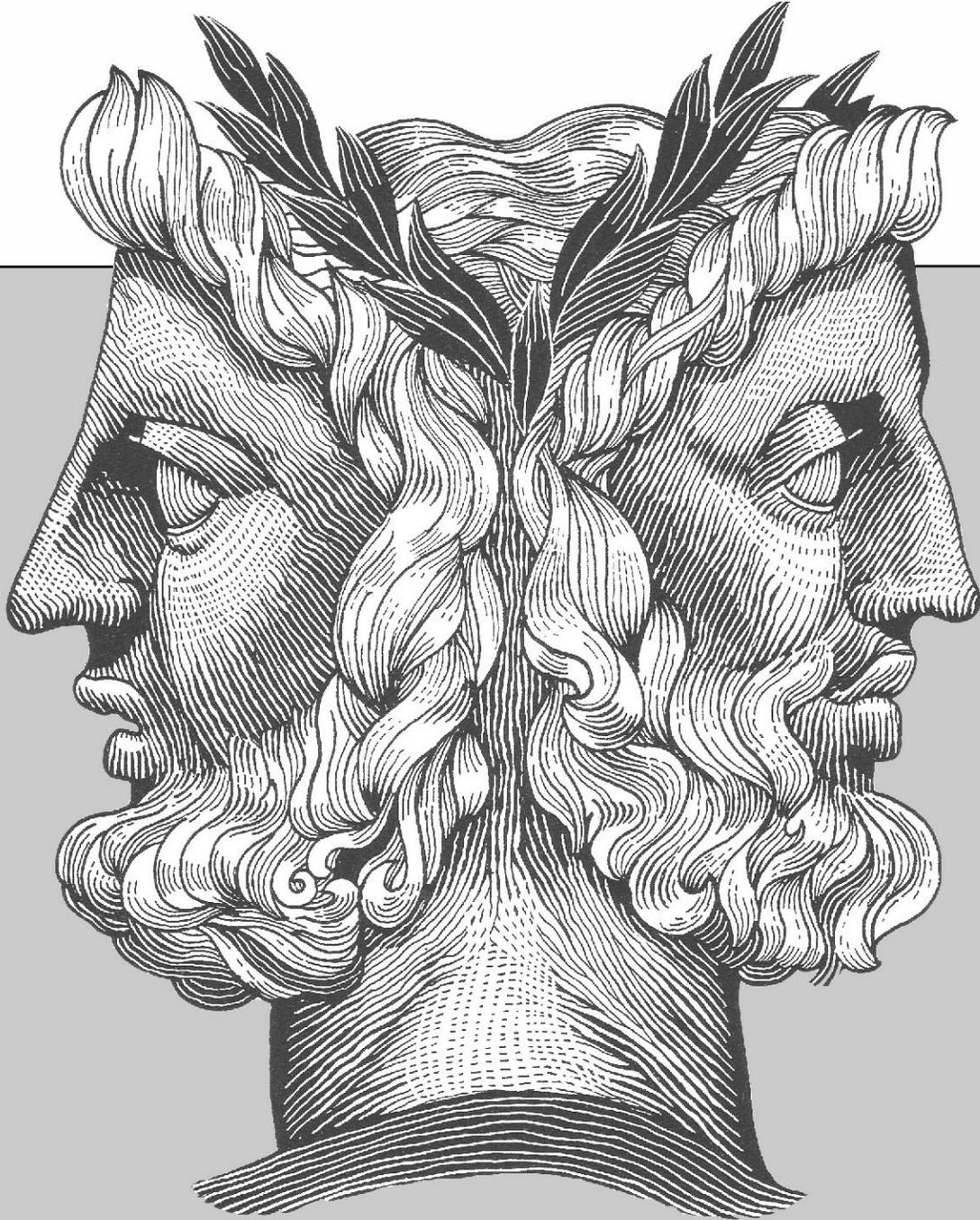


T H E
AMERICAN CHRISTIAN

PUBLISHED - 1990

"... let facts be submitted to a candid world."



IS JESUS GOD?

Is Jesus God?

by Ben Williams

- **Have the Catholics been right all along about Mary being “the Mother of God”?**
 - **When you say “Father” do you really mean “Son”? - or does it make any difference?**
 - **If Jesus is Yahweh, can we pray in either name? - or does it make any difference?**
 - **Who died on the cross ... Yahweh or Jesus? or does it make any difference?**
 - **If Yahweh can't die, then is it possible that no one really died on the cross?**
-

Don't be too quick to answer, especially if you are counting on church tradition to help you. Some of the most essential elements of this issue are often glossed over by the churches.

By the time you've finished this study, you will have the pertinent data you need to draw your own conclusions.

Since I have dared to expose these elements, some have labeled me irreverent, heretical and even blasphemous. Religions have certain taboos that cannot be broached without offending the brethren of Priestcraft. However, if you are not a timid religious slave, you should find this interesting reading.

If popularity were my goal, my message would be useless. I'd tell you only what you already believe. I'd make you feel good. But, I'm not a con man so I'll leave that to others. I may not be building up a retirement, but as Paul said, "I have not shunned to declare unto you all the counsel of God."

Rev. Robert (Profit At Any Cost) Shuller, of the Crystal Cathedral, conducts seminars on building church groups. He claims that any doctrine

which could offend anyone and keep them out of your church should be avoided. He says, "When truth offends, don't preach it!"

I cannot agree with Mr. Shuller.

Shuller reasons that to help people you must bring them into the church, and you can't bring them in if you offend them with truth. Church builders want churches and profit – not truth.

My esteemed former colleague, Sheldon Emry, once asked, "Can churches help people by teaching them false doctrine?" I guess Sheldon would have flunked Schuller's course too.

We also hear the siren call to "unite and compromise!" Again, Sheldon asked, "Why is it that the person who preaches the truth is always the one who is expected to compromise?" It seems that truth must be seasoned with lies to be palatable.

Churches have loaded us down with useless baggage (invented myths). Most of us are still packing some of that old baggage we brought with us out of our old churches. All that old baggage must

be reexamined and scrutinized for error! We must not be squeamish about it, nor should we fear the loss of pet doctrines and idols.

The "Is Jesus God?" question is one of those "old baggage" issues which needs fair examination. We are all still learning, and we must be individuals – not herd followers and groupies – if we are to avoid the pitfalls of popular "democratic" doctrine determined by consent of the herd. Such doctrine is almost always wrong.

We are on the move. We are not static and dead like the old churches we have left. Those who join the march to freedom must be ready to keep moving and learning, or they will be left behind clinging to their old idols and sacred cows. Each person must grow and change independently, following Christ – not some group or preacher.

This study begins at, centers on, and revolves around the One with whom it will also end: Jesus – the center of all Christian thought. The life of Jesus shines brighter and brighter the more we understand it. There is no better sub-

ject to ponder, and I guarantee this one will make you think. So, put on your thinking cap, and let's begin.

THE HISTORY OF CHRISTOLOGY

In the written history of what's called "the Church," the essence of Jesus is possibly the oldest and greatest debate on record. From the time Jesus became the central feature of history, man has been struggling with the question of who and what Jesus actually was and is. Unfortunately, where scripture has spoken clearly about Christ, the superstitious masses have sought mysticism, and church leaders have tried to fit Christ into pagan parameters.

In the second century A.D., Irenaeus (known as the earliest theological leader of distinction in the Catholic Church) said "The Son of God was with the Father from the beginning."

Thus, the earliest renowned theologian of the Catholic Church taught that Jesus was beside God. Thus, they were two beings - apparently co-equal.

Later in the 2nd century, after the time of Irenaeus, another leader by the name of Tertullian gained notoriety as

a prominent theologian of the Church. From Walker's **HISTORY OF THE CHRISTIAN CHURCH**, we read of Tertullian's thinking concerning the essence of "Christ and the Godhead." This set the stage for confusing debates on how to define "the Trinity":

"All are of one, by unity of substance; while the mystery of the dispensation is still guarded which distributes the unity into a Trinity, placing in their order the three, the Father, the Son, and the Holy Spirit; three, however ... not in substance but in form; not in power but in appearance, for they are of one substance and one essence and one power, inasmuch as He is one God from whom these degrees and forms and aspects are reckoned under the name of the Father, and of the Son, and of the Holy Spirit."

