself who died for you, He as

The Unfolding Revelation of God

man, is over you too, not just as God. And that's what this prophecy is saying. So Hebrews 1:8 is not a valid objection.

It does not teach that the Son is God as the Son. Now, if that were true, you'd have all kinds of contradictions in the Bible. If it's true that there is a God the Son, what are you going to do with Galatians 4:4 now?

It says,

"at the fullness of time, God sent forth God the Son made of a woman, made under the law."

Now you've got God the Son made of a woman. But that contradicts Nicaea that says begotten not made. So either you have to dump the Council of Nicaea or you're in trouble. You see the problem.

The truth of the matter is, if you understand that the term Son refers to Jesus as man, you don't have any problem. Not even in Mark 13:32, where the Son is not omniscient. Is God the Son not omniscient? No, they believe God the Son is omniscient. The truth of the matter is there isn't any God the Son.

Pre-existent Christ

The next point you want to discuss is the pre-existence of Jesus. The pre-existent Christ. Is there such a thing biblically?

Now the definition of the pre-existent Christ is, Christ existed before He was begotten or born of Mary. The person Jesus existed before He was born of Mary. Now, where does this come from? This is nothing more than Logos Christology again. The Logos is a person and He existed before God created the world.

You see, they've got this idea that if you're going to teach that Jesus is God, you can't teach anything else other than the fact that He is one person, a divine one that is eternal. And if you affirm the existence of a

The Unfolding Revelation of God

human person who had a beginning, that's Arianism, and you're denying his deity. But I already disproved that in the previous lecture.

Now, pre-existence. All they're trying to say then is, do you believe He's eternal? Do you believe He's always existed? Because if you say He didn't and He had a starting point, you're denying his deity. That's what a Trinitarian is saying by preexistence. That's the definition of it. Jesus Christ is an eternal person. He existed before He was born of Mary.

Now we will answer this. We deny a pre-existent Christ. We deny that Jesus is a divine person who existed before He was born, and there isn't any human person to Him. The first point is that Christ's human nature did not exist prior to the Incarnation. Now, most Trinitarians will agree with this.

Even Walter Martin, whom we quoted a moment ago taught that the human nature of Jesus did not pre-exist. He said,

"the human nature began at a certain point in the womb of the virgin and was subject to time in the sense that it grew to human maturity and eventually died by crucifixion."

So some Trinitarians will say that Christ's human nature did not exist prior to his incarnation. But they deny this idea that there's a human person there who didn't exist.

That's the real problem. Now I'm going to quote a couple of Trinitarians next who say that the Son Jesus is not eternal. The first man is Adam Clarke, a Methodist Minister. Listen what he says. Adam Clark commenting on Luke 1:35.

"That Holy thing which shall be born of thee shall be called the Son of God. Did the Son pre-exist? Did the Son exist before He was born of Mary?"

The Unfolding Revelation of God

That's the question. Trinitarians say yes, He did. The Son always existed. We believe in an eternal Son. Adam Clarke, a Methodist and a Trinitarian, denies it. Listen. This is from Adam Clarke's commentary on Luke 1:35.

"Therefore, also that Holy thing or person shall be called the Son of God. We may plainly perceive here that the angel does not give the appellation of Son of God to the divine nature of Christ, but to that Holy person or thing. **To aguion**, in Greek he means which was to be born of the virgin by the energy of the Holy Spirit. The divine nature could not be born of the virgin. The human nature was born of her.

The divine nature had no beginning. It was God manifest in the flesh, 1 Timothy 3:16."

Now skipping down here, he says,

"of the divine nature, the angel does not particularly speak here, but of the Tabernacle or shrine which God was now preparing for it, namely, the Holy thing that was to be born of the Virgin. Two natures must ever be distinguished in Christ, the human nature in reference to which He is the Son of God and inferior to Him, and the divine nature which was from eternity and equal to God.

It is true that to Jesus the Christ as He appeared among men, every characteristic of the divine nature is sometimes attributed without appearing to make any distinction between the divine and human natures. But is there any part of the scriptures in which it is plainly said that the divine nature of Jesus was the Son of God. That's the question. Is his divine nature Son? Is there an eternal Son? Is there a God the Son?

Is God a Son?"

He's going to say no. So do I. He says here,

The Unfolding Revelation of God

"I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the eternal sonship of Christ is, in my opinion, anti-scriptural and highly dangerous.

This doctrine I reject for the following reasons. First, I have not been able to find any express declaration in the scriptures concerning it."

And I agree with that. There's no place that says the Son is eternal. What it says is, when the fullness of time was come, God sent forth His Son made of a woman made under the law. That's tied to time. Galatians 4:4. Hebrews 1:5 says, "this day have I begotten thee." That's tied to time. The beginning of the Son is not an eternal thing.

Adam Clarke, Trinitarian, understands this.

"Secondly, if Christ be the Son of God as to his divine nature, then He cannot be eternal. For Son implies a Father, and Father implies in reference to Son precedency in time, if not in nature too. Father and Son imply the idea of generation, and generation implies a time in which it was effected, and time also antecedent or before such generation. Third, if Christ be the Son of God as to his divine nature, then the Father is of necessity prior and consequently superior to Him.

Fourthly, again, if his divine nature is begotten of the Father, then it must be in time. That is, there was a period in which it did not exist and a period when it began to exist. This destroys the eternity of our blessed Lord and robs Him at once of his Godhood. Fifthly, to say that He was begotten from all eternity, in other words, He's eternally been being begotten. To say He was begotten from all eternity is, in my opinion, absurd. And the phrase "eternal son" is, in my opinion, a positive self contradiction. Eternity is that which has no beginning nor stands in any reference to time. Son supposes time generation and father, and a time also antecedent to son's generation.

Therefore, the conjunction of these two terms, Son and eternity is absolutely impossible as they imply essentially different and opposite

The Unfolding Revelation of God

ideas. The doctrine of the eternal sonship destroys the deity of Christ.

Now, if his deity be taken away, the whole gospel scheme redemption is ruined."

et cetera. So that's what Adam Clarke says. He says the idea of a pre-existent Christ, that is his eternal sonship. He doesn't believe that. Neither does Jimmy Swaggart. And he's a popular preacher today.

He's a strong Trinitarian. Quoting from an article called "Was Jesus always the Son of God?" Listen carefully.

"As God, the person we now know of as Jesus Christ had no beginning, was not begotten, was not a son, and did not come into being. He always existed as God, but as man and as God's son. He was not eternal. He did have a beginning. He was begotten, this being the same time Mary had a Son.

Therefore, the doctrine of eternal sonship of Jesus Christ is irreconcilable to reason, is unscriptural, and is contradictory to itself. Eternity has no beginning. So if He has been God from eternity, then He could not have a beginning as God. Eternity has no reference to time. So if He was begotten this day and He means in reference to Hebrews 1:5, which says that, then it was done in time and not in eternity.

The word son supposes time, generation, father, mother, beginning, and conception. Unless one is a son by creation as Adam and Angels, time created beginning are opposites of God and eternity and absolutely impossible to reconcile with. If Sonship refers to deity, not the humanity, then this person of the deity had a beginning in time and not in eternity. It is plainly stated in Psalm 2:7, Acts 13:33, Hebrews 1:5, Hebrews 5:5, that God had a son 'this day' and not in eternity. It is stated in Hebrews 1:5-7, Luke 1:35, Matthew 1:18-25 when this took place. It was something over 1900 years ago.

The Unfolding Revelation of God

It had been predicted that God would have a son. Notice that He's saying future tense, He would have a son. Isaiah 7:14, 9:6, Hebrews 1:5, Matthew 1:18-25 Luke 1:32-35. When the Virgin conceived of the Holy Ghost, Matthew 1:20, this was fulfilled and not at any other time. To say that God had an eternal son would mean He had two sons. But it is plainly stated that Jesus was the only begotten of the Father."

Now that's an interesting statement.

He's not being real clear about it here. I don't like the way he wrote it. I think it's a little bit messy and it's not real clear. Nonetheless, he is saying the doctrine of the eternal Sonship of Christ is irreconcilable to reason, is unscriptural and contradictory to itself. He's affirming that the Son of God is not eternal and had a beginning.

That's Jimmy Swaggart. He's teaching the same thing I am. He's saying there's a human person, Jesus, who had a beginning and who never existed until He was begotten or born of Mary. Moreover, we would argue from John 8:58. The question is, did Jesus pre-exist?

Did He exist before He was begotten of Mary? Now we don't have any problem saying the deity of Jesus existed before He was begotten of Mary. That's no problem. But what is that deity that existed before He was begotten of Mary? Well, in John 8:58, Jesus said, "before Abraham was, I am."

If you go way back before Abraham, before the Incarnation, when God was manifested in the flesh, who is that that existed way back in the Old Testament before Abraham and way back all through eternity before then? Who is that person who existed? Is that the Son of God back there? No, Jesus said before Abraham was, I am. It was the great I am. It was the deity of Jesus that existed before Abraham.

The Unfolding Revelation of God

It wasn't the Son of God. He was begotten of a woman at a point in time. Galatians 4:4. The next argument on this point is before the Incarnation, Jesus was Yahweh. In other words, his deity is what existed before the Incarnation. Jesus is Jehovah.

I've amply demonstrated that. It was Jehovah God who existed before He manifested Himself in flesh.

God was manifested in the flesh. The theology that God was manifested in the flesh disproves the idea of an eternal Son.

Elohim

The next subject that we wish to cover is the Hebrew word for God. The Hebrew word for God is the word **Elohim**, spelled E-L-O-H-I-M. This word will be found in Genesis 1:1.

It's the basic word for God used throughout the whole Old Testament. In the beginning, God created the heavens and the Earth. That's the word for God in Hebrew, **Elohim**. The Trinitarians will point out that **Elohim** is by far the most frequent word for God in the Old Testament. There's another word, **El**, spelled capital E, small L, and it is much less frequent than **Elohim**. It is argued by Trinitarians that the word **Elohim** is plural in form, and they are correct.

The word **El** is singular. The word **Elohim** is plural. The h-i-m ending in Hebrew is a plural ending. This is commonly known by those who know the Hebrew language. So when you look at the word God, it's plural.

Now, Trinitarians argue this shows forth a plurality in the Godhead. It is argued even that since **Elohim** is used way more times than the singular word **El**, that shows that the predominant evidence in the Bible is that God is plural rather than singular. Now, this is not true, and I will argue against it beginning now. Trinitarians allege that **Elohim** indicates the Trinity because the word is plural. This is not true because the term is plural in form, but not in sense.

The Unfolding Revelation of God

The Plural of Majesty in Hebrew

What happens in Hebrew is that the plural, when used with singular pronouns and verbs, is used to enlarge and intensify the idea expressed by the singular. There is a function in Hebrew language that we don't have in English. It's called the Plural of Majesty.

If you pluralize a noun, it can mean a plural of intensity or a plural of magnitude. In other words, if I wanted to describe the biggest, meanest, roughest, most horrible dog that I've ever seen, I wouldn't say dog in Hebrew. I would say dogs. I would say, "and you should have seen this dogs. It chased me. This thing was remarkable. It was incredible. You should have seen the thing. It was gigantic." Now, in Hebrew, you wouldn't say dog, you would pluralize it. But you wouldn't make it plural in form to mean that there was more than one dog chasing you. You would make it plural to heighten or intensify the idea found in the noun in its singular form. Now, this is why God uses the Hebrew term **Elohim**. Not to imply that He's plurality in Him, but to intensify the idea of God.

You see both terms in the Bible. God is singular. He's **El**, and the term for God is plural, **Elohim**, not to mean that He's more than one person, but to heighten or intensify the idea found within the singular. Now, the singular in Hebrew is God. It actually means the strong one. **Elohim** means the strongest of the strong ones.

In other words, it intensifies it. Now, I have before me 21 quotations from Trinitarians who admit this. So it's not commonly alleged that **Elohim** indicates the Trinity. You'll only find unstudied Trinitarians making that allegation. They'll say, "well, **Elohim** is plural. That indicates the Trinity."

No, I've got 21 Trinitarian scholars here who say that that's not so. Therefore, anybody who makes that allegation has not studied the subject thoroughly. Let me quote a few of them. Smith's Bible Dictionary,

"the plural is used in Hebrew to enlarge and intensify the idea expressed by the singular. Elohim is not the God plural, but is the

The Unfolding Revelation of God
strongest of all strong beings. The fullness of divine perfection, the
sum of all the powers of all imaginable gods. There is nothing in this
idea either for or against the idea of a Trinity."

So see what he's saying. He's saying **Elohim** is a plural of Majesty.

It doesn't indicate the Trinity, it just indicates an intensified form of the
word God. Here's another one, Dumbledore's Bible Commentary,

"The Hebrew word is plural in form, but as a rule it is significantly
followed by verbs in the singular, except when used of heathen
gods. The plural form may be used to express the variety of
attributes and powers which are combined in the divine nature. In
Genesis 1:26, the plural form 'us', as has been interpreted of the
Holy Trinity. But this would be anticipating a doctrine which was only
revealed in later ages."

The New Bible Commentary,

"the plural word Elohim is a plural of intensity, sometimes called a
plural of Majesty."

We could go on and on and on, quote many Trinitarians who argue that it
is plural in form, but it doesn't mean gods or plurality actually in number. It
means plural of intensity, not plurality numerically. That's the idea here.
The next argument is that it is used with singular pronouns.

By the way, all Hebrew textbooks and all lexicons or dictionaries, all
encyclopedias and commentaries that have ever commented on this
subject say that **Elohim** is a plural of Majesty and doesn't indicate the
Trinity. The second argument is that **Elohim** is used with singular pronouns.
In other words, if **Elohim** is plural in number, how come the Bible says
things like this? Isaiah 43:12, "I am **Elohim**." Now, if **Elohim** indicated
plurality, it really should say we are **Elohim**.

The Unfolding Revelation of God

We are a plurality. It doesn't say that though. God always uses a singular pronoun. I am **Elohim**. That's because **Elohim** is singular. If **Elohim** were plural, He would use a plural pronoun with it and a plural verb, etc. Isaiah 45:5, "There is no **Elohim** beside me."

When God uses singular verbs, adjectives, and pronouns with **Elohim**, it's clearly singular in sense. In fact, that's how you define the Hebrew Plural of Majesty. If you have a Hebrew noun like the noun "gods" or the noun "dogs", as I used in an example, if it says, and the dog chased me and wagged his tail, the pronoun his is singular. Tail is singular. By that you know from the context that that's got to be a plural of Majesty, not an actual plural of multiplicity, not a plural of number, but a plural of quality.

By the context we say that's true from cover to cover. In the Old Testament, God always says, I, **Elohim**. Beside me, there is no **Elohim**. That shows that it's a plural of Majesty.

Number 3, it's theologically impossible for **Elohim** to indicate a Trinity. Here's why. Let's say **Elohim** is the Trinity, okay? It's plural because God is plural. What are you going to do with these scriptures? Zechariah 14:5 that says, Yahweh, our **Elohim** shall come.

And it's speaking about the second coming of Jesus Christ. His feet shall stand in that day upon the Mount of Olives, Yahweh or Jehovah our **Elohim**, Jehovah our God shall come and all the saints with Him. Jesus Christ is coming with his saints at the second coming, according to Jude 14. And this is a prophecy of the second coming in Zechariah 14:5.

If **Elohim** indicates a Trinity and Jesus Christ is called **Elohim**, then Jesus Christ is a Trinity and they don't believe that. How come **Elohim** doesn't imply a plurality within Jesus? If **Elohim** implies a plurality? In fact, there's even a scripture that calls Satan **Elohim** and nobody believes Satan is a plurality. Do you believe Satan is a Trinity? No, nobody believes that.

Psalm 45:6-7 speaks of **Elohim** and it clearly can't be a plurality. And Isaiah 40:3, calls Jesus **Elohim**. If **Elohim** indicates a plurality within the person

The Unfolding Revelation of God

that's called **Elohim**, then Jesus is a Trinity and nobody believes that. Moreover, we would say the Hebrew word **El** is singular. We all know this. And it's used hundreds and hundreds of times in the Bible.

The argument here is this, if **Elohim** really does prove that God is three persons, then what does the term **El** prove? If **Elohim** proves that He's plural, **El** proves that He's singular. And now the Bible contradicts itself. The truth of the matter is you don't go by the Hebrew word for God. That's not how you tell whether He's more than one person or not, because you've got both statements, **Elohim** plural and **El** singular. If the plural **Elohim** proves the Trinity, the singular **El** disproves the Trinity by the same argument.

In other words, it's what's called an uncritical argument. It does not yield a yes or no answer. You've got to go by something else. Moreover, the Old Testament plural **Elohim** becomes the singular word God in the New Testament. In the New Testament, certain Old Testament passages that use **Elohim** are quoted.

For example, Deuteronomy 6:4, The Great Shema, remember that? Yahweh is our God. Yahweh is one. That's quoted in the New Testament. It'll be found in Mark 12:29. Now, in Mark 12:29, in Greek, there isn't any plural of Majesty. Greek just has the singular word Theos, T-H-E-O-S.

The NT Greek Counterpart to Elohim

So you know what that means. That means the plural word **Elohim** becomes the same word in Greek. It's the same word. It's quoting that verse back there. Now, if the New Testament writer thought that plural word **Elohim** was actually plural instead of just a plural of intensity, he would have written the Greek noun in the plural, theoli, gods.

But he didn't do that. You know why? Because he knew that **Elohim** was just a plural of Majesty. So when he wrote it in Greek, he wrote it in the singular form. And these verses are the same verse. In the Old Testament, **Elohim** is plural. In the New Testament, **Theos** is singular. Now, you can't make those verses contradict each other. If one verse that says it is plural

The Unfolding Revelation of God

proves God is three persons, then the same verse in the same Bible from the same God proves that He's not because it's used in a singular word, God, in the New Testament. In fact, you know what Trinitarians are always trying to tell us? They're always trying to tell us that in the Old Testament, the Trinity is not really shown.

It's a New Testament doctrine. Well, how come then the Old Testament has the plural and the New Testament has the singular? If we're supposed to go more by the New Testament because it's the later revelation and it has the fullness of the Trinity in it and they didn't believe in the Trinity in the Old Testament, then maybe we should say **Elohim** isn't plural and we should go by the New Testament and it has **Theos** and it's singular.

You know what I find? Trinitarians who say, well, we don't really go by the Old Testament. It's in the New Testament. When you've got Christ, we go by that because they didn't believe in the Trinity in the Old Testament. The Trinity is very unclear in the Old Testament. It's just veiled and it's there only in fragmentary allusions.

That's what they say. Or it's foreshadowed. That's what Brumback says in his book "God in Three Persons". There's just foreshadowings of it in the Old Testament, but it's explicitly taught in the New Testament. You know what I found in my experience? When they get in a corner and get stuck, they always go to the Old Testament because they can't really find a good verse in the New Testament for it. And what they always do is they resort to Genesis 1:26.

That is the big scripture. It says, "and God said, Let us make man in our image." What about Genesis 1:26? Well, how come you keep going back to the Old Testament? You're the one who keeps saying, it's not as clear back there.

It's clearer up here. When they get stuck, they go back to that thing. I'll be preaching on Genesis 1:26 next week. It's one of the most marvelous revelations in the whole Bible. That is a prophecy of the entire plan of God

The Unfolding Revelation of God

from Genesis 1:1 to Revelation 22:21. The whole plan of God is wrapped up in that verse.

You won't want to miss the explanation of it. Other passages would be Exodus 20:12, together with Matthew 15:4 and Genesis 2:2, together with Hebrews 4:4.

Plural does not Prove Three

Now, my last argument is this. Plural does not prove three. Let's say **Elohim** is plural. Now it's not, but let's say just for the sake of argument that it is. Did you know that even if it is, it still doesn't prove three? Because **Elohim** doesn't mean three. **Elohim** means plural if that were true. What does plural mean? Plural means two or more. Why not eight? Why not 50? Why not something else? Even if it were a numerical plural, which it most positively is not, it still would only indicate multiplicity of an unspecified amount. And you couldn't prove three out of **Elohim** if your life depended on it. All you could prove is, well, there's plurality in the Godhead. You never could prove threeness because the plural does not mean three.

The Baptism of Jesus and the Trinity

The next subject we want to talk about is Christ's baptism. This becomes a problem to a number of people. Trinitarians use the baptism of Jesus as one of their strongest New Testament arguments for the doctrine of the Trinity. And they will oftentimes quote Luke 3:21,22, which is the account of Jesus baptism in the Gospel of Luke, also found in Matthew and Mark and John.

But in this passage Carl Brumbach says,

"now when all the people were baptized, it came to pass that Jesus also being baptized and praying that heaven was open, and the Holy Ghost descended in bodily shape like a Dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased." It is argued that the witnesses of this sacred scene, (and I'm quoting Carl Brumbach God in Three Persons, pages 47 and

The Unfolding Revelation of God

48), and the readers of the four Gospel accounts were conscious of three distinct beings. The one who stood before them, that's Jesus in the water. The one who descended from heaven, that's the Holy Spirit. And the one who spoke from heaven. That's God the Father. If such were not actually the case, it must be regarded as an event which was calculated to deceive all who saw it and those who later heard or read about it. Any interpretation which attempts to remove from this baptismal scene the divine plurality so obviously present is an evasion of the inspired record."

Now it is argued by Trinitarians that this is one of the clearest passages of the Trinity in the whole Bible, because very plainly you've got Jesus in the water, you've got the Holy Spirit, who is distinct from Him coming down from heaven, and you've got God the Father also up in heaven, speaking out of heaven. What do I have to say about the baptism of Jesus?

Well, certainly the baptism of Jesus is not proof of the Trinity for the following reasons. Jesus was baptized as man, not as God. This is a clear cut exhibition of Christ humanity, not his deity.

There are not three distinct beings in this account, and we are not evading the inspired record, and we are not removing divine plurality so obviously present. This is an impossibility because there is no divine plurality. The Bible says very plainly, God is one. Therefore, we argue that for anybody to say there's divine plurality immediately contradicts the six passages which say God is one.

So right from the outset you can't interpret Luke 3:21 and 22 in such a way that it contradicts the theology which says, God is one. God isn't a plurality. There isn't any divine plurality to start with. Now, we believe that Jesus was baptized as man, not baptized as God. For this reason, when you see the Son of God in the water, that is not a person of God being baptized. Therefore we are not viewing three persons of God anyway. The Deity in Jesus is all the fullness of the Godhead, Colossians 2:9. The Deity in Jesus is the Father, John 14:10.

The Unfolding Revelation of God

Trinitarians are claiming that this account clearly shows three distinct persons of God. You've got God the Father, God the Son, and God the Holy Spirit. You've got three divine persons present. Now this account is saying that the person of God the Son is baptized. The Deity in Jesus is God the Son, and He is getting baptized. Even if there was Deity getting baptized, the Deity getting baptized would be all the fullness of the Godhead or God the Father. Colossians 2:9 & John 14:10. Therefore, we don't believe this proves the Trinity.

Moreover, we would argue from Deuteronomy 4:35-39. Now you might say, what in the world does that thing have to do with Jesus baptism?

Well, it's a description of God and what God is like. Listen, Deuteronomy 4:35,

"unto thee we show that thou let us know that the Lord He is God. There is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee. And upon the Earth He showed thee His great fire, and thou heardest His words out of the midst of the fire. And because He loved thy fathers, therefore He chose their seat after them, and brought thee out in his sight with His mighty power out of Egypt. To drive out nations from before thee greater and mightier than thou art to bring thee in, to give thee their land for an inheritance, as it is this day.

Know therefore this day, and consider it in thine heart that Jehovah, He is God in heaven above and upon the Earth beneath. There is none else."

Now this is a parallel passage to the baptism of Jesus, not because it's describing the baptism of Jesus, but because it is describing God in his nature. Now notice that this passage says He is God in heaven above and on the Earth beneath. And it means at the same time.

The Unfolding Revelation of God

And then it says, you heard His voice and you saw Him. Now this is precisely what is happening in Deuteronomy 4:35 and in Christ's baptism. You see God is one.

Here's the truth of the matter. God is one. The Bible says that six times and God who is in heaven is a spirit. And it was the Holy Spirit who overshadowed Mary and is the Father of Jesus Christ, Luke 1:35. We've already read that several times in class. God, who is the Spirit (In other words, God the Father and the Holy Spirit are the same person of God) and God Himself up in heaven, when His Son was baptized, He sent a manifestation of a dove down to signify that Jesus Christ was the Messiah. God wasn't getting baptized. Jesus, the Son of God was baptized. The doctrine that God would have to be baptized is nigh unto blasphemy.

The Son of God was baptized. Now, what was that dove? What was that form like unto a dove? Was that a divine person? No, that was a manifestation.

God is not a bird. That should be clear by now. What was that thing? That was a visible manifestation. God is invisible right? Now if God wants to make Himself visible, He will create a manifestation and make it happen. And that manifestation that John saw looked like a dove and it came down and it alighted upon Jesus. That dove isn't a distinct person of God. That dove is a manifestation of God Himself. Why?

Because what happened to Jesus at the baptism of Jesus was He was anointed with the Holy Spirit for his messianic ministry. Remember how I taught you the term Christ means the anointed one? That's when Jesus was anointed to become the Messiah and minister. Jesus did no miracles before his baptism. The Catholic stories in the Apocrypha of how He turned into an old man and a young man, one of the apostles. And as a boy He made clay pigeons and blew on them and they flew away and He healed statues, etc. This is nonsense. These things are not from God. Jesus did no miracles. According to John chapter 2. It says, this beginning of miracles did Jesus at Cana of Galilee. That was his first one.

The Unfolding Revelation of God

He never worked miracles until He was anointed at his baptism. Now, how was John the Baptist supposed to know which fella getting baptized was the Messiah? God told John the Baptist earlier. According to John 1:31 to 33, He said, you watch and the one you see the Spirit of God descending upon, He is the Messiah. Therefore, it was necessary for God to make a visible manifestation at the baptism of Christ so John would know which person he was baptizing was the Messiah. So that dove is not a distinct person of God. That's a manifestation for the benefit of John.