"Trinity" is the Church's title for God. They claim that God is a three-part entity. Trying to define it in comprehensible terms, however, has proven an insurmountable challenge. The debate on this issue was expanded to include the question of the essence of the Catholic communion, or Eucharist: the

wafer and the wine. They couldn't decide whether it was the actual blood and body of Jesus, or the virtual blood and body. Those who believed they were eating the actual flesh and blood, then, had a further question: "Did the bread and the wine become Jesus' flesh and blood at the instant the priest blessed it, or only after it was eaten?" This issue was argued for centuries.

Adding to this confusion was the Athanasion Creed which described the Trinity this way (now see if you can follow this):

"The father incomprehensible, the son incomprehensible, and the holy ghost incomprehensible."

(Ok so far? Keep reading.)

"The father eternal, the son eternal and the holy ghost eternal. And yet there are not three eternals but one eternal, as also there are not three uncreated, nor three incomprehensibles, but one uncreated and one incomprehensible."

You may want to read it one more time just to make sure you got it all. However, if it seems "incomprehensible" to you, don't feel bad!

Less than a century later, the Catholic Church adopted an official statement

of the Trinity doctrine which described Jesus as one-third of a "Triune Godhead" comprised of "God the Father, God the Son and God the Holy Ghost." Today most churchgoers accept this Trinity doctrine without question.

In the 4th century, James Arius appeared on the scene as an antitrinitarian. He made a great impression upon the establishment church, and was persecuted for his efforts. He is yet today considered possibly the greatest adversary of the orthodox Trinitarians. Arius taught that Yahweh created Jesus, and then Jesus created the earth. Therefore, he contended that Jesus was not co-eternal; not coequal with Yahweh and not one-third of a so-called triune godhead made up of three equal components.

Arius didn't have it right either. However, his theories were a little more reasonable than the Trinitarians'.

There has never been an understandable explanation of the Trinity. However, Christians seem to be willing to accept things that they don't understand. The trouble is, this causes an inability to develop a true faith. How can they believe in something they cannot understand? So, in lieu of true faith, they develop a blind mystic acceptance of the unknown. That alone is the root of a lot of problems in Christendom.

ABOUT THE COVER



We chose the two-faced Roman god, Janus (for whom the Roman month of January was named) to illustrate our cover because it reflects the pagan concept of two gods equaling one god, and one god equaling two gods. It is the dual-headed counterpart to the triple-headed Trinity.

This god had two faces, and he was purported to have transformed into a flesh-and-blood man.

It has proven entirely too easy, and too common, for churchgoers to accept pagan concepts for their god models. The Biblical God is not like the gods of the Pagans! Logically, then, if Pagans believe in a two-faced god (or two gods blended into one god), or a variation thereof, then Christians should not.

Religion has made a science of using words in such a way as to render them meaningless, and then use them as scare tactics to threaten you into compliance with their demands. Politicians have picked up on this double-speak and actually improved upon it. Thomas Jefferson (a politician himself) had this to say about the mystic descriptions of the controversial Trinity doctrine:

"It is too late in the day for men of sincerity to pretend that they believe in the Platonic mysticisms that three are one and that one is three."

During Jefferson's day, a group who called themselves Unitarians organized to oppose Trinitarianism. When reading history relating to that era, keep in mind that Unitarians, back then, were not the same as what's called the Unitarian Church today. They were simply people reacting against the Trinity doctrine. Unitarians said that God was One (i.e. a single unit). Trinitarians said that God was Three. Not that the Unitarian Church is a noble model for us, but it does illustrate the point that even churches cannot agree.

Within the Catholic Church, the Trinity issue developed factions. Names were given to those on each side of the issue. Debates intensified. Confusion spread. Once they became confused about what or who Jesus was, everything connected with Jesus became convoluted.

There were two Greek words used to define, and divide, the two main factions. One side used the word "Homousion" and the other used "Homoiousion" – just a slight difference in spelling. One means "same as" and the other one means "similar to" – in reference to Jesus' relationship to his Father. Those on one side believed Jesus was the same as the Father, and people on the other side believed He was similar to the Father. Being "similar" to the Father is a great deal different from being the "same as" the Father. Only two letters divide the words, but he concepts are worlds apart.

How can we believe something that is unknown? I may say that I believe in

something, but, in reality, ignorance of a thing prevents me from having faith in it. The true test of faith in something is when you come up against a situation where you have to make a vital decision based upon that. At that point, if you can't understand the issue, then it is impossible to have faith in it because the decision cannot be based upon intelligent data. Words are cheap, and churches are purveyors of cheap words.

One does not need exhaustive knowledge of God in order to have enough intelligent data upon which to base reasonable faith. However, one must have at least SOME intelligent data from which to work. I certainly cannot fathom the depths of Yahweh's wonders, but I do have a large body of evidence – both tangible and mental – upon

"We should... follow the oracle of conscience, and say nothing about what no man can understand, nor therefore believe; for I suppose belief to be the assent of the mind to an intelligible proposition."

Thomas Jefferson

which to base my belief in his laws. Therefore, while I do not fully understand all his wonders, ample proofs of his existence and purposes are open to me. Thus, He is not a mystery, although some people have tried to describe Him as such.

Recently, in a published rebuttal to my teaching on the manhood of Jesus, a minister quoted the famous Federalist (i.e. Centralist) lawyer, Daniel Webster, as a witness for the necessity of mystery concerning Jesus. Webster was quoted as saying:

"I could never believe in a Jesus whom I could understand!"

In other words, he claimed that Jesus was an unknowable mystery. Webster, and apparently the minister who quoted Webster, both agreed that their Christ must be unknowable in order to believe in Him. Thus, their love for mystery brought them both to the absurd conclusion that Jesus must be an enigma to be credible!

Obviously, mystery religions flourish yet today ... often cloaked in "Christian" trappings.

Jesus said "I AM THE WAY, THE TRUTH AND THE LIFE!" Turn that into an unknowable mystery and it becomes patent nonsense!

Jesus rebuked the woman at the well for not knowing what she was worshipping (John 4:22). Paul warned the Corinthians to not be beguiled away from "the simplicity that is in Christ" (II Corinthians 11:3).

The Gospel, as described in I John 5:20, was that God was making Himself more known to men:

20. The Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, in his Son Jesus Christ. This is the true God, and eonian life. (This is the Bible definition of "eonian life" — usually mistranslated "eternal life")

Again in John 17:

- 1. These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you:*
- 2. As you have given him authority over all flesh, that he should give eonian life to as many as you have given him.*
- 3. And this is eonian life: * that they might know you the only true God, and Jesus Christ, whom you have sent.*

In Acts 17, Paul publicly confronted the falacy of worshipping MYSTERIOUS (unknowable) GODS.

22. *Then Paul stood in the midst of Mars' hill, and said, You men of Athens, I perceive that in all things you are very demon-fearing.*

23. *For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore you ignorantly worship, him declare I unto you!"*

Churches claim that belief in Jesus and Yahweh as ONE-and-the-same is the primary test for being a Christian. However, James 2:19 says:

19. *You believe that there is ONE GOD; you do well: **the devils** (Judaizers) **also believe, and tremble.***

So much for that test!

Faithful Christians were executed as "heretics" by religious tyrants who ruled England and Rome not too long ago. These Christians were martyred for refusing to confess an "unknowable" god the church called THE TRINITY.

Do you have an "UNKNOWN GOD?" Jesus prayed to Yahweh:

3. *And this is eonian life, that they might know you, the only true God, **AND Jesus Christ, whom you have sent.***

Jesus says this understanding is equated with "LIFE." If we forget this we lose the light of Christ!

"But, it is impossible to fully understand God!" you may say. So what? Man has not fully understood anything! Try fully understanding a common flower some day. Or smaller yet, try "knowing" all there is to know about a human cell – or smaller yet, DNA. Shall

we class these things as "mysterious" (unknowable) along with "the unknown god"? You see, it means nothing to say that we can't know all there is to know about God. That's a given. So what's the point?

The issue is whether or not God is knowable – not whether we can understand Him exhaustively! The simple, reasonable answer is YES! God has made Himself knowable – not exhaustively, but knowable. In fact, Yahweh's express purpose in creating Jesus was to reveal more of Himself to mankind!

Playwrights and magicians need mystery. Christians don't!

Scriptures un-mysteriously show us principles of truth which identify our Creator. We should focus on that portion of God which has been revealed. It is this portion to which we can relate rationally. It is illogical and unproductive to focus upon any other. To focus upon those dimensions of God which we cannot understand is to give ourselves to blind speculation. It is like setting sail on a ship without a rudder and without a map. If you like mystery and mysticism ... then have at it. You and your descendants will continue sailing in circles for ever.

If your god is unknowable and you cannot identify him, then you don't know what you are worshipping! If you cannot know him, how will you know when some serpent preacher slips the wrong god into your life? Or, has it already happened?