Now, the same thing is true of the voice from heaven. What is that voice? Is God a voice? No, it's a manifestation of God. God is invisible. If God wants to make Himself known, He has to do it in a physical, tangible, audible form of some sort that you can perceive with your senses.

And so God spoke from heaven. But remember Deuteronomy 4:35,39? It said, He is God in heaven above and on the Earth beneath at the same time. He can speak from heaven and yet be seen. That's what's happening at the baptism of Christ.

The voice and the dove are manifestations of the one person of God. He'd made those manifestations occur in a visible, tangible, physical realm for the benefit of John the Baptist and the others who were present. It doesn't mean God is a Trinity. And God the Son wasn't baptized. There isn't any God the Son. In fact, this is my next argument.

Isaiah 40:3. In Isaiah 40:3, we find that John the Baptist prepares the way for Yahweh. John the Baptist and the coming of Christ are prophesied in that verse.

"Where it is written, the voice of him, the cries in the wilderness prepare the way of God. We'll make straight in the desert a highway for our God."

John the Baptist Makes the Trinitarian Mistake

Now, in this passage, John made the same mistake Trinitarians make. That verse says, Jehovah is coming. Make straight in the desert a highway for

The Unfolding Revelation of God

our **Elohim**. Did you know John the Baptist made the same error the Trinitarians make. Here's what happened.

What did John say to Jesus? He said, I can't baptize you. You should be baptizing me. You know why he said that?

He knew that prophecy in Isaiah. That prophecy said, Jehovah is coming, **Elohim** is coming. And when He came, John said, Here He is. I recognize you. You're the one from the book of Isaiah.

You're Jehovah, you're God. I can't baptize you. I can't baptize God. Christ said, Go ahead and baptize me. You're not baptizing me as God.

The idea that he was baptizing them as God was an error made by John the Baptist and Trinitarians. And Jesus said that's not so. Yahweh wasn't baptized. Jesus was baptized as man. The voice and the dove, they are manifestations of God.

Moreover, the Trinitarian view is tri-theistic. You know when they say, well, you've got God the Father, God the Son, and God the Holy Spirit. The problem with that is they never say how they are all one God. In fact, that view is very tri-theistic to say that you've got one person of God and He's right here occupying a certain space. And then you've got this other person and He's in the form of an animal, and He's occupying a certain space. And then you've got this other one up in heaven and He's speaking down. Three distinct, separate persons in different places at the same time. That's polytheistic.

That's not three persons in one God. They aren't in one God. They're distinct from each other at different locations, talking to each other. That's tri-theistic. That's not Trinitarianism in its truest sense.

So we deny that the baptism of Jesus Christ teaches the doctrine of the Trinity. It does not. Jesus was baptized as man. The most they could demonstrate if they could prove that the dove and the voice were persons instead of manifestations is that there's two persons of God because Jesus

The Unfolding Revelation of God

is not baptized as God. Therefore you don't have that third divine person present. But we deny that the voice and the Dove are persons. We affirm like Deuteronomy says, the one God is God in heaven above so He can speak down in manifestations. He's God on the Earth at the same time manifesting Himself in different ways and then Jesus was baptized as man. That's our explanation for Christ's baptism. It does not prove the Trinity.

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Class 13 of 14

Genesis 1:26

This is part 13 of a 14 part series on the Unfolding Revelation of God. Our subject is Genesis 1:26, always the last resort for Trinitarians, who seem to feel that when all else fails, Genesis 1:26 at least, is a clear proof text for the Trinity. I find this amazing since Trinitarians insist that the Trinity is a New Testament revelation. Yet when they need one main text to show a positive divine plurality, they always seem to go back to this Old Testament passage, apparently realizing there aren't any clear New Testament ones. Now this passage has been used widely by Trinitarians as an argument to show that God is more than one person.

The essential point is based upon the pronoun "us" found in the verse. The explanation given commonly is that God the Father is speaking to God the Son and God the Holy Spirit, saying, Let us, three plural persons, do thus and so and typically they point out that the Hebrew **Elohim** is plural too. The verse says, and you all should turn there so you can read it in your Bible, Genesis 1:26, "And God said". Now that word for God in Hebrew is **Elohim**. And you'll remember we learned that that word is plural.

Now it's a plural of Majesty, which means it is an intensified word for God. It's not a numerical plural. It's a plural of intensity or magnitude rather than a plural numerically. Numerically, it is to be interpreted singularly. And I argued that point in the last lecture. Now it says,

The Unfolding Revelation of God

"and God said, Let us make man in our image after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the Earth and over every creeping thing that creepeth upon the Earth."

The explanation that this word, God, **Elohim**, refers to God the Father and He is addressing God the Son and God the Holy Spirit, saying, Let us three members of the Trinity work together to create man. This is a poor argument for a number of reasons.

1), it contradicts all of the general tenor of the scripture on the Godhead. The general tenor of the scripture is that God is one that is specifically stated six times. God is not more than one person. That will not be found in the Bible. The word person is not used for God. The word persons is not used for God. And the word three is not used for God. Therefore, you cannot use this Bible to teach that God is three persons. That is not anywhere found in this Bible. The flavor of the Bible is that God is one, and any interpretation that contradicts that will be found to be an error.

2) The second reason it's a poor argument is that it contradicts the context. Specifically, the next verse, verse 27, which is singular. It says, And God said, Let us make man in our image. Verse 27, So God created man in His image. In the image of God created He him. Male and female created He them. Notice if God is an us in verse 26, why is God a He in verse 27? There's something wrong here if God is said to be a He in verse 27, and then God is said to be an us in verse 26. We do not believe that if **Elohim** is used with a plural pronoun that proves the Trinity, that it could be so because verse 27 has **Elohim** used with a singular pronoun he.

If **Elohim** with "us" means God is more than one person, then **Elohim** with "He" by the very same argument would mean Elohim is only one person. The plural pronoun "us" can't prove the Trinity because the singular pronoun "He" in verse 27, by the very same argument, would disprove the Trinity. So this cannot be used as proof. Besides, if the words "Let us" refers to a council of the Trinity to make man in their image, then the result of the discussion was dissension because God the Father didn't do what

The Unfolding Revelation of God

He Himself suggested at the meeting. He said, Let us do this, and the next verse says, So God created man in his own image. He didn't create them in the images plural of many different persons of God.

Notice let us make man in our image. What happened? God created man in his own image. Now that is not what verse 26 says. Verse 26 says God suggested Let us make man in our image plural.

But that didn't happen. Verse 27 says God created man in his own image. In other words, if that word God is God the Father in verse 26, then that word God is also God the Father in verse 27 and verse 27 has God the Father creating man in his own image, and God the Son and God the Holy Spirit were not involved at all. So we don't believe that's a good interpretation.

3) The third reason it's poor is because it's unreasonable for three divine persons to hold a counsel anyway. This violates God's attribute of omniscience. If God is omniscient knowing everything, it would not be necessary for Him to suggest something to one of the other Persons of the Godhead. They wouldn't have to have a meeting. He certainly wouldn't need to ask anyone else since He knows everything. This also would violate his attribute of omnipotence since He wouldn't need anyone else's help. Having all power He wouldn't need to confer regarding creating anything.

Besides, if the Trinitarian description of three persons is true, they wouldn't need to exchange ideas or make decisions, since all three persons are perfectly of one mind and will and agreement on everything in the first place. Now, if Trinitarians retreat and claim the passage is figurative, then they cannot use it as proof for a literal three persons, since a literal discussion among them never occurred. That would be the basis of the argument where it claimed to be figurative.

4) The fourth reason is the Trinitarian interpretation violates Hebrew grammar. The word "us" is not plural in order to agree with the plural noun **Elohim** as alleged. It is argued the word God is plural. Therefore, the

The Unfolding Revelation of God

pronoun "us" is plural to indicate a divine plurality. That is not true. Hebrew Grammar and usage always uses singular pronouns, adjectives, and verbs with the plural **Elohim** when referring to the true God. If you ever have a plural pronoun used with the plural noun **Elohim**, (in other words, if it ever says **Elohim** we, **Elohim** they, plural us rather than **Elohim** he, Elohim I, Elohim me, which are all singular) If you ever see God and then us or they or we or something like that, it always refers to heathen gods. It means God and somebody else since it is a plural of Majesty. Now I will take a few seeming exceptions to this later. The only time Elohim has a plural pronoun is when it refers to polytheistic heathen gods in the plural. The word "us" does not mean God the speaker is a plurality. When someone says Let us do this, He never means that He Himself is a plurality. We deny this. When you say the word "us", it doesn't mean you're a plurality. When God said "us", it doesn't mean he's a plurality.

US always means the speaker and somebody else. It never means that He Himself is a plurality. God never calls Himself us. That's what I'm trying to say.

God always means Himself and somebody else by the term us. If **Elohim** is the reason for the plural us in verse 26, then why isn't **Elohim** the reason for a plural us in verse 27, verse 28, verse 29, and the rest of the New Testament and Old Testament. There are only four places in the Bible where God said us and we're going to look at all four of them. And He never means I am a plurality, us persons of the Godhead. Because thousands of times in the Bible it says God He, God I, God me, I am God, and there is none else. There is none beside me.

That's the flavor of the Bible. Now, if you ever find a case where there are thousands of things one way and four cases that are another way, the wrong thing to do is say the four things are the way it is and we'll interpret the thousands in light of the four, that's absurd. You would never do that on any other subject. And so we say, if God calls Himself I and me and He, etc. all through the Bible, He's never going to call Himself "us" in four places.

The Unfolding Revelation of God

He's not an us, He's I, He's me, He's He. God is one. Therefore, God never called Himself us and this must be God and somebody else.

5) Now, the allegation that the plural pronoun "us" refers to the Trinity is also denied by a great host of Trinitarians. This would be our fifth argument against the Trinitarian interpretation. For example, Reverend Dummelow in Dummelow's Bible Commentary and Gray and Adams in Gray and Adams Bible Commentary, they specifically say that Genesis 1:26 does not refer to the Trinity.

Now, if it were a clear proof text, then every Trinitarian scholar would seize the opportunity to use it. Despite the fact that most Trinitarian pastors will use Genesis 1:26 to prove the Trinity, the majority of Trinitarian scholars do not. The men that Trinitarian ministers look to as the authors of the authoritative literature on doctrine, the theological doctors who write books deny this. They contend that **Elohim** is a plural of Majesty, and in this case it does not refer to the Trinity. Now, of course, you will find those who disagree with that and say that it does.

6) The Trinitarian interpretation is really an assumption. This would be my 6th reason. Neither the text itself nor the context tells us who the "us" is. Nowhere in the Bible do you read of three persons of God getting together and deciding anything. God always does everything by Himself. He never gets together and decides upon a course of action by conferring with other people.

The context doesn't mention a Trinity. The context only mentions God. You would have to already believe in a Trinity in order to get that out of that verse. Because if you start in Genesis 1:1, it simply says, in the beginning, God created the heavens and the Earth and you've got God. And verse 2 says the Spirit of God. That would mean God is a spirit.

The Spirit of God moved on the face of the waters. Verse 3, God said verse 4, God saw the light. Verse 5, God called the light day, verse 6, and God said verse 7, and God made verse 8, and God called verse 9 and God

The Unfolding Revelation of God

said, God and God. You've got a story about God. Nothing in here says God is a number of persons.

Now, when you get to verse 26, it said, God said, Let us make man in our image. God is one. There's just one God, and that God is one. Now, when God said, Let us, it means God is talking about Himself and somebody else. Now we'll define who that somebody else is in a few moments.

The Trinity was Unknown to the Jews and 1st century Christians

7), Another argument is that the Trinity was unknown to Jews and Christians in apostolic times. The term wasn't even invented until the third century by Tertullian and the formulated doctrine was developed between the third and fifth centuries in ecumenical Church councils of the Roman Catholic Church. So this interpretation of Genesis 1:26 was unknown until the Trinitarians developed it. You see, the Jews had the Old Testament for a long time, almost 2000 years. And they never interpreted Genesis 1:26 that way.

And they were the custodians of the Word of God. They interpreted it, they taught it, they believed it, they preached it, they stood for it, they defended it, they translated it, they preserved it. Under them were committed the oracles of God, the Word of God. They never read a Trinity into this passage. There isn't any Trinity in this passage.

That's a late date invention by Trinitarians.

8), Moreover, we would argue in the 8th case, God alone created. A Trinity of persons did not create anything. There are a number of passages that say that God is the Creator by Himself. These passages would be Malachi 2:10,

"hath not one God created us",

and Isaiah 44:24, which says,

The Unfolding Revelation of God

"Thus saith the Lord thy Redeemer, and He that formed thee from the womb, I am the LORD (or Jehovah) that maketh all things that stretcheth forth the heavens alone, that spreadeth abroad the Earth by myself."

Now you see how that's singular? I am Jehovah, not us, I am Jehovah. And He says, I did it all alone. Alone means that Genesis 1:26 doesn't mean there's several of them doing it. This verse in Isaiah is just as inspired as Genesis 1:26. And you can't interpret Genesis 1:26 to say several persons of God did it.

If Isaiah 44:24 says Jehovah did it alone by myself, so we argue that God alone created. A Trinity of persons is not involved in Genesis 1:26. Now we believe that this is a very poor interpretation to say that Genesis 1:26 refers to the Trinity. Well, what then does it mean? There have been five explanations given by people as to what this means.

The first explanation is that it refers to three persons of God. We've already looked at that a little bit and I'll be dealing with that more later. The second possible interpretation is that Elohim is asking angels to share in the creation. Since we know God is not three persons, God is not talking to another two persons of God. He created everything alone by Himself, Isaiah 44:24. Therefore, this is not talking about that. When God said us, He means Himself and somebody else. Who's the somebody else? Well, it has been postulated that the somebody else is the angels.

Some say God said, Let us make man in our image. In other words, God Himself alone and the angels. Now we don't believe that's a good interpretation either. Angels are not gods. They do not have the power of creation.

Do you remember we said there's only one who is God by nature. And we quoted that passage in Galatians 4:6. What is one of the attributes of God? He is the Creator. That's what makes Him God.

The Unfolding Revelation of God

Now, if anyone has the power of creation, they are deity by definition and angels are not gods. Therefore, they do not possess creative power. We conclude therefore that God is not saying, Let us, me God who has the power of creation, and you angels who don't, let us make man. They're not going to make man. They don't have the power of creation to do that.

Besides, the verse in 1:26 says, Let us make man in our image. Now notice that it says our image. That means my image as God and your image, whoever that somebody else is that he's talking to. It doesn't say, in our images, I have an image and you have an image that's different from mine. Let us make man in our images. It doesn't say that.

It says, Let us make man in our image. That means that God and this other person or persons share the one same image. Now, that would mean that when they made man, they would make man into the image that God has and the other person has. Let us make man in our one image that we share, in other words. Now we would argue that angels are not said to be in the image of God.

Therefore, it would not refer to angels. Moreover, if this is true that God was talking to the angels, the angels disobeyed and refused to accept their proposal because verse 27 says, "So God created man in his own image" and God did it by Himself and the angels didn't. Now, we don't believe that fits. We know God created by Himself. Malachi 2:10, "hath not one God created us?"

A third interpretation is that the word us is a plural of Majesty. Now, this is a poor interpretation. This would be and God said, Let us make man in our image. The word **Elohim** is a plural of Majesty, and the word us is a plural of Majesty. Therefore, us is actually singular in sense, even though it's spelled in the plural in Hebrew.

We don't believe that. That doesn't make sense and it doesn't fit Hebrew grammar. That would make the verse a heightened plural of Majesty because **Elohim** is already a plural of Majesty. To add another plural of Majesty would be to magnify a plural of Majesty that's already there. This

The Unfolding Revelation of God

would be inconsistent, because then the plural **Elohim** becomes the reason for both of two opposite things. **Elohim** is the reason that it says us as a plural of Majesty to heighten it in verse 26.

But then **Elohim** would have to be the reason for the singular pronoun He in verse 27 to show one God, and that doesn't make sense. Moreover, **Elohim** is already a plural of Majesty, so you don't need a plural pronoun to heighten it. If there's a plural pronoun, it's there for a reason, it's not there to magnify God. God's already magnified by the plural of Majesty inherent in the word **Elohim**. Moreover, that wouldn't explain why that plural pronoun appears here but not elsewhere.

In other words, some might say, well, it's a plural of Majesty to glorify God because it's right in the context where God is creating all these wonderful things, including man. And when it gets to where He creates man, it has an extra plural of Majesty because it was such a wonderful thing for God to have the power to create man. And so God did it to glorify God. Well, that doesn't explain why in other passages that are just as wonderful about God describing the same thing, creating the world and creating man, and it says **Elohim** did it and Jehovah did it like Isaiah 44:24. If God added an extra plural of Majesty to give Himself glory because He's talking about creating, why doesn't it do that in the other passages that also use **Elohim** and Jehovah and are talking about creating man? It should be consistent, but it does not. Therefore, this doesn't fit. You'd think it would be there though because of what this passage itself is saying.

And the other reason we reject this third idea is that a better explanation exists. Now, the fourth interpretation is the interpretation always given by Jews through history. Since they did not believe God was a Trinity, they had to have some explanation for this.

And they said, although God needed no one to help Him in creating in order to show humility, He likened Himself to a King in council with others confiding in his court. In other words, God likened Himself to a King who says, "Let us do this." What should we do in our great, mighty, powerful Kingdom here in India or whatever? And so the King says, Let us do this in

The Unfolding Revelation of God

this great, powerful Kingdom that I run. Speaking just out there to all the angels and everyone in the future, in our great Kingdom, we will do this, meaning I'll actually do it myself, but I'm speaking like a King would to his heavenly court. We don't believe that's a good interpretation because it's not in a court with a tenor of scripture for God to humble Himself.

There's not one scripture in the Bible that mentions anything about God actually humbling Himself. Now, there is one passage that says God humbles Himself to behold the heavens and the Earth, but that's not because He's actually humbling Himself. That's just to show how great He is. Because, you know, the vastness of the universe. And God said He has to humble Himself to even look at the thing and consider it. The fact that He has to humble Himself to behold the heavens and Earth is not really humility.

That shows how great He is. So certainly God never humbles Himself. Moreover, conferring or counseling with someone else again degrades his omniscience. In Isaiah 40:13, we see an example of this. Certainly God does not need to talk to anybody to decide what to do.

Nothing in the context indicates this because there isn't anybody else mentioned other than God Himself. Therefore, we look for another interpretation.

Genesis 1:26 - a Wonderful Prophecy of the Plan of God

Now, the fifth interpretation, which I believe is the right one I will call prophetic interpretation. Here is the fifth possibility. This makes the most sense and it ties the entire Bible together. And it's a marvelous, wonderful prophecy in the Book of Genesis of the coming of Jesus Christ. When God said, Let us make man in our image, He was speaking prophetically to his Son, the man Jesus Christ, indicating that God would work with Christ to ultimately make man into the image and likeness of God. God was here speaking prophetically and anticipatively of his son, Jesus, the last Adam, who, working together with God, his heavenly Father, would make fallen man back into the image and likeness of God. God's actual intent and plan of making man in his image and likeness would come to pass only after

The Unfolding Revelation of God

God manifest Himself in the flesh in Jesus Christ. The initial creation of man was done by God alone. But after Adam was created by God, he fell. And ever since that fall, God has been working to restore and make (notice the difference between *create* and *make*) God has been working to make man back into the image and likeness that he had at the beginning. Notice what verse 26 says. God said, Let us make man.

Notice that word make in our image after our likeness. Now, what did God do immediately to make man in the Garden of Eden? Notice what verse 26:7 says. So God created. Created is a different word than make. God said, Let us make man. Verse 27 says God created man in his own image.

Now notice that it doesn't say anything about the likeness in verse 27. The Bible does not say God created man in his image and in his likeness. That didn't happen. Verse 26 is prophetic. Verse 26 is talking about something future that would happen way down in time.

God said, Let us - let me God and you, the man Jesus Christ, way down in time, me and you working together will make man into the image of God. Now, how does that happen? It happens this way. God's intent was to have sons of God in the image and likeness of God.

The first step in that plan was to create a universe and an Earth and to make man on it. God Himself did that. God made the universe, God made the Earth, and God created Adam. God did that alone. That's what verse 27 is saying.

So God created man in his own image. Now that happened instantaneously by God Himself alone in the Garden of Eden in Genesis 1:27. That was the first step. If God wants a whole bunch of humans to love Him and be sons of God, in order to have that plan accomplished, He's got to create a place for them and make the first pair to get the thing started. Now, God did that by Himself.

According to verse 27, He created Adam in the image of God. And we believe that after Adam was created by God in the image of God, He

The Unfolding Revelation of God

started to make Adam into what He wanted Adam to be. He started molding Adam and working on Adam. And as Adam fellowshiped with God in the Garden of Eden, he became more and more like God. That's what likeness means.

Making happens over a process of time and involves labor. Creating is instantaneous and out of nothing. God created Adam instantaneously out of nothing. Having created Adam, He began to work on him to make him into what He wanted him to be. That's what this passage is talking about.

The initial creation of man was done by God alone. But Adam fell partially both from the image and the likeness he originally had. So God instituted a plan centered in Jesus Christ of finishing having sons of God in the image of God. The initial creation of man wasn't enough because of the fall. In order to accomplish his ultimate goal of having millions of humans be sons of God and love God, it was necessary for God to work over a process of time to make fallen man into what He wanted him to be.

But God never worked alone. He had to use Jesus Christ to die for our sins in order to make man into what He wanted us to be. Therefore, way back in the beginning, the Bible says God declares the end from the beginning. Way back in the beginning, He knew what it would take to redeem fallen man and make man into what He wanted man to be. It would take the death of Jesus Christ on the cross.

And so God said, Let us, me, God and you, Christ, way down in history. You will die on the cross and me, God and you, Christ, will make man into our image over a process of time by labor and working

Genesis 1:26 foretells the entire plan of God in germ seed form.

Now, how are we to check whether this interpretation is right or not? Genesis 1:26 and 27 speaks of making and creating man in the image and likeness of God. Hermeneutics dictates that we go to other verses in the Bible that speak about creation and let scripture interpret scripture.

The Unfolding Revelation of God

Parallel passages which use the words create and make an image, etc., should give us additional data. Indeed, the New Testament supplies information not stated in the Old Testament. And by comparing Bible with Bible or spiritual things with spiritual, we can learn how Genesis 1:26 and 27 was fully accomplished. We'll see that it is through Christ that God creates and makes men. God's actual intent of making men in his image is centered in Christ Jesus the last Adam. Jesus was the first of a new order of men. Men who would be made in the image and likeness of God. The first Adam and his seed fell and were sinful. They were not what God wanted, but the last Adam, Jesus did not fall.

He never sinned and He was exactly what God wanted. He was fully and perfectly in both the image and likeness of God. So God is patterning all men after Jesus Christ now rather than after the first Adam. Why would God do that? Because Jesus was the perfect image of God.

Now, if Jesus is the perfect image of God and you are made like Him, what are you made into? The image of God. If he's the image of God and you are made into what He is, you are made into the image of God, and Genesis 1:26 will be accomplished. Now, I want to look at some general parallel passages for this interpretation. First of all, we'll look at 1 Corinthians 15:45-49.

1 Corinthians 15:45-49. We believe that since Genesis 1:26 talks about creating man, making man in the image of God and the likeness of God, that we should look up verses that use the word create and make and image and likeness. Those are the parallel passages in the Bible on this subject. And when you do that, you'll see that it's through Christ that God accomplished this plan. 1 Corinthians 15:45-49,

"and so it is written, the first man Adam was made a living soul. The last Adam, a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual. The first man, (he means Adam), is of the Earth, earthy. The second man (He means Jesus) is the Lord from heaven. As is the

The Unfolding Revelation of God

earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly."

Now notice verse 49,

"and as we have borne the image, (see that word image that means this is a parallel passage to the one in Genesis because they both view the word image.)

As we have borne the image of the earthy, (that means the first Adam), the actual Adam in the Garden of Eden, we shall also bear the image of the heavenly."

Now that means Jesus Christ. Jesus is the second Adam, the last Adam. Look back at verse 45. The first Adam was made a living soul, the last Adam, that's Jesus, was made a quickening spirit.

So it's saying just like we bore the image of Adam, in other words, we are physical men here on the planet. We've all fallen, we've all sinned. We are also someday going to bear the image of Jesus Christ. We will be made into the image of Jesus Christ.

Now, why would God want to do that? Simply because Christ didn't fall and He was perfect. He was the type of Adam or man that God wanted in the first place. God originally wanted humans, people, men, to be sons of God and perfectly obey God sinlessly and love God. But Adam fell from that.

He wasn't what God wanted. Now Christ fulfilled it completely. He was exactly what God wanted. And therefore God is working now to make men into what Christ was. Therefore, if Christ is the image of God and you're made into what Christ is, you're made in the image of God and Genesis 1:26 is fulfilled. What verses say Jesus is the image of God?

Well, there are a number of them. One of them would be Galatians 4:4, and we'll be looking at some other ones later. Also Colossians 1:15. If we

The Unfolding Revelation of God

are made into Him, therefore we are made into the image of God. By the way, the New Testament word image involves both the image and the likeness mentioned in Genesis.

The Greek word image is **eikon**, E-I-K-O-N. **Eikon** covers both the Hebrew word **tselem**, T-S-E-L-E-M which means image, and the Hebrew word **demuth** D-E-M-U-T-H which means likeness. So when God said, Let us make man in our image after our likeness, Genesis 1:26 and He mentions both the image and the likeness. The New Testament uses one word image, **eikon**, to cover both of those concepts. So that when we are made into the image or **eikon** of Christ, that includes both being made into the image and the likeness. Now this verse here in 1 Corinthians 15 shows that God isn't through with us yet because it says, we have borne the image of the earthy, but we will future bear the image of the heavenly.

God isn't done. He's still making you into something beyond what you are right now. We have yet to attain the image of the heavenly. All men have the image of the natural Adam, but only some have come to Christ to have God do the second, deeper spiritual work within of making them in the image and likeness of God. The first is outward and it's the result of a natural birth. The second is inward and it's the result of your new birth or being born again.