THE GUARDED MYSTERY?

Church organizations have survived, and still exist today, on their ability to confuse, frighten and plant in the minds of the people an insurmountable wall of mystery around the Bible. For centuries, the Catholic Church didn't want the Bible, or writings from the Bible, in the

possession of the common man. Until the printing press, Bibles had to be copied by hand and were not generally available for the people.

In the 1600's and 1700's some Christian men began to question the formerly unquestioned "mystery" of the Bible and Christianity in general. During that time, several challenges to the "incomprehensibility" of the Scriptures were raised. John Toland, an honest and learned man, was one who questioned this mystery. In 1696, he wrote: CHRISTIANITY NOT MYSTERIOUS – or – A TREATISE SHOWING THAT THERE IS NOTHING IN THE GOSPEL CONTRARY TO REASON – NOT ABOVE IT: AND THAT NO CHRISTIAN DOCTRINE CAN BE PROPERLY CALLED A MYSTERY (books had long titles in those days).

According to John Toland, you cannot claim a mystery as your doctrine, nor can you reasonably say that you believe in it. This, then, would indicate that the condition called "blind faith" is actually a misnomer since it is impossible to believe in something you cannot fathom. What is usually called "blind faith" is actually nothing more than "gambling" – and that, with no skill and no attempt to learn the rules of the game or the odds against you.

The religious establishment of John Toland's and Thomas Jefferson's day was almost as powerful as government. These two recognized the threat, and had enough presence of mind to stay alert. Today, Americans are lulled to sleep and are unwilling to even think critically. The battle is being lost because too few on the side of reason and logic are willing to engage it.

Religious people seem to love mystery. They fight against the thinking, reasoning Christian who dislike mystery and prefer answers and concise definitions. I'm one of those people who has no use for mysteries. Mysteries do me no good. I live by knowledge and understanding.

Jesus said, "Behold I show you (I explain) the mystery" (I Cor. 15:51). A "mystery," in the Bible, is not an unsolvable enigma. It is not hidden truth. Rather it is truth we have yet to understand. The atom was once a "mystery," to mankind, but now scientists know quite a bit about it. It is no longer a "mystery." In this passage, Jesus was showing them how to understand and dispel the "mystery." And that's what the Bible is all about: understanding!

* "EONIAN LIFE" appears several times in the New Testament, and in English Bibles is usually mistranslated "eternal life." However, an "eon" is an "age. An "age" has a beginning and an end, and therefore is not eternal. "Eonian life" is correctly "eon life"; "age life"; or "life of the age." It refers specifically to the new life with which Christ "raises" his people in this New Covenant Age. "Eonian life" is defined in Romans 5:21; John 17:3; I John 5:20. It is the present spiritual life in those who are "born from above," and is not to be confused with the future "raising" to immortality.

A cardinal rule for the thinking man is: "Never build upon a doctrine that you don't understand." And since there are still many things we don't understand, this caution will prevent us from making many mistakes.

John Toland said it this way: "Reserve judgment on whatever is uncertain and assent only to clear precepts." That philosophy is great advice for anyone, especially a Christian. However, it appears that Christians today are satisfied to sit back, go to sleep, and let others do their thinking for them. If somehow they could be convinced to not accept anything they don't understand, you'd see a revival immediately. If they would take their Bibles in their hands, instead of leaving them on the coffee table, and begin to discover truth by reason, rather than relying on the mysticism of priest-craft, we would see a change.

In this study, we are looking for reasonable answers. Hopefully, reasonable Christians will investigate it. However, those who believe that Jesus and his Father are one-and-the-same may dismiss the question out of hand and call it blasphemy.

The Bible advises us to hear a matter before we attempt to answer it – otherwise, we prove ourselves to be fools (Proverbs 18:13).

DEITY? -OR- MAN?

The Bible says, in Matthew 19:

16. *And, behold, one came and said to him, (to Jesus) Good Master, what good thing shall I do, that I may have eonian life?*

17. *And he said to him, (Jesus answered) Why do you call me good? there is none good but one, and that is God:*

Jesus excluded himself from the status of "good," and by that same action also excluded himself from the position of "the Father." He said ONLY his Father was good! Here is a clear distinction between Jesus and the Father.

From our perspective, we'd tend to say that Jesus was good. However, from Jesus' perspective, He insisted that there was still a difference between Yahweh and man. Yahweh, only, was "good" in that sense.

Hebrews 2:

17. *Wherefore in all things it behoved him (Jesus) 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.*

18. *For in that he himself has suffered being tempted, he is able to succour them that are tempted.*

Jesus was tempted to sin. God, on the other hand, cannot be tempted – according to James 1:13:

13. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither does He tempt any man.*

Now look at Philippians 2:5-6. Those of you who normally read the King James Version may be surprised at how this differs from the Greek text. For the sake of clarity, we'll read from the King James first, then correct it according to the Greek text. You will see the confusion the translators caused on this question.

King James Version:

5. *Let this mind be in you, which was also in Christ Jesus:*

6. *Who, being in the form of God, thought it not robbery to be equal with God:*

The KJV translators made it sound like Jesus equals God. But the Greek reads quite differently.

Corrected according to the Greek:

5. *Let this mind be in you, which was also in Christ Jesus:*

6. *Who, subsisting (existing under), in the form (image) of God, thought not to seize equality with God.*

The Greek text says the opposite of the KJV. Jesus, the man – the "second Adam" – followed the way of humility as a servant. This was in contrast to the way of the "first Adam" who tried to "seize" godship – as in Genesis 3.

Remember the serpent's lie:

5. *...in the day that you eat thereof, then your eyes shall be opened (you'll gain wisdom), and you shall be as gods...*

Eve took of the fruit and ate, and gave it also to Adam and he ate.

Adam fell for the line – i.e., he believed that he could be his own god – his own law maker. Jesus, in contrast, knew better. He resisted the temptation and rejected the serpent's lie. Jesus succeeded where Adam failed.

Christ's statement against man reaching for godship is shown clearly in Philippians 2:

7. *But (Jesus) humbled himself, and took the form of a servant, and came in the likeness of men.*

RESERVE JUDGMENT
ON WHATEVER IS
UNCERTAIN AND ASSENT
ONLY TO CLEAR PRECEPTS

John Toland FROM CHRISTIANITY
NOT MYSTERIOUS

Jesus could have laid claim to his royal heritage. But, instead, He chose a life of humility. He became a servant.

This makes perfect sense when you read it the way it was meant. But it doesn't make a bit of sense if you read it straight from the King James Version. The King James translators would have had us think that it was Yahweh who humbled himself before man. What nonsense! Yahweh was glorified! He did not limit himself in Jesus; rather, He displayed his limitless power by raising Jesus to immortality.

8. *And being found in fashion as a man, he (Jesus) humbled himself and became obedient unto death, even the death of the cross.*

The Son died. The Father didn't.

The churches have muddled the waters. They incorporated paganism, confused scripture, and sold the pagan notion of gods becoming human. They rewrote scripture and incorporated their mysteries and mysticism. Pagan theology was adopted into churches.

We read a warning concerning this in II Corinthians 11:

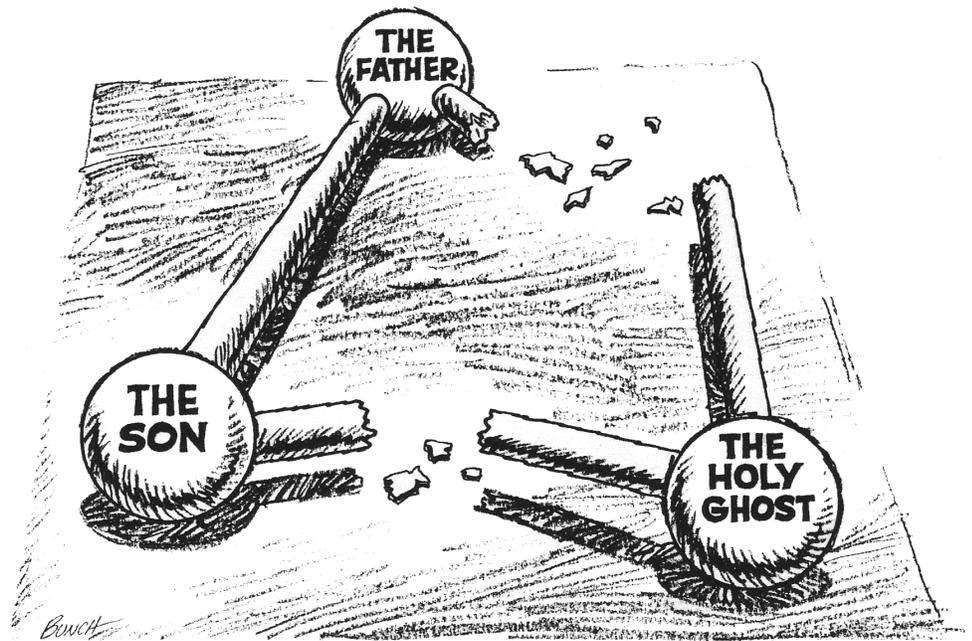
3. *But I fear, lest by any means, as the serpent (a religious con man) beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

Now if Paul described Christ with a term like "simplicity," he certainly wasn't referring to an incomprehensible "Trinity" – the very antithesis of simplicity.

In verse 4, Paul continues explaining this point:

4. *For if he (a false prophet) that comes preaches another Jesus, whom we have not preached, or if you receive another spirit, which you have not received, or another gospel, which you have not accepted, (I fear that) you might well tolerate him.*

In other words, Paul feared the Corinthians might tolerate, or accept false prophets who preached "other christs." There were other christs in the world. There were false christs and pagan christs. BUT TO US THERE IS ONLY ONE TRUE JESUS – THE CHRIST OF ISRAEL. Thus, Paul warned them against religious serpents and con men.



THE TRINITY

Unfortunately, the popular translations of the Bible today were compiled by translators who wanted to sell Bibles more than they wanted to uphold truth. Prejudiced by church tradition, they twisted the translations to fit accepted church doctrines. Thus, they promoted "other christs." We find this in several cases ... some of which we shall show.

One such perversion, which we have shown, is Philippians 2:6. In this passage, the King James Version says that Jesus thought it was OK to claim equality with God. But in the Greek, it says He thought NOT to claim (seize) equality with God (Yahweh). Its the opposite meaning.

In my sermon, "The Essence and the Operations of the Holy Spirit," I explained the definition of "holy spirit." That study showed the impossibility of the Trinity doctrine by proving that "holy spirit" is not a person, but rather power and motivation from God. When you take one of the three elements away from the Trinity, you lose the Trinity.

However, some people may still try to imagine a Trinity with one-third of itself (the holy spirit part) missing. The Trinity is generally symbolized by a triangle, so to illustrate this, you can break off one side of a triangle, leaving the other two sides – thus, two-thirds of a Trinity. There you have a symbol for those who will acknowledge that the holy spirit is not a person, but still try to hang on to the other two parts. This, of

course, is equally impossible.

John addresses Christian Gnostics in I John 4. Gnostics had the strange belief that Jesus was not material (physical). They believed that anything material (anything they could touch and see) was evil. By the same token, everything good had to be "spirit" and "invisible."

They reasoned, then, that Jesus was good and, therefore, couldn't have been material (in the flesh). A natural consequence of this "spiritism" doctrine is the Gnostic doctrine of the immortal soul. In the case of Jesus, they said that He did not come "in the flesh." His physical body was not really Him. It was only a "shadow" of his true self which was an "invisible spirit being," or "soul" that dwelled behind, somewhere near or inside of the flesh body.

Now, let's logically consider their belief compared with modern church teachings. If that body was not Jesus, then what died on the cross? Was it only some discarded flesh? Or, did the real Jesus die?

This, then, brings us to the bottom line: **DID JESUS DIE ON THE CROSS?** That's really the issue. Ask yourself! Settle that in your mind – one way or the other.

You may be surprised to learn that many church organizations deny Christ's death on the cross. Think about it. If Jesus was Yahweh, or one-third of an immortal Trinity God, or one-half of an unknowable double god, He could not have died on the cross! At most He could have only "half died."

Yahweh cannot die! Immortal is not mortal.

So, the question is NOT, "Did some flesh die?" The question is, "Did Jesus die?" Most churchgoers, like the Gnostics, agree that He didn't. They claim that only some flesh died – Jesus continued living in another form.

However, the Bible attributes no immortality to Jesus until after Yahweh raised Him from the dead.

I John 4, says this concerning Gnostics:

1. *Beloved, believe not every spirit (intent of the heart), but try the spirits (test them) whether they are of God: because many false prophets (serpents) are gone out into the world.*
 2. *Hereby know you the Spirit of God: Every spirit that confesses that Jesus Christ is come **in the flesh** is of God:*
 3. *And every spirit that confesses not that Jesus Christ is come **in the flesh** is not of God: and this is that spirit of **antechrist**, whereof you have heard that it should come; and even now already it is in the world.*
- The word translated "antichrist" in English Bibles is actually from the Greek antechrist which means "in place of Christ." It doesn't mean "against Christ" – it means "in place of Christ." What, then, John telling us about these Gnostics? They were preaching "another Christ" (ante) in place of the true Christ. The Christ they preached was not the one who died on the cross.

II John addresses this too:

7. *For many deceivers are entered into the world, who confess not that **Jesus Christ is come in the flesh**. This is a deceiver and an antechrist.*
9. *Whosoever transgresses and abides not in **the doctrine of Christ**, has not God. He that abides in the doctrine of Christ he has **both the Father and the Son**.*
10. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*
11. *For he that bids him God speed is*

partaker of his evil deeds.

Now, notice! This is NOT talking about Yahweh coming in the flesh. It is talking about Jesus coming "in the flesh." Some folks seemingly read the word "Yahweh" into the place where "Jesus" appears, assuming that it means the same thing. This is due to the pre-conditioning of their minds by church tradition.

This is not talking about Yahweh. "In the flesh" is a phrase meaning that Jesus was a flesh-and-blood man who was 100% mortal. It does not mean a flesh body with a so-called immortal "spirit" inside it. Paul was warning against that kind of teaching. As in I John 4 (above), this Gnostic doctrine is "ante-christ."

The Gnostics portrayed a christ that didn't die. They claimed He was an eternal spirit being occupying "a flesh envelope," and that He escaped the flesh when it died on the cross. Therefore, He didn't really die, and any christ that did not die on the cross is **ANOTHER CHRIST — not our Savior**.

So, here is a good question for you: "Did your Christ die on the cross?" If not, you have "another christ." You think about that because there is no question more important to your ability to understand scripture and serve the King.

II Corinthians, chapter 5:

18. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
19. *To wit, that God was **in Christ**, reconciling the world unto himself...*

The Father was IN Jesus. However, not ALL of Him was in Jesus since the infinite Yahweh cannot be contained or limited. To say that He was "in" Jesus is not the same as saying "He was Jesus." Yahweh is in us too, but that doesn't make us Yahweh.

Remember, our question is not whether Jesus had the Father in him, but rather, "**Was Jesus the Father?**"

WHAT IS A GOD?

We have shown some of the incomprehensible ramblings of the Trinitarians. Another branch of Gnostic-re-

lated doctrine teaches that Jesus is one-half of a two-part god. It is a form of Dualism, with two equal parts as compared to three parts in the Trinity. Most of Churchianity falls somewhere under Triunism or Dualism. Both concepts are pagan and pre-date Christ.

Before we can settle the question of who Jesus was, and is, we must first define some terms. Without defining terms we can't be sure that we're asking the right questions.

The first term we must define is the word "God." This old English word is from Anglo-Saxon origin. It means "that which is invoked"; "anyone or anything that is worshipped." "Invoked" means "to be called upon, or praised."

The word "god" can apply to Israel's Creator God: Yahweh. It can also fit any of the gods of other nations. In fact, it can fit anything, or any person, that's called upon or prayed to.

In I Corinthians 8:5, we read, "there are many gods and many lords." The Greek word for "god," is "theos." "Theos" means deity, or anyone who is esteemed and held above the people. Different cultures and different people have different deities that they call upon and worship. "Theos" is always rendered "god" in English. Its used in the New Testament for any and all gods. When you read the word "theos" in the Greek New Testament remember that the word comes from a language that was based on pagan usage as well as Christian. It can refer to a pagan god, or it can refer to Yahweh – depending upon the context.

In English, "god" is as broad in scope as the Greek "theos." Therefore, it works well as an English translation of "theos." The words were applied the same in both cultures. Both cultures had various, multiple gods. The old Saxon gods, Thor and Odin, are examples of how it was applied by our European ancestors.