Christ is the image of God. Romans 8:29,

"for whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren."

2 Corinthians 3:18,

"but we all with open face, beholding, as in a glass the glory of the Lord are changed into the same image from glory to glory."

1 Corinthians 15:49 the verse we are on,

The Unfolding Revelation of God

"as we have borne the image of the earthy, so we shall also bear the image of the heavenly."

The next verse is 2 Corinthians 5:17. It's another parallel passage to Genesis 1:26,

"Therefore, if any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new."

Now, when you were saved, you probably memorized that verse. The word creature here means creation. Notice that. If any man be in Christ, he is a new creation. Now we're talking about how man is created and how man is made. You know, when you were really created also was when you got saved. When you got saved, you were created in Christ Jesus. That's what Genesis 1:26 is talking about. When it says, Let us make man in our image after our likeness. And then it says, So God created man in his own image. That's talking about the whole process. God created man in his own image is just the first step. That's when God made Adam in the Garden of Eden.

But Adam sinned. So God had to work and use labor over a process of time and make man into that. Part of that process is when you become created in Christ. When you're born again. 2 Corinthians, 5:17. You must become a new creation in Christ in order to have fellowship with God restored. All men in the old Adam are out of fellowship with God. God isn't making them into anything. He's not dealing with them at all.

But it's God's intent to restore fallen man. In order to do that, men must come to Christ and have their fellowship with God restored. Then God can begin the inward process of making them into the image and likeness of God. Another parallel passage would be Hebrews 2:6-8. This one says,

"but one in a certain place testified, what is man that thou art mindful of Him? Or the Son of man, that thou visitest Him? Thou madest Him a little lower than the angels. Thou crownest Him with glory and honor. And it set Him over the works of thy hands. Thou hast put all things in subjection under his feet for Him."

The Unfolding Revelation of God

That He put all in subjection under Him. He left nothing that is not put under Him. But now we see not yet all things put under Him."

That's saying, When God created man, God gave man dominion over the whole world. But when Adam sinned, he lost that dominion.

Adam had dominion over the animals. Adam had dominion over all of creation. But when man sinned, all of a sudden, man no longer had that dominion. Animals attack us now. Insects attack us. We're fighting a battle here to survive in the world. We don't have the dominion that we used to have over everything.

But Jesus did because He never sinned. He's the last Adam. Remember that. Jesus was in the same position Adam was before Adam fell. Before Adam fell, Adam had complete dominion and was sinless. Through the virgin birth, God gave Jesus Christ the same opportunity Adam had. He was born without a sinful, fallen nature like you and I have.

He was the last Adam. He's another Adam again. And Adam had the opportunity to live sinlessly and have dominion. God gave Christ that same opportunity again. He is another Adam, born without a fallen nature. And He succeeded.

He was victorious. He went through his life and He never sinned, just like Adam could have at the beginning. And Christ had that dominion. Adam could have had. Christ was the very first man to have the dominion God intended man to have. And through Christ's death on Calvary, God is able to work on us to make us like Him, Christ.

Now, when that is accomplished, then God can give us the dominion just like He gave Christ the dominion. Another passage would be Romans 8:19-22,

"for the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject

The Unfolding Revelation of God

to vanity, not willingly, but by reason of Him who has subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious Liberty of the children of God. For we know that the whole creation groans and travails in pain together until now."

What is this saying? This is saying creation itself is still groaning and travailing because it is awaiting the final state of man. Man has not been made into what God wants man to be made into. Now, if Adam would have never fallen, we wouldn't be in this state. But because Adam fell, God has been working all through history to make man back into what God wanted him to be.

But God doesn't do that independent of Christ. The only way God can work on you to make you back into what God wants you to be is if you come and get saved through the death of Christ on Calvary and restore your fellowship with God. Then God can begin to work on you. This shows that man is not a finished product yet. Something more is to be done with man. Creation is waiting for mankind to be finished as a work of God. Another passage would be Ephesians 2:10.

This one is very plain. It says, *"for we are his workmanship created in Christ Jesus."* We are his work. This shows that the initial creation of man Genesis 1:27. So God created man in his own image wasn't enough.

God must work on us more to get us into what He wants us to be. We are his workmanship. That means we are items in his shop and He's working on us and we are the work that He's producing. But Christ is involved in that new creation or making of man. Christ is the someone else that God was talking to when God said, Let us do it.

It means God and Christ, because you can't have God work on you unless you come to God through Christ. The Bible says that Jesus said, I am the way, the truth, and the life. No then cometh unto the Father, but through me. It is only through Christ that you have fellowship with God and you can become the workmanship of God. That's why it says we are his

The Unfolding Revelation of God

workmanship created in Christ Jesus. That passage back in Genesis when it's talking about the creation of man and the making of men, how are you going to find out how that thing is really accomplished?

By going to other passages that talk about the creating of man, the making of man in the image of God. And I'm reading them to you right now. And this one says, we're created in Christ Jesus. That's got to be part of your theology. You can't say God did it all back there in Genesis.

If the Bible says you're created in Christ, then Christ has a part in that plan. And we can't just deny it and say that He has no heart.

In fact, it says, we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Before ordained. You know what that means? That shows this to be the fulfillment of God's original intent in Genesis 1:26. In other words, God planned way before that you should fulfill this role. When did He plan it before?

Way back in Genesis 1:26. God before ordained that you would be created in Christ and live for God in the image and likeness of God. That's what it's talking about. Colossians 3:9,10. This one says,

"and have put on the new man, which is renewed in knowledge after the image of Him that created Him."

Another passage there that says that you are created in the image of Christ.

And Romans 8:29. You couldn't ask for a better parallel passage to Genesis 1:26 than Romans 8:29. It says this,

"for whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the first born among many brethren."

The Unfolding Revelation of God

You see before Adam fell, God, by foreknowledge, decided upon a plan to have men conform to the image of his Son. And that's precisely what Genesis 1:26 is saying.

God had a plan way back in the beginning. And that plan was to make men into the image of his Son. Why? Because the Son is the image of God. So if you're made into the image of the Son, you're made into the image of God, and you are what God wants you to be. You see, that's what Romans is saying. Whom He did foreknow.

That means God way back in the beginning foreknew you. He knew you before you were created because He has omniscience. He has all knowledge. So from all eternity, God knew about Christ. God knew about you.

God knew about this whole plan. God knew Adam would fall before He even created Adam. He knew Adam would fall. But He created him anyway. And those whom He foreknew, what did He do regarding those people He foreknew? He predestinated them to be conformed to the image of his Son.

That means way back here, God decided upon a plan to conform you to the image of Christ. That is what Genesis 1:26 is talking about. When God said, Let us make man in our image, He means I have the image of God and you, Christ, have the image of God, and you and me will work together. You die on the cross and I will accept that sacrifice. And together you and I will make man into the image of God.

I'm ordaining it that everybody be conformed into your image. And if they are, then they will be in the image of God because you are the image of God.

We are to be conformed into the image of his Son. We are being made into the image of God through Christ. And God prophesied this whole thing in Genesis 1:26 because of his foreknowledge. He knew it ahead of

The Unfolding Revelation of God

time. And last 2 Corinthians 3:18, we are changed into the image of Christ from glory to glory.

So the conclusion is these eight parallel passages using the word create and image, show that it is through Christ that God creates us in the final sense. This is how you interpret the Bible. To find out what Genesis 1:26 means, you go to parallel passages in the New Testament. The New is in the Old concealed and the Old is in the New revealed. One verse from the Old Testament adds weight to this also. Isaiah 46:10.

Isaiah 46:10 says, God declares the end from the beginning. Now, if God is omniscient and He knows the end from the beginning, and if that passage says He declares the end from the beginning, I want to know where and when did God declare the end from the beginning? The Bible says He did it. It says, God declares the end from the beginning. Now, when did God do that?

What you'd have to do is go back to the beginning of the Bible. You'd have to find a place back here where it says in the beginning, like Genesis 1. And you'd have to find something related to the beginning and find out a place where God declared the end way back here in the beginning. You know where that is. It's in Genesis 1:26.

That's where it is because here God said, Let us make man in our image. A prophetic statement by God's foreknowledge of what God would do in the future to accomplish his plan. Now, there are a number of specific parallel passages that I want to talk about. The first thing is the work of Christ.

This verse, Genesis 1:26, is prophetic of Christ, working with God to make man into the image and likeness of God. Did Christ work with God? That's the question I'm asking. I'm saying Genesis 1:26 says God will work with Christ to make man into our image. Our image, because they both share the one image. Did God work with Christ?

Positively. John 4:24,

The Unfolding Revelation of God

"Jesus saith unto them, My meat is to do the will of Him that sent me and to finish his work."

Jesus was going to finish the work of God. What does that mean? God started it in Genesis 1:27 when He created Adam, but it wasn't finished because Adam fell and he never was what God wanted all the way.

It took Jesus Christ to finish this plan and that's what Christ said. John 5:17,

"My father worketh hitherto and I work. John 5:36, "for the works which the Father hath given me to finish the same works that I do, bear witness of me."

John 17:4,

"I have finished the work which thou gavest me to do."

And guess what Christ said when He died on the cross.

John 19:30,

"when Jesus therefore had received the vinegar, He said it is finished and He bowed his head and gave up the ghost." John 19:30

What did Christ finish? Do you ever ask yourself that? When Jesus said it is finished, what did He finish? He finished His part in the plan of God. When God said Let us do it, God and Christ, Christ's part was to die on the cross. And when He finally died He had finished his part in the plan. Now we also would point out that saints work with Christ. Christ in the body of Christ. This is a real revelation and it takes some insight to understand this. When God said Let us make man in our image, we believe that in a limited sense, in a secondary sense. This is certainly not the primary meaning of the passage, but in a secondary sense,? We as the body of Christ work together with God to make man into the image of God. Do you know how you do that? You do that every time you witness to somebody and they

The Unfolding Revelation of God

kneel before Christ and give their life to Christ. And when you pray with them and counsel to them, what happens? The Lord's with you.

The Lord is there working with you. Mark 16:20,

"The Lord working with them with signs following."

1 Corinthians 3:9,

"we are laborers together with God."

2 Corinthians 6:1,

"we then as workers together with God."

Galatians 2:8,

"It is God's power working within me for the apostleship of the Gentiles."

John 14:12,

"the works that I do you will do and greater work shall ye do because I go to my Father."

That means we are working with God just like Christ was working with God. Revelation 1:6 says we are a kingdom of priests unto God. We are priests in that spiritual sense and we work together with God. So we believe Genesis 1:26 refers to God the Father working together with the man Christ to make man into our image.

Notice it doesn't say our images plural, but our image singular. Meaning us too. You and me, we both share the same one image. We share it, we both have it. It's our image. Now some Trinitarians assume that the term "us" refers to God Himself who is a Trinity revealing a plurality within the speaker. But "us" never means that in Hebrew or Greek or English. "Us"

The Unfolding Revelation of God

always means the speaker and someone else who is being spoken to, but that somebody else has to be somebody in God's image because it says our image. God never calls Himself us.

The plural pronoun "us" never indicates a plurality of persons in the one who's talking. It denotes the person speaking and the person or persons spoken to. So Genesis 1:26 does not constitute proof that God Himself is a plurality. It means God and somebody else who have one and the same image.

God Speaking of Christ Prophetically

Now, can we find someone else in the Bible besides God who is in the perfect image of God?

The answer is yes. In the Bible, it is Jesus Christ. Our image (note the plural pronoun our and the singular noun image) our image means God and the person to whom God is speaking share the same image, and Christ is the only person from Genesis to Revelation other than God who is said to be in the image of God, Colossians 1:15.

Christ, who is the image of the invisible God, 2 Corinthians, 4:4, Christ who is the image of God, Hebrews 1:3. Furthermore, there is precedent for this interpretation of Genesis 1:26 because other scriptures give evidence that God could speak prophetically to his son Jesus who did not yet exist. There are other passages that show God doing the same thing that He did in Genesis 1:26.

Somebody says, well, how could God speak to Christ if you teach Christ didn't exist until He was born of Mary? Now, I mean the humanity of Jesus, the human person, the son of God, the man Christ Jesus, 1 Timothy 2:5. He didn't exist. How could God say back there, let us make man in our image? He can't talk to somebody who didn't exist.

Now, there's a couple of answers to that. The first answer is God dwells outside the realm of time, so it doesn't really matter in the first place. But that being aside, it is true that we have other examples of God speaking

The Unfolding Revelation of God

directly to somebody who didn't exist. This passage will be found in Isaiah 45:1. This is where God spoke to the man Cyrus, who did not yet exist.

I'll read you the passage Cyrus was not born for another 150 years.

"Thus saith Jehovah to his anointed, to Cyrus whose right hand I have held."

Here God speaks to Cyrus and says plainly, I am talking to you. And yet we know historically, Cyrus was not born for another 150 years. You could also put Psalm 2:7, Psalm 89:26,27, and 2 Samuel 7:14 for other cases where God spoke to people, yet they did not exist.

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Class 14 of 14

This is part 14 of a 14 part series on the Unfolding Revelation of God.