The Old Testament Hebrew word for "god" is "elohim." Again, the English "god" is an adequate translation if one understands its historical meaning. "Elohim" means mighty one, or mighty ones. It can be singular or plural. "Elohim" is used in the Old Testament to refer to the Creator, as well as to other gods. In other words, the Creator is called "elohim," and so are heathen gods and idols such as Baal, Chemosh, Dagon and others. And what's even more surprising is that "elohim" is also commonly

used for judges and kings, as in Psalms 82:

1. *GOD stands in the congregation of the mighty; he judges among the gods (elohim).*

This body of “gods” refers to the **judges** in Israel. Some Bibles indicate this in their marginal references. Yahweh judges the judges.

2. *How long will ye judge unjustly, and accept the persons of the wicked? Selah.*

3. *Defend the poor and fatherless: do justice to the afflicted and needy.*

4. *Deliver the poor and needy: rid them out of the hand of the wicked (unjust judges; flesh-and-blood men).*

5. *They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*

6. *I have said, **You are gods** (elohim); and all of you are children of the most High.*

Even Moses was an “elohim.” Exodus 7:

1. *And the Lord said to Moses, See, I **have made you a god** (elohim) to Pharaoh: and Aaron your brother shall be your prophet.*

In John 10, we find another reference to this:

34. *Jesus answered them, Is it not written in your law (the Old Testament), I said, **You are gods?***

Websters 1828 Dictionary defines “god” as:

- 1) *The supreme being; Jehovah.*
- 2) *A false god or a heathen deity.*
- 3) *A prince, a ruler, a magistrate or a judge.*

Thus, we can see deeper into the definition and historical usage of this word. The historical aspect is especially important because we’re considering its usage in our most ancient document: the Bible.

Now, when we ask the question, “**IS JESUS GOD?**” what are we asking?

A. *Is Jesus called upon?* Yes, He is. We call upon Jesus. When we pray we call upon Him.

B. *Is Jesus worshipped?* Yes, Jesus is worshipped.

C. *Is Jesus a mighty one?* Oh yes, He certainly is a Mighty One! He is our Mighty King!

Thus, by this criteria Jesus can certainly be considered a “god” – but, only if you have an adequate understanding of the meaning and Bible usage of the term. Otherwise, such a statement could lead you to the wrong conclusion.

Thus, from the evidence that we’ve found, we can say that Jesus is a god (i.e. one who is worshipped; a mighty one). However, that is quite different from saying that Jesus is Yahweh!

CONTRASTS

Now that we’ve defined “god,” it becomes apparent that our original question is inadequate. It is now clear that we must ask more than whether Jesus is “God.” We must know if Jesus is YAHWEH! We must determine whether Jesus and Yahweh are two beings, or only one being. That is the crux of this issue.

The word “god” is not a name (not a proper noun). It’s a title. It is generic and can refer to ANY god. Therefore, in order to help keep this issue clear as we study it, we’ll need to use the proper names whenever possible so we’ll know which “god” we are talking about at that moment.

The name of the Creator God of Israel is **Yahweh**. The name of our Savior is **Jesus**. So, for the sake of clarity we should use their proper names, rather than their titles, as much as possible.

Let’s consider some identifying characteristics of both Jesus and Yahweh. Are they identical, or different?

1 One is the Father; One is the Son

John 5:

19. *Then answered Jesus and said to them, Verily, verily, I say to you, **The Son can do nothing of himself,***

*but what He sees the **Father** do: for what things soever He does, these also the Son does likewise.*

I Corinthians 8:

4b. *...an idol is nothing in the world, and there is none other God but one.*

5. *For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)*

6. *But to us there is but **one God, the Father**, of whom are all things, and we in him; **AND one Lord Jesus Christ**, through whom are all things, and we through him.*

1 John 4:

15. *Whosoever shall confess that **Jesus is the Son of God**, God dwells in him, and he in God.*

Many similar scriptures clearly delineate between Father and Son - identifying them as two, separate, distinct personalities. By definition, sons issue forth from fathers, and fathers precede their sons. Otherwise, a father is not a father, and a son is not a son. A son cannot be his own father, nor can a father be his own son. Such an absurdity would nullify the meanings of the terms “father” and “son” and render the language useless.

2 One is the Creator; One is the Creation

Colossians 1:

12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

13. *Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son:*

14. *In whom we have redemption through his blood, even the forgiveness of sins:*

15. *Who is the image of the invisible God, the firstborn of all creation.*

This says that Jesus was created. He is "the firstborn" (greatest) of all creatures (i.e. things created). If Jesus was created, then it had to be Yahweh who created Him. If Yahweh created Jesus, then Jesus cannot be Yahweh. The Creator is not the Created. The logic is simple.

Of course, someone might argue, "But, doesn't this scripture go on to tell us that Jesus created all things that are in heaven and earth? That must mean that Jesus was the Creator!"

16. *For in him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created through him, and for him:*

"All things created" (i.e. this universe) were created ultimately for the Son who was to inherit all things. This verse has been used by some to suggest that Jesus was the Creator in Genesis.

But what does it really say? Yahweh created all things for Jesus the Son – inheritor of all things. They were created in (for) Him. Dominions, principalities, thrones, powers – all things are IN/FOR Him.

3 One knows all; the other doesn't

Matthew 24:

3. *And as he sat upon the mount of Olives, the disciples came to Him (Jesus) privately, saying, Tell us, when shall these things be? and what shall be the sign of your presence (judgment), and of the end of the age (fall of Jerusalem)?*

The disciples were asking about the coming judgment and destruction upon Jerusalem. They wanted to know when to expect the prophesied judgment. Jesus' answer was interesting. In verses 3-36, He gave them some detail as to what they should watch for. Then, He finally answers their question directly in verse 36:

36. *But of that day and hour knows no man, no, not the angels of heaven, but my Father only.*

The Father knew, but Jesus didn't.

4 One was invisible; the other wasn't

John 1:

1. *In the beginning was the logos (i.e. the communication), and the logos was for (not "with") God, and God was the logos (i.e. the communication expressed the person of God).*

14. *And the logos (the communication) was made flesh, (manifested in a man) and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

Men beheld Jesus: the Logos of God. They saw Him and touched Him. But, no man has seen Yahweh.

18. *No man has seen Yahweh at any time; the only begotten Son, which is in the bosom of the Father, he has declared him.*

1 John 1:

1. *That which was from the beginning (i.e. Yahweh's logos), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the logos of life;*

2. *For the life (in the logos) was manifested, and we have seen it, and bear witness, and show to you that *eonian life (the spiritual awakening), which was with the Father, and was manifested to us;*

John 5:37, Jesus said:

37. *And the Father himself, which has sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape.*

1 John 4:

12. *No man has seen God at any time...*

No man has seen or heard the actual form or voice of the Father at any time. But, Jesus was both seen and heard. We are never directed to confess that Jesus is the Father. We are commanded to confess that Jesus is THE SON!

5 One is "ever existant"; the other isn't

The name "Yahweh" is a Hebrew word meaning "ONE WHO EXISTS," or "SELF-EXISTENT ONE" ... from a prime root "to exist," or "to be," in the sense of non-ending. His nature, as well as his self-proclaimed name, clearly shows the impossibility of Him ceasing to exist – even for a minute. Yahweh cannot die unless He is a fraud! His name declares it! His Word declares it! He simply cannot cease to be! Jesus, on the other hand, died and ceased to exist for several hours. That establishes a big difference between Yahweh and Jesus.

It is a basic premise of scripture that Yahweh cannot die.

Psalm 102 speaks of Yahweh:

25. *Of old have you laid the foundation of the earth: and the heavens are the work of your hands.*

26. *They shall perish, but You shall endure: yea, all of them shall wax old like a garment; as a vesture shall you change them, and they shall be changed:*

27. *But you are the same, and your years shall have no end.*

Exodus 3:

14. *And God said to Moses, I am the One that exists. Thus shall you say to the children of Israel, He who exists sends me to you.*

Yahweh EXISTS! He never stops existing. He is Yahweh! But Jesus died. I Corinthians 15:

3. *For I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

6 One became "hungry"; the other didn't

Matthew 4:

1. Then was Jesus led up by inspiration into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he was afterward hungry.

Hunger is one of the common needs of a flesh-and-blood mortal. It's an interesting point when comparing the difference between Yahweh and man.

7 One was tempted; one cannot be tempted

1. Then was Jesus led up of the spirit into the wilderness to be **tempted** of the devil.
3. And when **the tempter** came to **him**, (when He was hungry) he said, If you are the Son of God, command that these stones be made bread.

In Hebrews, we find the reason it was necessary for Him to be tempted. Hebrews 2:

14. Forasmuch then as the children have shared of **flesh and blood**, he (Jesus) also himself likewise shared of the same; (He was flesh and blood, the same as his brothers) that through death he might destroy him that had the power of death, that is, the devil;
15. And deliver them who through fear of death were all their lifetime subject to bondage.
16. For verily he is not somewhere ministering to angels, but he is ministering to the seed of Abraham.
17. Wherefore in all things it behoved him to be **made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people.

18. For in that he himself has suffered being **tempted**, he is able to succour them that are tempted.

Jesus resisted sin, but He was tempted. Temptation, in itself, is not sin. "Sin" is when we give in to temptation, as in James 1:

14. But every man is tempted, when he is drawn away of his own lust, and enticed.
15. Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

Yahweh cannot be tempted! He could not have been Jesus.

James 1:13:

13. Let no man say when he is tempted, I am tempted of God (Yahweh): for **God cannot be tempted with evil**, neither tempts he any man:

8 One slept; the other doesn't

Matthew 8:

23. And when He (Jesus) was entered into a ship, his disciples followed him,
24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: **but He (Jesus) was asleep**.

Jesus must have been pretty tired to fall asleep in one of those little boats being tossed about in a storm on the Sea of Galilee. He became weary and He slept. Yahweh doesn't get weary or sleep.

Psalms 121:

4. Behold, He (Yahweh) that keeps Israel **shall neither slumber nor sleep**.

Isaiah 40:

28. Have you not known? have you not heard, that the Everlasting

God, Yahweh, the Creator of the ends of the earth, **faints not, neither is weary?**

9 One prayed to the other

Luke 22:

41. And He (Jesus) ... knelt down, and prayed,
42. Saying, Father, if You are willing, remove this cup from me: nevertheless **not my will, but yours, be done**.

Jesus prayed to his Father for help. He acknowledged two sets of wills:

- a. His will, and
- b. His Father's will.

John 17:

1. These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that Your Son also may glorify You:

And then Jesus went on, in chapter 17, to pray a long prayer to his Father, asking for strength and guidance pertaining to his ministry and help for his disciples.

10 One "increased"; the other "changes not"

Luke 2:

52. And Jesus **increased** in wisdom and stature and in favour with God and man.

If Jesus could increase, or learn something, it meant that He was not omniscient (all-knowing). In order to increase in wisdom Jesus could not have been Yahweh.

Psalms 147:

5. Great is our Lord, and of great strength: **his understanding is infinite** (unlimited).

Yahweh does not increase! Yahweh is omniscient (all knowing).

11 One was a man; the other wasn't

John 8:

40. *But now you seek to kill me (Jesus), a man that has told you the truth, which I have heard of God:*

Acts 2:

22. *You 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 you yourselves also know.*

Some might protest, "If you say that Jesus was a man, then you're worshipping a man."

It was Jesus himself who said He was a man. However, He was a very special "man." He was a natural man for 33 years. Then He was raised immortal and was no more a natural man. The risen, immortal Jesus then was no longer "just a man" ... and the Christ I worship is now an Immortal.

But Yahweh NEVER was a man! Numbers 23:

19. *Yahweh is not a man that he should lie, neither the son of man, that he should repent...*

Yahweh is not a man, nor the son of man. On the other hand, Jesus WAS "a man," and "the Son of man."

12 One has "authority"; the other has "power"

There is an important difference between the two.

Matthew 28:

18. *And Jesus came and spoke to them, saying, All **authority** (not "power") is given to me in heaven and in earth.*

Jesus was given authority ["exousia" -Gk]. Authority comes from a higher source. It must be delegated downward.

Authority exists only when a higher source delegates it. Like links in a chain, positions of authority are completely dependent upon the higher links. Cut one of the higher links and all support is cut off for the lower links.

Authority always comes from a higher authority, or a power that is above all. Jesus was given authority ... which could not have been given unless there was someone higher to give it. That higher source was Yahweh.

Bible translators have confused "authority" with "power." The King James Version translators were some of the worst offenders in this. The KJV translators indiscriminately used both words interchangeably! But they are clearly NOT interchangeable, and some later translators have corrected that error.

As I pointed out, "authority" comes from the Greek "**exousia**." Power, on the other hand, comes from the Greek word, "**dunamis**," from which we get our English word, "dynamite." If you know how dynamite works, you know how power works. Dynamite doesn't require authority - its power is intrinsic.

"Power" exists on its own ... as Yahweh exists on his own. He has all power. No one delegates authority to Yahweh. There is no one above Yahweh. Yahweh's "power" stands by virtue of intrinsic strength. He has all power and strength. No one is big enough to overpower Yahweh.

There is no group, nor anything, anywhere, that can equal or surpass Yahweh's power. There are lesser powers, but Yahweh is the ultimate power. Powers can delegate authority to lesser entities.

Understanding the difference between power and authority will help you also to understand Romans 13:

1. *Let every soul be subject to the **higher authorities**. For there is no **authority** but of God: the **authorities** that be are ordained of God.*

We recognize all higher authorities. But remember, there is no viable authority except under Yahweh. That is just common sense. If Yahweh is the ultimate power, then He must delegate all authority. All authority must come from Him.

Can any lawful authority exist except under Yahweh? No! It is impossible!

By the same token, if Yahweh vested Jesus with "**all authority in**

heaven and earth," can there exist any true authority except under Jesus? No! It is impossible! Thus, there are many false "authorities" who claim to be such, but have no true authority because they are not in accord with Jesus.

Some men say they get their authority from a State Government, or from the Federal Government, or from the Constitution, or from the Soviet Politburo, or from the United Nations or some other source. But, these are not under Jesus, and their "authority" is bogus. It is not true authority! It is counterfeit because **no authority can exist unless it is aligned under Yahweh and his Son.**

The only way that authority can work is if a "power" delegates it. An authority must be ordained of God in order to be viable. Any so-called authority that is not ordained (authorized) of God is fake and we should not honor it.

John 17:

1. *These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you:*

2. *As you have given him authority over all flesh, that he should give eonian life to as many as you have given him.*

3. *And this is eonian life: that they might know You the only true God, and Jesus Christ, whom You have sent. (Here is the Bible definition of "eonian life"— usually mistranslated "eternal life")*

18. *As You have sent Me into the world, even so have I also sent them (the disciples) into the world.*

Yahweh sent (authorized) Jesus. Jesus then sent (authorized) the disciples. This shows the order of authority: the order of rank.

DEFINE YOUR TERMS

Is Jesus God? The question raises many thoughts. However, we have shown that the question, as posed, is inadequate since the word "god" is not definitive. We have approached this subject this way to teach you the pitfalls of illogic so no one can put you on the spot

by tricking you into trying to answer the wrong questions, or questions you don't understand. You must make them define their terms so you can understand what they're asking, and, in turn, they can understand your answer.

This is especially true with the identity of God. It is not enough to call someone "God." To fully identify him you must be more specific.

I Corinthians 8:

2. *As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no other God but one.*
3. *For though there be that are called gods, whether in heaven or in earth, (as there be **gods** many, and **lords** many).*
4. *But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus the Christ**, by whom are all things, and we by him.*

If we're going to use the word "god," or if we're going to refer to something or someone as "a god," we must define our terms. Otherwise we're going to be misunderstood. There are many gods out there in the world, but to us there is only one Yahweh. Also, there is only one Lord Jesus Christ.

By the way, the term "deity" is another non-Biblical word that the churches borrowed from pagan sources.

13 One raised the other from the grave

While one was dead in the grave, the other was alive.

Acts 2:

22. *Ye men of Israel, hear these words; Jesus of Nazareth, **a man** approved of God among you ...*
23. ***Him**, ... you have taken, and by wicked hands have crucified and slain:*
24. *Whom **God (Yahweh) has raised up**, having loosed the pains of death: because it was not possible that he should be held by it.*

The Ever-existing Yahweh raised up the dead Jesus.

32. *This Jesus has **God raised up**, whereof we all are witnesses.*

Of all the differences between Jesus and Yahweh, this is the most dramatic. Jesus was dead! Then, He was raised back to life by the One that cannot die.

Acts 4:10:

10. *Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, **whom God raised from the dead**, even by him does this man stand here before you whole.*

Chapter 5:

30. *The **God of our fathers raised up Jesus**, whom you slew and hanged on a tree.*
31. ***Him has God exalted** with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

I Corinthians 15:

14. *And if Christ is not risen, then is our preaching vain, and your faith is also vain.*
15. *Yea, and we are found false witnesses of God; because we have testified of **God that He raised up Christ: whom He raised not up, if be so that the dead rise not.***

Hebrews 13:

20. *Now the **God of peace, that brought again from the dead our Lord Jesus**, that great shepherd of the sheep, through the blood of the eonian covenant, (i.e., the New Covenant)*

Ephesians 1:

19. *And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power,*
20. *Which He wrought in Christ, when He **raised Him from the dead**, and set Him at his own right hand in the heavenly places, There are*

many more verses like the above, but these few should be sufficient to establish the fact that Yahweh was alive and well during the time that Jesus was dead – which was an impossibility if they were one and the same person.