Speaking regarding Genesis 1:26, it should not be difficult to believe God would talk about Jesus Christ in Genesis 1:26. The reason is if God is omniscient and knows about Christ, it would not be incongruous to have Him bring up Christ in the very first chapter of the Bible. Moreover, everyone acknowledges that Christ is spoken about in Genesis 3. To go back to Genesis 1 is not that big of a deal if you already see Christ in Genesis 3. I don't know of any minister in America who doesn't agree that Genesis 3:15 is a prophecy of Christ.

When it says,

"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

Now this seed of the woman refers to Jesus Christ in Genesis 3:15. If Christ can be in Genesis 3, I argue Christ can be in Genesis 1. It isn't any harder for God to go back two chapters. And finally, we know that Genesis 1:26

The Unfolding Revelation of God

and 27 is incomplete because verse 27 refers to the making of man, involving work over a process of time into both the image and likeness of God.

But verse 27 only refers to the initial step in this plan, the instantaneous creation of man in the image of God. The likeness is not mentioned. The New Testament showed that God and Christ worked together to fulfill all of what Genesis 1:26 says. Note the distinction of terms here. In verse 26, make, vs verse 27, create. This is important because God inspired every word. So if there's a different term used, this is done for a reason. In verse 26 it says make man. The Hebrew word make is **asah**, and it implies work or labor or time or energy to make or to produce by labor. Whereas in verse 27 the word create is **bara**, B-A-R-A which implies an instantaneous creation out of nothing.

Now this is what God actually did. Whereas verse 26 is only said anticipatively. The making of man would involve both God and someone else. That's what verse 26 said. The making of man would involve God and somebody else in the image of God. The initial creating was done by God alone, Isaiah 44:24 and Malachi 2:10. **Bara** is what God did in Genesis 1:27. God created man in his own image. Image. Yes, He created Adam in God's image. Now by image He means a representation.

An image of Napoleon, for example, represents Napoleon. An image of Abraham Lincoln represents Abraham Lincoln. Man is in the image of God. This means man represents God. The slug doesn't represent God on the Earth. Man represents God. Man is the only fit representative of God out of everything God created. Because man has intelligence. He has will. He stands erect. He can think, create, and love. He has a spirit. He can communicate. He's complex. He's got free will. He can reason. He's like God. He has powers to do things, whereas the animals do not measure up to man in any sense at all.

God did not create Adam in the likeness of God. Likeness means the inward relationship to God's holiness and character. You are like Him. It

The Unfolding Revelation of God

doesn't mean you have the same nose shape as He does. It means you're like Him inwardly. You're like God.

Now, God could not create Adam in the likeness because creating is something independent of man. But likeness comes through fellowship and yielding to God. Likeness is obtained through a process of being made into what God wants you to be as you yield your will to God. Now, I'll admit, if God wanted to, God could have created Adam in the likeness of God by forcing Adam to always choose the way God would and be like God in his inward self. But God didn't want to do that.

God wanted to give man a free will so man could choose to be like God. And then man's choice and expression of love to God and choice to do what God wanted man to do would be genuine from the heart. That's what God wanted. Verse 27 is what happened in Eden, and verse 26 is what happened beginning with Jesus Christ. Making takes time and labor and work. God and the man Christ working together to make men into what God originally intended, Ephesians 2:10, created in Christ Jesus, Romans 8:29, conformed to the image of his Son. This is a marvelous revelation of God in the beginning, initially creating man in his image and then after the fall, choosing to work together with his Son, dying on Calvary to make man by labor over a process of time into the image of God, culminating in many sons in glory.

Genesis 3 - the story of Man's Fall. Who is "Us?"

Now there are other passages which use the term "us", and they are as follows. Genesis 3:22. It is alleged by Trinitarians that not only Genesis 1:26 indicate the plurality in the Godhead, but Genesis 3:22 also does.

And the Lord God said, Behold, the man is become as one of us to know good and evil. The plural pronoun is commonly believed to refer to the three persons of the Godhead, the Father, Son, and Holy Spirit. Now this occurs more frequently in booklets and tracks written by Trinitarian pastors than it does in more scholarly Trinitarian textbooks. It's usually cited as a

The Unfolding Revelation of God

companion passage to Genesis 1:26. But this can't be the Trinity because man just sinned.

Genesis 3 is the story of the Fall. Now you don't think God said man just sinned and fell and became like one of us? That isn't what He's saying. He doesn't mean now that you've sinned, you've become like one of us in the Trinity. Now you've become like a member of the Godhead. No, that's not what He means. Besides, God is not a Trinity. God is one.

The best explanation is that man had now become like the devil. And you know why I believe that? Who's in the Garden of Eden? Name me the people? God and the devil and Adam and Eve. There wasn't anybody else there. And who is God talking to in this chapter?

The whole story is about the serpent and God and Adam and Eve. Those are the only four you've got in this chapter. And after Adam sinned and Eve sinned, in verse 9, God called unto Adam. And then later God said to the woman, verse 13 and verse 14, the Lord God said unto the serpent, verse 16.

And unto the woman He said, verse 17, and unto Adam He said, thorns and thistles, et cetera. Verse 21. Also to Adam and his wife did the Lord God make coats of skins, verse 22. And the Lord God said, Behold, the man has become as one of us to know good and evil. The best explanation is that man had now become as Lucifer, the devil, knowing evil by experience.

Now, when it says knowing evil, how did man know evil? It says, knowing good and evil. Man has become as one of us, knowing good and evil. Man now knew evil by experience. God here is speaking to Lucifer and God says, Behold. Behold means this is an address to somebody in the context. He can't be addressing Adam because Adam is the object of the discussion, so it has to be somebody else in the context.

But the only ones present are God and Lucifer and Adam and Eve. And it can't be a reference to another person of God because God is here

The Unfolding Revelation of God

communicating information that his listener didn't already know. He says, Behold, I'm going to tell you something new. Persons of God are omniscient. He doesn't have to tell them that. They already know that. God talks to Adam, God talks to Eve, God talks to Satan, God talks to Eve, God talks to Adam again.

And then to conclude the whole thing that had happened in the Fall, God said, the man has become as one of us. Notice that. He didn't say man has become as both of us. And He didn't say man has become as us. Now, if He was talking about the Trinity, He could have said, man has become as us. He didn't say that.

He said, man has become as one of us. Now, if that's three persons in the Trinity, man became like one of the three persons because that's what the text says. He didn't say man has become as all of us or us, or all three of us. He didn't even say man has become as both of us. He said, man has become as one of us.

Not me, Lucifer, you. That's what He means. To conclude what happened in the Fall, the Hebrew doesn't say man has become as us, but as one of us. The Hebrew has a very emphatic word, one of us here. Not as both of us, because God and Satan are opposites and God never knew evil by experience. Only the devil knew evil by experience, and therefore man had become like the devil in that way, either as Lucifer who knows both good and evil by experience, or as God who knows good and evil only by knowledge and observation and by the experience of dealing with fallen men and angels.

At this point to know good and evil after the fall, man had become as Lucifer who knew both good and evil by experience. Remember what Satan said in the temptation in Genesis 3, 4 and 5. It says,

"the serpent said, Ye shall not surely die, for God doth know in the day Ye eat thereof, then your eyes shall be open. Ye shall be as God, knowing good and evil."

The Unfolding Revelation of God

That's what 3:22 says. The man has become as one of us, knowing good and evil.

When he tempted Eve, he only gave a partial truth. Yes, if Eve partook, she would know good and evil, but no, she wouldn't know good and evil just by knowledge and observation like God does. She would know good and evil by experiencing it like Satan had. And the devil didn't tell her that. Since the only one in the context who knows good and evil by experience is Lucifer, it has to be him to whom God refers.

Remember, God never calls Himself us. Us always means God who is speaking and somebody else the one God is speaking to. God is not a Trinity. Genesis 3:22 is a prophecy in germ seed form that all future men too would become as one of us, some like God, others like the devil.

Genesis 11:7 - Let Us Go Down

Now the next passage is Genesis 11:7. This was also argued by Trinitarians to refer to the doctrine of the Trinity. Genesis 11:7, God says,

"Go to, let us go down, and there confound their language that they may not understand one another's speech."

Here's another place where God said us.

Now this is not the Trinity again for the reasons I cited regarding the Godhead in Genesis 1:26. And the correct explanation here is that God is speaking as a King who is also a judge, as in a palace court. He's speaking forth like a fair judge would, who would search out the matter thoroughly with the angels who execute his judgment. You'll remember, this is talking about the tower of Babel, and it's talking about how these people were evil. This is a figurative passage, not literal.

It's clear because of verse 5,

The Unfolding Revelation of God

"and the Lord came down to see the city and the tower which the children of men builded."

How can the Lord come down if the Lord is omnipresent? It says, He came down to see it because it's speaking that figuratively after the manner of men. So when it says us, it's similar to Genesis 18:20 and 21 where God says, I will go down and yet God sent his angels to do it in Genesis 19:1 when He destroyed Sodom and Gomorrah.

You also have Hosea 5:15 where God says, I will go and return to my place. God never has to travel anywhere. Therefore, this is a figurative passage. Now it says, Behold in verse 6,

"the Lord said, Behold, the people is one and they have all one language and this they begin to do. And now nothing will be restrained from them which they have imagined to do."

And then verse seven,

"go to, let us go down, and there confound their language that they may not understand one another's speech."

Here is what God is saying. God is addressing his heavenly host of angels and He's saying, I am going to destroy what they are doing there at the tower of Babel.

But I want you to know that I am fair. Now, a judge wouldn't destroy something like that without investigating it. And so He says, I will go down and search out the matter. And the Lord came down to see the city and see the tower. And He said, I'll come down and I'll see what's going on and I'll investigate it before I give judgment.

So we believe God here is speaking as a King figuratively. The last passage is Isaiah 6:8. This is a similar one. And it says,

The Unfolding Revelation of God

"Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, here am I, send me. Who will go for us."

Again, this would be a figurative passage of God speaking to his angelic hosts. It would be figurative because this is a vision experienced by Isaiah. For example, verse 1 says he saw the Lord sitting on a throne high and lifted up and his train filled the temple. A train can't actually fill the whole temple. A King's train just shows how great and magnificent and rich and powerful He is.

God's train is so great that it filled the whole temple. And that shows you how great God is in a figurative way. God doesn't really wear a big gown up in heaven like a King. You're talking figuratively here. And besides, when God says, who will go?

Isaiah 6:8,

"whom shall I send and who will go?"

Doesn't God know that? How come God has to ask a question? Because it's speaking figuratively. God never needs to ask anybody anything.

This again is figuratively speaking of God as a King inquiring of his court after the manner of men. Even if it were literal, it would only show that angels do not know the best course to take and that God inquires of them either to show forth his purpose to them or as God often inquires of us as to what we want Him to do, mainly for our benefit, to hear us express our dependence upon Him, et cetera. It is true that you've got angels in the context with the Lord of hosts and God goes forth here and does it all by Himself. So we believe the other disputed passages, Isaiah 6:8, Genesis 3:22, and 11:7 really do not prove the Trinity either.

Now I have a few more subjects that I would like to cover as rapidly as possible.

Christ on the right hand of God

The first subject that I want to cover is Christ on the right hand of God. Mark 16:19 would be the text under consideration here used by Trinitarians to show that God is more than one person. Here it says,

"so then after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God."

Trinitarians have made every attempt to prove there are three distinct persons in the Godhead, and one of the main arguments advanced is Jesus' location at the right hand of God. If God is in one place and Christ is standing right next to Him, doesn't that indicate a Trinity?

No, for the following reasons. First of all, God has no actual right hand. God is a spirit. Don't view God as a man with a human body and He's actually got a right hand. We know that's not true.

God has no actual right hand. It has to be figurative because your right hand and which side that is even depends upon which way you're facing. Moreover, this would contradict God's attribute of omnipresence. How can you get to the right hand of somebody who's omnipresent? If He fills heaven and Earth and goes out there forever and ever and ever, you can never get to the right side of Him because He keeps going forever and ever.

Therefore, this must be figurative. Now there are many scriptures where God is spoken about figuratively. We cannot over literalize these type of things. You'll remember I read to you Psalm 91:4 which said that God had feathers and wings. Certainly that's not to be taken literally.

We don't believe God actually has a chair and that He has a human body like Mormons teach, and He's sitting in this chair in a human body and Jesus Christ is on the right side of Him. This is manifestly not true and contradictory to the Bible. The truth of the matter is that the passages are anthropomorphisms, that is, they're figurative. They are attributing human

The Unfolding Revelation of God

characteristics to God. God does not really have a right hand or a left hand, or a right foot, or a left foot or a right ear or left ear.

God isn't like that. It only attributes human characteristics to God in order to show forth a truth. Besides, some passages say Christ is sitting on the right hand of God and that would be this one, Mark 16:19 and other similar passages.

Others say that He's standing on the right hand of God, like Acts 7:55 and 56. Another one says He's preparing a place for us, John 14:23. Another one says He's at the right hand of God, Romans 8:34. Another one says He's on the right hand of God, 1 Peter 3:22. And others even associate Christ in other ways with the right hand of God, like coming on the right hand of power, Matthew 26:64, Luke 22:29, Acts 2:5,33, and Acts 5:31.

So we say you can't insist upon a literal interpretation of these passages because they contradict one another. Jesus can't be both standing and sitting at the same time. The truth of the matter is when He says in some passages Christ is standing on the right hand of God, He's trying to get across to you a spiritual truth. And when He says Christ is sitting on the right hand of God, He's trying to get across a different spiritual truth. For example, standing at the right hand of God indicates Christ is every day ministering to the people of God in the place of the Old Testament priest who "stood to minister".

You can compare Deuteronomy 10:8 and Hebrews 10:11 and other similar passages. The Old Testament priest stood up in order to minister. When you see Christ in heaven standing, it's showing that He is the anti-type of the Old Testament priest, and Christ is doing the real spiritual ministry that the Old Testament priest accomplished only in type or shadow or symbol in the Old Testament. And then it says in other passages that He's sitting on the right hand of God. When the priest finished ministering, He sat down.

So when we see Christ sitting on the right hand of God, that's trying to tell us Christ's priestly mediatorial ministry is finished. His ministry of offering

The Unfolding Revelation of God

Himself as a sacrifice for sin is over. He sat down, He's finished. Both are true on a daily basis. Passages for sitting would be Hebrews 1:3 and Hebrews 10:12.

So we're forced to conclude that they are figurative. If they're figurative, what do they mean? The expression "the right hand" figuratively refers to authority. We even use the same expression today in English. When we say someone of importance as a right hand man, we mean he's got a close associate who works with him and that person is in a position of authority.

So when the Bible says Jesus was received up into heaven and is seated at God's right hand, this means that after his ascension, Jesus is in the position of highest authority. No longer is Jesus veiled in flesh on Earth as a servant and a teacher and a prophet. Jesus Christ was glorified by God. And Matthew 28:18 says,

"all authority in heaven and Earth is given unto me. Go Ye therefore."

In other words, just like Jesus said, the Father judges no man but has committed all judgment unto the Son.

That means God does not judge you. God committed all of his authority into the hands of Jesus Christ. Jesus is on the right hand of God. That means the Father delegated his authority to the Son, so that all authority in heaven and Earth is given to Christ as a man. Jesus is Lord not just as God, but also as man.

He is our Lord and Master. That is what it is saying when Jesus was exalted to the right hand of God. Ephesians 1:20,22. The expression on the right hand of God does not tell us the location of Christ. It means He has a position of authority. Now there are other verses in the Bible where right hand is used figuratively, and if we're honest, we will take all the verses on the right hand of God into account when assigning a meaning to the phrase when it's used of Christ on the right hand of God.

The Unfolding Revelation of God

For example, Exodus 15:6,

"Thy right hand, O Lord, is glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy."

Do you believe God actually reached out with his right hand and punched the Egyptian Army men? Certainly that's not the interpretation. That's figurative. God's power did it is what he's saying.

His right hand stands for His power. Psalm 16:8,11, Matthew 25:33, Genesis 48:13 to 18, et cetera. So we believe that the phrase is figurative for a position of power and authority.

Echad - the Hebrew Numeral 1

The next subject I want to talk about is the word one in the Hebrew Bible. The word one in Hebrew is spelled E-C-H-A-D, **echad**. It's the regular Hebrew counting number. When little children are learning how to count in kindergarten, that's the word they say, **echad**. And if they say it wrong, get bopped on the head with a ruler.

That's the Hebrew word for one. It doesn't mean anything else. It means a single, simple, solitary, absolute one. It has nothing to do with something that's one, but composed of many parts. Now this has been alleged by Trinitarians.

Trinitarians allege the Hebrew word **echad**, one in the Bible means a united one, and they say it means that in Deuteronomy 6:4, the great Shema. Remember that passage which said, "Jehovah is our God, Jehovah is one." That word translated one is **echad**, E-C-H-A-D. Many Trinitarians have gone on record claiming the word one means a united one. So even the passage that says Jehovah is one actually indicates plurality because it means Jehovah is a one, a composite one composed of several elements.

This is not true. The arguments against this are as follows.

The Unfolding Revelation of God

1), God is one. God is not a united one. By saying God is a united one, they are saying that God is not a singular or numerical one.

But there's no question that God is a single or numerical one, because in the New Testament the Bible says five times God is one, and the Greek word one cannot mean a united one. It's a single, solitary, absolute one. Those passages would be Mark 12:29,32, Romans 3:30, Galatians 3:20, and James 2:19. By the way, Trinitarians always err and say this. They say the Old Testament teaches the unity of God, and I've heard this many, many times and read it in textbooks on many occasions.

This is not true. They read that into the Old Testament. They say the Old Testament teaches the unity of God. They say that because they're trying to get across the idea that God is united in one. There's three persons united into one God.

The Old Testament nowhere teaches the unity of God. The Old Testament always teaches the absolute numerical singularity of God. It never teaches God is a unity of several persons.

2), The second argument is **echad** is used 850 times in the Old Testament. When Trinitarians attempt to establish that it means a united one, they hunt through that list of 850 usages and they come up with about twelve cases where they think it means the united one.

Now, I compiled my own list and I got about a dozen of them. If that's true, then that means only 1.4% of all the usages of **echad** have even a remote application to united one. Now, I don't believe any of those twelve even mean a united one. What I'm saying is the same argument we covered with **Elohim**. If **Elohim** is uniformly said to be I and He and me, and there are four places where it says us, then please interpret the four in light of the thousands, not vice versa.

That doesn't make sense. The word one is used in many, many passages to mean a single, solitary, absolute one. It has nothing to do with a united

The Unfolding Revelation of God

one. For example, in Genesis 2:21, it says one of his ribs, Genesis 42:13, the sons of one man. Exodus 28:10, six names on one stone.

Numbers 35:30, one witness shall not testify, et cetera. Now, are we to say that that rock that they're going to write the six names on is a united one? No. Write the six names on one stone meaning take one stone, a single, solitary, absolute, one stone and write six names on it.

That stone isn't a united one. That stone is one rock, one absolute, single rock. It's not a united one. Now, of the 850, 840 of them are that way. There's about a dozen of them that aren't, and they have a little bit of a shade of meaning in them. But I say even those twelve still mean an absolute singular one.

Putting that list to twelve examples then we would say a small minority, just only about 1% of usage could even be conceived to be a united one in any sense whatsoever. Now, another point is this.

The Greek Counterpart of Deut 6:4

3), In the New Testament, the Greek word for one is **heis**. That means one. That's the Greek word for one. And in the New Testament that word is singular. It doesn't mean a united one. In fact, Deuteronomy 6:4, which uses the word **echad**, reappears in the New Testament in Mark 12:29,32 and where it says Jehovah is God, Jehovah is **echad**, in the New Testament it says Jehovah is our Lord, Jehovah is our God, Jehovah is **heis**, one in Greek. No Trinitarian would ever argue that **heis** means a united one. But we believe that if **echad** can mean a single absolute one or a united one, the New Testament writer told us which one of those two to pick because he said Jehovah is our God, Jehovah is a single solitary, absolute one. So even if **echad** could mean both things, the New Testament writer picked a singular absolute thing by using the word **heis** for **echad** when he quoted that verse in the New Testament.

Moreover, we would argue there is a plural form of **echad**. It's called **echadin**, and that is **echad** in the plural. If there's any word **echad** that means plurality inside of it, it would be this word **echadin**. Moreover, we

The Unfolding Revelation of God

would say that other scriptures disprove the Trinity that don't use the word **echad** at all. Consequently, we don't even need this word **echad** to disprove the thing. This allegation is ignoring other scriptures that don't use the term one.

Certainly New Testament verses don't use the Hebrew word **echad**. What about them? There are lots of verses that teach God is one and I've already covered them in class.

4), Besides, if you say echad means a united one because you find certain cases where you think it means that.

Genesis 2:24

For example, oftentimes Genesis 2:24 is cited by Trinitarians.

They argue this way. Genesis 2:24 says,

"Therefore a man shall leave his father and mother and cleave to his wife, and they too shall be one flesh."

And they say, See, there's the word **echad**. **Echad** doesn't mean a single, absolute, solitary one. **Echad** means a united one because a man and his wife are united into one flesh, a united one, flesh, **echad**.

Echad doesn't mean a singular one. It means a one that's comprised of several elements here, one being a husband and a wife. Now, if you're going to argue from the usage of the word in its context that **echad** means one, then by that same argument you can prove that our English word "one" means a united one by virtue of the fact of Genesis 2:24, we say the two shall be one flesh. And we would argue the word "one" in English does not mean a single, solitary, absolute one. It means a united one.

Do you believe that the word "one" means a united one? No, the word "one" means an absolute one. You can't prove just because it's used in a context where two things become one, that the word itself means a united

The Unfolding Revelation of God

one. Because if that's true, the English word one means a united one, and then we have no word in our language that means a solitary one.

But that's absurd. In fact, one is numerical in every one of those twelve cases cited by Trinitarians, even here in Genesis 2:24. Now we don't believe that a man and his wife become one person. Certainly. But they become one in some sense, and in the sense that they are one, they're not a composite unified one. They're an absolute singular one. In purpose is what that scripture means.

A husband and his wife should be absolute singular numerical one in purpose. They shouldn't have two purposes. It isn't that a husband has one and his wife has another one, and they're united together in some united one. Both of them share the one same identical singular, absolute soul goal or purpose. They're going to serve God with their whole heart.

That's their goal. It's just one thing. That's not a united one thing. It's just one thing. And the husband and his wife are one in that thing.

They become one in the sight of God in other ways also. Some of the other usages that Trinitarians use are disproved by the fact that the plurality in them is used in the nouns that follow, not in the word one. The plural nouns that follows are what makes it plural. It isn't that the word one makes it plural. Let me give you an example.

Sometimes Trinitarians cite a passage where the word one describes one cluster of grapes. And they say, See, it's a united one. No, it's not a united one at all. One cluster of grapes means a singular absolute, positive, dogmatic numerical one because it means just one cluster, not several clusters, just one. And it means one, a singular one, an absolute one, one cluster. But they say, but it's made up of grapes.

But the plurality is in the word cluster, not in the word one. The word one is an absolute one. It's like saying one troop. Troop shows it's plural. One team. Team shows it's plural. The people are one. People shows it's plural.

The Unfolding Revelation of God

These two are one. The word two shows it's plural. The word one isn't plural. It's the plural noun that's plural. I don't know why that's so hard to understand.

Now, it can be argued by some Trinitarians, and there's a twist here that the word **Elohim** is plural. And so they say **Elohim echad**, one God, and they're both plural. Now, **echad** is not actually plural, but they're saying a united one is a plural sense in a singular word. The problem with that is other scriptures don't say **echad Elohim**.

They say **echad El**. So if you're going to say **echad Elohim**, a united one and a plural God, one God who's a plural. If that proves the Trinity because **Elohim** is plural, as in Deuteronomy 6:4, then **echad El**, one God, disproves the Trinity because **El** is singular, Malachi 2:10. Now there are many other arguments which we could cite. **Echad** means an absolute numerical one.

It never means a united one. This will be found in every lexicon that I've ever looked at, and I've checked over a dozen of them. A lexicon is a Hebrew dictionary that tells the meaning of Hebrew words. Hebrew words are defined in these lexicons by Hebrew experts. And I'm no expert in the Hebrew language, but I trust these men who are and if you look up **echad** in their dictionaries, they never say it means a united one. I haven't found one yet that says it means that. They always say it means an absolute numerical one.

This error, factually and theologically, comes from Trinitarians who are trying to somehow read plurality into the Bible. Plurality is not in the Bible. It's not. It certainly isn't there in the word for one.

1 John 5:7 KJV

The next subject we want to cover is the verse 1 John 5:7. 1 John 5:7 is commonly used by Trinitarians to back the doctrine of the Trinity. I'll read that passage from the King James Bible. If you don't have a King James

The Unfolding Revelation of God

Bible, you might as well not turn there because the verse won't be in it. It says this,

"for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that bear witness in Earth, the Spirit and the water and the blood. And these three agree in one."

Now we believe that 1 John 5:7 is a spurious verse. Spurious means that it is not genuine. It is not part of the original Bible inspired by God.

Many source books written by Trinitarians will tell you this. In fact, I only know of two Trinitarian books in the whole world that argue that 1 John 5:7 is inspired of God and is supposed to be there. I'm sure there are some manuscript books by those who follow what is called the Textus Receptus textual theory. Many of those will say that 1 John 5:7 is in there, but I mean Trinitarian textbooks. I should have qualified that.

I only know of two Trinitarian textbooks teaching the doctrine of God and the doctrine of Christ that argue that 1 John 5:7 should be in the Bible. Every other Trinitarian book I've ever read, and I would say that number is well over 100 all argue that 1 John 5:7 is not part of the original inspired Bible. And these are Trinitarians who say this. Therefore, I am not lifting it out because I don't like the verse.

I'm lifting it out because it is not supposed to be in there. For example, Metzger's book, *The Text of the New Testament*, Beegle's book, *God's Word into English*, Greenley's Book, *Introduction to New Testament Criticism*. Even these textual scholars will argue that the verse is not to be in the original manuscripts. The King James Bible is the only English Bible translation that has this verse in it.