At this point, someone may ask, "But didn't Jesus say that He had power to lay down his own life and that He had power to take it again?" This would indicate that Jesus raised himself from the grave. Admittedly, the King James Version does lend itself to that – at least a little bit. However, an honest reading of the passage, again, relieves us of this error – especially when it is translated correctly.

John 10 is the scripture in question:

17. *Therefore does my Father love me, because **I am laying down my soul that I might receive it again.***
18. *No man took it from me, but I am laying it down of myself. I have **authority** to lay it down, and I have **authority** to receive it again. **This commandment (authorization) have I received of my Father.***

His Father authorized Him to lay down his soul. That meant more than merely dying, as it appears to be saying in most English versions. Verses 7-16 use the illustration of a shepherd who "lays down his soul for the sheep." This shepherd is not dying to protect the sheep from the wolves. He was risking more than death for their sakes, to be sure. "Laying down his soul" meant He was committing his whole life (his soul) to the protection of the sheep.

Again, one must have an accurate definition of the word "soul" to understand what Jesus said. Quoting ACM's ANTI-THOUGHT-CONTROL DICTIONARY, the word "soul" is defined:

"Soul" is an identity; how a person or a thing is known. It is the whole composite of traits, characteristics and form which define a person or a thing. It is the essential, intrinsic identity that distinguishes one creature from another.

When Jesus referred to himself as our Shepherd who "lays down his soul for us," He was saying that He dedicated his whole being for the good and

well being of the sheep. Foregoing his own pleasure to help the sheep, He "laid down his soul" for them. The Father authorized Jesus to do this. His death was only temporary.

Scripture says that Jesus had "authority to receive." It doesn't say He had "Power to take," as the KJV wrongly renders it. Jesus received "authority." By the same token, for one to "receive," another must "GIVE." Giving and taking requires two parties. Jesus "received again" his soul when his Father raised Him and gave Him the throne.

Jesus tells us in Matthew 16:

24. *Then said Jesus to his disciples, If any man will come after me, let him **deny himself**, and take up his cross, and follow me.*

25. *For whosoever will save his soul shall lose it: and whosoever will lose his soul for my sake shall find it.*

26. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

27. *For now the Son of man is to be coming in the glory of his Father with his messengers; and then he will be **giving back** to every man according to his works.*

In exchange for trading in our worthless souls, Jesus gives back to us a new soul patterned after his own. Thus, we share in the life and spirit of Jesus. That is why Paul said in Galatians 2:

20. *I am crucified with Christ: nevertheless I live; yet not I, but **Christ lives in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and **gave himself for me**.*

(For more on the subject of **the soul**, see [Kingdom Bible Lessons #14 & 15](#).)

14 One received his status from the other

Acts 2:

36. *Therefore let all the house of Israel know assuredly, that **God***

*has made that same Jesus, whom you have crucified, both **Lord and Christ**.*

These titles were authorized (delegated) by Yahweh.

Philippians 2:

9. *Wherefore **God also has highly exalted Him, and given Him a name which is above every name.***

10. *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

11. *And that every tongue should confess that Jesus the Christ is Lord, to the glory of God the Father.*

Yahweh was the power of the throne and the glory. He shared it with Jesus by delegating to Him the highest position of authority under Him.

15 One is "greater" than the other

John 14:

28. *You have heard how I said to you, I go away (depart life), and come again to you (rise again). If you loved me, you would rejoice, because I said, I follow the Father, **for my Father is greater than I.***

In "going away" (dying) and coming again (rising from the grave) Jesus "followed" the Father's will.

16 One is subject to the other

1 Corinthians 15:

25. *For he (Jesus) must reign, till he has put all enemies under his feet.*

26. *The last enemy, death, is being made powerless.*

27. *For He (Yahweh) has put all things, under His (Jesus') feet. But when He says all things are put under Him, it is manifest that **He***

(Yahweh) is excepted, which did put all things under Him (Jesus).

28. *And when all things shall be subdued to him (Jesus), then **shall the Son also himself be subject to Him (Yahweh)** that put all things under Him (Jesus), that God may be all in all.*

This tells us that everything, and everyone, is under Jesus' authority – except "Him" (Yahweh) to whom even Jesus is subject. Two personalities are indicated here; one in subjection to the other.

17 One learned obedience the other didn't

1 Timothy 2:

8. *Though He were a Son, yet **learned He obedience** by the things which He suffered;*

The Son learned discipline. I dare say that even churchgoers would not go so far as to say that Yahweh needed to learn discipline. Yahweh did not need to grow up or to learn. Jesus, on the other hand, grew up and learned. That means that He came into the world as a normal child. His conception was supernatural, but his life wasn't. Jesus grew up naturally, learning obedience through Yahweh's guidance.

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.***

Christ's obedience is an example for us. We can strive to grow in obedience, using him as our example, knowing He was human just as we are.

18 One mediates for the other

1 Timothy 2:

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

God is above. Man is below. And the risen Jesus is the mediator between the two. Here are **three levels**, if you will: 1. Yahweh (above); 2. The risen Jesus (between); 3. Natural man (below). Three UNEQUAL levels.

It would have been deceptive, if not ludicrous, to call Jesus a “mediator” for the Father if He was actually the Father himself. Furthermore, this illustration shows the great difference between Yahweh and man. The difference is so great that Yahweh needed to raise Jesus above man to be a Mediator to bridge that gulf between Him and man.

Man is not Yahweh, and neither is Yahweh a man. Since Jesus was a man, He could not have been Yahweh.

There are scores more scriptures I could cite. However, these have shown enough contrast to establish a clear difference. If these contrasts have not convinced you, then neither will a hundred more.

RATIONAL THINKING

It should be obvious from both scripture and reason that there are many holes in the “Jesus is Yahweh” doctrine. No honest Bible student can ignore them. To ignore these disparities and stubbornly accept the churches’ unexplainable, undefined doctrine can cause a malfunction in your mind.

Mental malfunction can result when people reject obvious truth and hold to obvious error. Such a breach of logic can create a psychopathy in the mind. Man’s mind is naturally built to work along channels of logic and faith. To be healthy and productive the mind requires **faith** and **logic**.

Take one, or both, away from a mind – or force feed it illogical data, or lies, or force it to ignore or reject obvious truth consistently, and it will blow a fuse. It will become ill. It will malfunction. Thus, in churches today, most brains are malfunctioning on a regular basis due to the lies and illogic fed to them consistently. Churchgoers possess burned-out, defective brains. They are incapacitated. And, the Jesus-Is-God doctrine is one of the typical poisons that have damaged them.

We who believe that Jesus is not Yahweh have been accused of using “rationalistic thinking.”

RATIONALISM: —n, *the doctrine that*

human reason, unaided by divine revelation, is an adequate or the sole guide to all attainable religious truth.

As you can see by the dictionary definition, I have not argued for “Rationalism” ... for I completely agree that in order to understand God’s Word we need guidance from Him.

But God’s Word does instruct us to “**reason together**” (Isaiah 1:18). When studying God’s Word it is important to use reason and a sound mind, and to avoid nonsensical myths and false doctrines. This requires logic and common sense along with God’s guidance.

Man’s reasoning abilities are far below God’s. Nonetheless, that does not mean we should abandon reason.

By way of illustration, one could ask the question: it is wrong for man to swim, since we cannot swim as good as the fishes? I suppose this argument could be used to keep one out of the water altogether. However, man’s inability to swim as good as a fish does not, in itself, make it wrong for us to swim to shore when we fall into a lake.

By the same token, my inability to plumb the depths of God’s mind doesn’t, in itself, make it a sin for me to learn as much as I can about Him.

Where does that leave us? Well, we’ve set the stage for some elementary deductions:

- A. Yahweh the Creator is supreme. He is the Father – before all, over all. He can’t die, nor can He cease to exist.
- B. Jesus, the Son, was begotten by a miracle from Yahweh. He was born and lived a natural, mortal life ... special, but mortal. He suffered natural pains of mankind, including temptations.
- C. Yahweh projected himself through Jesus to reveal himself to mankind. Jesus (the “second Adam”) resisted the temptation to try to seize equality with Yahweh as did his ancestor, the “first Adam.”
- D. Jesus suffered and died in order to convict mankind of sin. He was raised immortal in order to inherit the promised throne, and thus reign over New Jerusalem (i.e. Christendom).