Other translations in some other languages have it in there. Basically, however, we know that it is not authentic. Our English Bible is a translation of a Greek New Testament which was compiled by taking ancient copies of the Bible in Greek, which are fragmentary and collating them into one

The Unfolding Revelation of God

complete New Testament from Matthew to Revelation and then translating it. There are a number of men who made these Greek New Testaments that are translated into English. The King James Bible was translated from a text that is known as the Textus Receptus T-E-X-T-U-S R-E-C-E-P-T-U-S.

Textus Receptus or in English, "the received text". Now basically what happened was this. According to Professor Beegle, in his book God's Word into English.

"In AD 325, the Emperor Constantine called a general Council of the Church to be held in Nicaea in Asia Minor. The chief pointed issue during this Council was the doctrine of the Trinity. Nowhere is the Trinity passage of 1 John 5:7,8 quoted as biblical support for the doctrine. It is impossible that such a wonderful proof text could have gone unnoticed."

Remember how we talk about the Council of Nicaea? What he's saying is in 325 A.D. in all the theological debates on the Trinity, that verse was never quoted by anybody at that Council. Now why? The answer is it didn't exist then.

It was made up later after the doctrine of the Trinity was developed. After explaining how the verse was probably written as a marginal note in this place in 1 John to the effect that the verse was symbolic of the Trinity and that virtually every Greek manuscript in the world omits it.

In fact, it's omitted by all of the main manuscripts like B and Aleph and A and 33 etc. And all the Greek texts except the Textus Receptus. The UBS Greek text omits it, United Bible Society with an A rating, Nestles, Tischendorf, the Revisers, Tregelles, Alfred, Lockman, Wordsworth, the Roman Catholic one, Griesbach. They all reject this thing.

It's not in their texts. Only the Textus Receptus has it and no ancient manuscript has it. Beegle goes on and says this,

The Unfolding Revelation of God

"when the scholar Erasmus, (Desiderius Erasmus. He's a Dutch humanist and theologian of 16th century), published in 1516 the first edition of the Greek text, it did not have the Trinity passage."

In other words he's saying, one of these men who made a Greek New Testament that we translated the King James Bible from when he made his text, it didn't have 1 John 5:7 in it. Now listen carefully. He had only eight manuscripts, the earliest dating from about Ad 1000.

On being questioned about the omission of the passage in 1 John 5:7,8, he replied that he would print the words in his Greek text if anyone could produce a Greek manuscript having them. In other words, he said every manuscript in the world omits it. Why should I put it in the New Testament? It's not part of the original. Find me one manuscript that's got it and I'll put it in.

Well, somebody found such a manuscript apparently written in the early 1500s. That's the time he lived. But there has always been some suspicion that such a newly copied manuscript had been made in order to compel Erasmus to include the passage. He included the words true to his promise in his third edition, 1522. Erasmus made a number of editions of the Greek text.

Only his third edition has 1 John 5:7 in it. All the earlier ones, all the later ones omitted it. The problem is the King James Bible basically used Erasmus' 3rd edition to translate the Greek New Testament from. That's why it's in your King James Bible today. Had they used any other edition of Erasmus Greek New Testament, it would not have been in there.

Beegle also says the Trinity passage remained in the editions of the Greek text by Stephanus, the Paris printer, who on the basis of a few additional manuscripts revised the 1522 3rd edition of Erasmus. Theodore Beza published nine editions of the Greek New Testament, all of which were based on Stephanus. The first rule set down by King James I for the translation of the Bible which bears his name reads "the Bishop's Bible to be followed and as little altered as to the truth of the original were

The Unfolding Revelation of God

permitted." Now the original he means here, don't alter it from the original. By the original he means Beza's Greek text of 1604 which was based on Stephanus, which was based on Erasmus.

And that's why it's in your King James Bible today. It was in this matter, Beegle says, that the well known Trinity passage was retained in the King James. Now most Trinitarian scholars say the passage is not authentic. Barnes commentary, People's commentary, Adam Clarke's commentary, Young's commentary, Dummelow commentary, Erwin's commentary, Ellicott's commentary, Wycliffe commentary, Jameson Fawcett Brown commentary, et cetera. For example, Adam Clarke, Methodist Minister, he says this,

"it is wanting in every manuscript of this epistle written before the invention of printing. One accepted Codex Montfortianus in Trinity College, Dublin. The others which omit the verse amount to 112. It is wanting in Syriac, Arabic, Ethiopic, Coptic, Sahidic, Armenian, Slavian in a word, in all the ancient versions except the Latin Vulgate and even this version many of the ancient and correct manuscripts have it not. It is wanting in all of the ancient Greek fathers and in most even of the Latin."

So the idea here is most of the Bible scholars say that this verse is not to be included in there. Therefore my statement that the word three never occurs in the Bible to describe God Himself stands despite 1 John 5:7. All of your more modern translations that go by later date, more correct and better manuscript evidence omit the passage 1 John 5:7, for example, the New American Standard Bible. That's a very popular Bible today, and that passage does not teach 1 John 5:7. It doesn't even have it in it.

Basically you would say that it also omits part of verse eight. What is to be omitted is the last half of verse seven and all of verse eight. 1 John 5:7, the last half, and 1 John 5:8. Usually what they do is they reword verse nine and they take the first half of verse nine and call it verse eight. And that's how they smooth it over in their Bible so that it doesn't go from verse

The Unfolding Revelation of God

seven to verse eight. Let me cover a few other miscellaneous subjects as rapidly as I can.

Philippians 2:6-11

Philippians 2:6-11, is often alleged by Trinitarians to teach the incarnation of God the Son. Philippians 2:6-11 basically says that,

"let this mind be in you, which is 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, Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus, every knee should bow..."

Now, Trinitarians commonly interpret it this way. If you'll turn to Philippians 2 and read along with me in your King James Bible, you will see what I'm talking about. They usually say this. Jesus Christ, verse 6, who being in the form of God. It is commonly taught that that means Jesus Christ, who being just as much God as God the Father is, He didn't think it robbery or a thing to be seized or grasped to be equal with God. In other words, He as a second divine person is just as much God as God the Father is, and He's eternal, and He's one person. Now, at a point in time He assumed another nature in addition to his divine nature. That will be found in verse 7. But He made Himself of no reputation.

Now that's a poor translation. The Greek says He emptied Himself. He emptied Himself. Trinitarians commonly interpret it this way and your more modern translations will translate it, He emptied Himself and took upon Him the form of a servant, and was made in the likeness of men.

It's commonly alleged that this is talking about a person of God, and it's saying, this person of God, although He existed forever and ever in the form of God, and He's equal with God, and He's just as much God as God

The Unfolding Revelation of God

the Father is, at a point in time He emptied Himself. And what they say that means is this. He voluntarily chose to withhold the exercise of his attributes as God, although He retained them. So when He became man, He never ceased to be truly God. He stayed God, but He didn't exercise his attributes of God. He voluntarily withheld the exercise of them, although He retained them.

That's what they mean by He emptied Himself. He emptied Himself of exercising his attributes of God, and He became a man. This person of God became a man without ceasing to be God though. And verse eight, being found in fashion as a man, person of God into a man, He humbled Himself and became obedient to death, and He died on the cross. Therefore God died on the cross.

Okay, now we argue against this as follows. Trinitarians are alleging here that God the Son was incarnate and the man emptied Himself. The truth of the matter is the man Jesus emptied Himself. This is not talking about a person of God emptying Himself. This is talking about the man Jesus Christ emptying Himself.

The passage means this. Although Jesus knew He was God manifest in the flesh, He did not think that a thing to be eagerly seized or grasped. When it says He did not think it robbery to be equal with God, it means Jesus knew He was God manifested in the flesh. But He didn't think the fact that He had this divine power in Him and He could work as God was something that He should eagerly grasp and use all the time for his own benefit in other words. He didn't exercise his powers of deity for Himself.

Remember at the temptation? What did the devil tell Him? Go ahead, make those stones into bread. Use your power for yourself. He never did that.

He never used his equality with God. It wasn't something to be eagerly grasped. He didn't use it that way. He had dominion, just like Adam did. As the last Adam Jesus Christ, according to 1 Corinthians 15, didn't fall and He had the dominion Adam was promised.

The Unfolding Revelation of God

But rather than assert His dominion, what happened? He emptied Himself. He humbled Himself. He totally submitted Himself to God's will. He emptied Himself of the right He had, as God manifest in the flesh, to use the powers of deity for Himself.

And He didn't do that. Instead, He humbled Himself in the likeness of man as a servant to you and I. And He didn't use his divine power to save Himself from dying on the cross. He emptied Himself and humbled Himself and died on the cross instead. It was the man Jesus who humbled Himself.

It was not God who humbled Himself. You see what it says. Let this mind be in you that is also in Christ Jesus in verse 5. That's not the mind of a divine person. That's the mind of a human person.

When God says, have the mind Jesus has, how can you have the mind of God? If Jesus was just a person of God with a divine mind, how can God tell you to have a divine mind and be like God? You can't do that. He says, have the mind Jesus had.

Although He was God manifest in the flesh, He humbled Himself. We're not even God manifested in the flesh, and we have a hard time humbling ourselves. You can't have a divine person's mind. Therefore this is talking about a human person. The next subject is analogies.

Trinitarian Analogies

Trinitarians often argue that there are many threes in nature, and they say creation reflects the nature of God. It was God who created nature, and therefore what God created illustrates what God is like. Sometimes they'll say there is space and matter and time. There's three dimensions height, depth, and breadth. Man himself is a body, soul, and spirit.

And it is argued that man is made in the image of God. And therefore, although man is one, man is also three. And if man is in the image of God, then God must also be one and three at the same time. Although that

The Unfolding Revelation of God

analogy actually works against a Trinitarian, because although man is three, he's only one person. And so if it were true that man is somehow three and yet one person, the analogy would be that there's one person of God who manifests Himself in three ways, and that's more correct to the reality that God is. There's solid, liquid, gas, past, present, future, three colors of light, etc.

For now, the rebuttal to this is 1) analogies do not constitute proof. It has been argued that St. Patrick used a three leaf clover, the shamrock, to illustrate that God is a Trinity. Certainly we've got to get our proof from something other than that. Believe it or not, I've heard some use different illustrations.

I heard one fella use an egg, the yolk and the white and the shell, and the tree, the bark and the sap and the leaves, et cetera. Some have used water, ice, steam, and liquid forms, et cetera. You can't prove doctrine from analogies, because if that's true, all you have to do is bring up analogies that are twos. There's lots of twos in nature. There's fours in nature.

There's twos in nature. Like light, dark, up, down, right, left, positive, negative, male, female, day, night. Bilateral symmetry in your body. Right arm, left arm, right leg, left leg, high, low, over, under, in, out, dead, life, finite, infinite. Forward, backward, weak, strong.

There's lots of twos. How about fours? North, South, East, West. You've got a four dimensional time space system. For those of you in physics, there's four quarks, up quark, down quark, strange quark, charm quark.

There's five in nature. Five fingers, five toes, five legs on a starfish. You can't prove what God's like by the things God made. Ever look at a tree? How many branches does that thing have?

Thousands. That doesn't mean God is thousands. The way you find out how many God is is by going to the Bible that tells you how many God is. And when the Bible says God is one, that settles the matter forever. We

The Unfolding Revelation of God

don't need to argue from the egg and the tree and the shamrock and all the other analogies that could be alleged.

Now there are a number of other proof texts from the Gospel of John that are used by Trinitarians. These would be John 1:1,14, John 1:18, John 3:13, John 6:62, John 5:18, John 14:23, John 16:13-15 and John 17:5. We argue these points in our class in our Bible College and we don't have sufficient time to cover them in this class. I wish I did. It's simple to explain all of those passages.

They don't teach the Trinity. For example in John 1:1 where it says in the beginning was the Word and the Word was with God and the Word was God. The error there is saying the Logos is a person. This was created historically in the second century in Alexandria, Egypt under the name Logos Christology which I lectured on already.

John 1:18 the only begotten God. It is alleged that verse means the King James Bible has the right reading. The only begotten son.

John 3:13, the Son which came down from heaven and many other such passages like that. I wish I had time to cover them. If I did, I would.

But we've just run out of time and so we'll have to close now. God bless you. I've enjoyed teaching you. If I had maybe one more week I might be able to cover more material. But we don't.

My suggestion is that if you have opportunity, you enroll in our Bible College class. We've only spent 14 hours lecturing in our first class in this Bible College. We spend 60 hours studying this doctrine. We also have a segment number two class where we go through more detailed arguments and we also have a segment number three class where we go into even more detail and therefore this information is available. Moreover, we're writing a book on the subject.

The Unfolding Revelation of God

Editor's Notes: This school no longer exists and the UROG book was never written. This written transcription is what we have now.

A recording of this class is available in 2 places:

Youtube at: https://www.youtube.com/playlist?list=PL7ol4OYLuPOpL6ATk-gk2ILO3VKXyl3_e

Freely Given Online Bible College at: https://www.ccgathering.net/ccobc/class_01.php?code=UROG&id=254

Further Resources

Editor's Note: Further teaching on this subject can be found at:

The full UROG 1 class: https://www.ccgathering.net/ccobc/class_01.php?code=D181&id=246

The full UROG 2 class: https://www.ccgathering.net/ccobc/class_01.php?code=B600&id=239