E. Jesus is the Mediator; the Communicator between Yahweh and man. He is Yahweh’s Declaration to man: the living Logos.

F. Both Yahweh and Jesus qualify for the title “God” according to definition. They are both worshipped, called upon, and considered “mighty ones.” But there is only ONE Yahweh.

G. The terms “Father” and “Son” were used in the Bible because of their inherent meanings. These terms describe the relationship between Yahweh and Jesus. To suggest that there is no distinction between them is to ignore the meanings of words and take in vain the inspired words of Scripture.

I’ve shown that Yahweh is the one Supreme Being: the Creator. He qualifies for the title “God.” Also, I’ve shown that Jesus is not the Creator, but rather one of Yahweh’s creations. Jesus (the Created) cannot be equal to Yahweh (the Creator). However, in the same Hebrew sense that Moses, the Judges and David were called “gods,” Jesus is also a god. In fact, any powerful man, like a judge, could be called “a god” by this definition. But **only** if you define the term correctly.

In the same sense that Moses was a “mighty one” – an “elohim” – Jesus can also be called an “elohim.” But neither Jesus, nor the Judges, could be equated with Yahweh.

To clarify this, turn to Psalm 45:

6. *Your throne, O **god** (David), is **age enduring** (i.e., eonian): the sceptre of your kingdom is a right sceptre.*
7. *You love righteousness, and hate wickedness: therefore **God** (Yahweh), your **God** (David’s God), has anointed you with the oil of gladness above your fellows.*

Here, David and Yahweh are both called gods (elohim) in the same breath. Now, that’s interesting!

We know this speaks of David because of the context of the preceding verses. These show plainly that the king, who is called “god” in verse six, is David – not Yahweh.

Here are "gods" in places most Christians would never expect.

Now, we are faced with a question about the first commandment: "You shall have no other gods before me."

The key word here is "before." We are prohibited from putting other gods before Yahweh.

Yahweh personally gave Israel several "gods" in the form of judges and kings. These "gods" were under Yahweh, and not "before" or "ahead" of Him. By the same token, Jesus was beneath Yahweh, and therefore could be a "god" without offending the law.

Churchgoers generally accept this term - "God" - as if it were a name. But it is not a name. It is a broadly-used TITLE for one who is "mighty" (or thought to be mighty) including pagan gods. We must be careful to define the terms we use ... especially Bible terms. We must also remember Yahweh's rightful priority. He is always Highest: the One and only Omnipotent.

"I AND MY FATHER ARE ONE"

Someone may yet argue, "But, didn't Jesus say that He and his Father were one?"

Yes, Jesus did say that in Jn. 10:30:

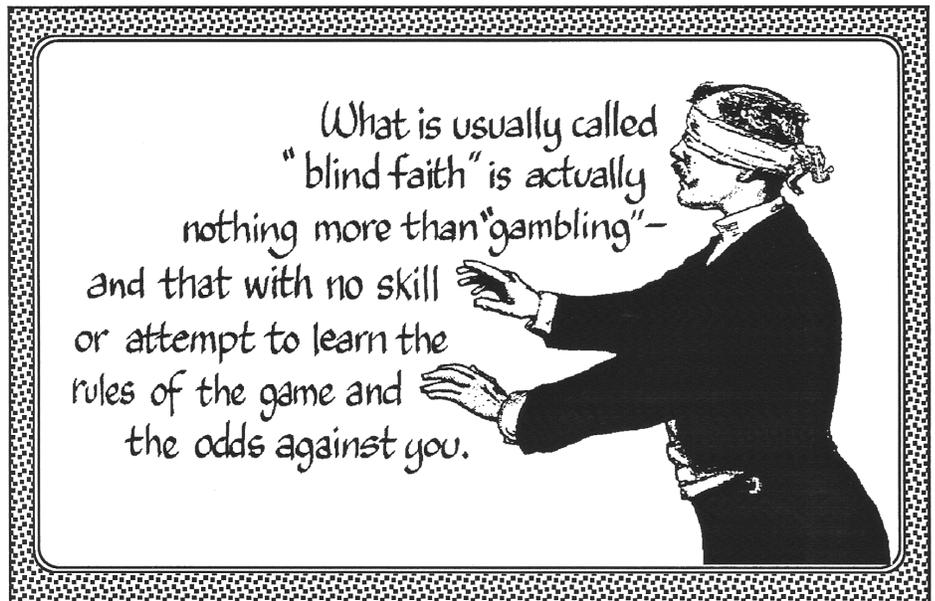
30. *I and my Father are one.*

But what did He mean by it? Did He mean "one" in number ... or "one" in spirit and purpose? Obviously, He meant the latter.

Here, again, churchgoers seem to gravitate toward dark mystical interpretations. To turn this alleged mystery into common sense, we only need to read some related scriptures.

Verse 29 says that the Father gave disciples to Jesus. Jesus didn't give them to himself. Remember, give and take requires two parties: the giver, and the taker. Also, Jesus says that Yahweh is GREATER than all.

Reason and common sense must prevail lest we find ourselves lost in mindless, pagan mysticism. In the incapacitated mind of the pagan, two can equal one, and three can equal one. In fact, multiple gods can simultaneously be one god, or 10,000 gods can equal ONE god - as in Hinduism. This can happen in their minds because their minds have been handicapped. Their



minds no longer seek logical answers.

Christians need sound minds. Are we to believe that Jesus was a dual god, like the Roman god Janus? Was He saying that two equals one? No, of course not! He was simply using a common form of expression that makes good sense unless taken out of context. You can find these common expressions throughout the Bible.

For instance, John 17:

11. *...Holy Father, keep through your own name those whom you have given me, that they may be one, as we.*

21. *That they all may be one; as You, Father, are in Me, and I in You, that they also may be one in us...*

22. *And the glory which you gave me I have given them; that they may be one, even as we are one:*

In this case the churchgoer might declare Yahweh, Jesus, and the disciples ALL part of one big god???

Matthew 19:

4. *...Have you not read, that he which made them at the beginning made them male and female,*

5. *And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (two) shall be one flesh?*

6. *Wherefore they are no more twain, but one flesh...*

One flesh? Literally? Of course not! What is meant is that they are one in spirit (purpose and intent).

Galatians 3:

27. *For as many of you as have been baptized into Christ have put on Christ.*

28. *There is neither Judean nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.*

Obviously, being "one" with someone does not mean in number. It signifies something other than quantity. Jesus was not claiming a mystical numerical identification with Yahweh, any more than He was suggesting that all his disciples were only one in number. Rather, He meant that they were one in purpose and spirit. Don't let pagan nonsense confuse you.

God's Word directs us to, "Come now, and let us reason together, ..." (Isaiah 1:18). Also, remember John Toland's sage advice: "Reserve judgment on whatever is uncertain and assent only to clear precepts."

Mysticism and mystery have no place in our approach to Scripture. You cannot build an honest belief structure on mystery. If we are honest we remain silent concerning that of which we possess no intelligent data.

Building on a mystery is like shooting in the dark. Odds are overwhelmingly against you hitting a target you cannot see. Ministers who build on mystery are shooting in the dark.

Continuing in John 10:

31. *Then the Judeans took up stones again to stone him (Jesus).*

32. *Jesus answered them, Many good works have I shown you from my Father; for which of those works do you stone Me?*

33. *The Judeans answered Him, saying, For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself God.*

Here is an interesting statement. The Judeans were accusing Jesus of the same thing of which the churches today accuse Him – namely, that He claimed to be God. The difference is that today's churches like the concept.

But Jesus didn't claim to be Yahweh; He claimed to be "one" with Him – an expression meaning to share in purpose or spirit. He then goes on to address the term "god" itself:

34. *...Is it not written in your law (in Psalms 82:6), I (Yahweh) said, you are gods?*

Who were "gods"? Jesus was reminding the Judeans that Yahweh had called their ancestors "gods." How could mortal men be "gods"?

35. *If he called them gods, to whom the word of God came, and the scripture cannot be broken;*

36. *Say you of him (Jesus), whom the Father has sanctified, and sent into the world, You blaspheme; because I said, I am the Son of God?*

Obviously, those particular Israelites to whom the Psalmist and Jesus referred were not supernatural gods. They were just "elohim" (mighty ones) in their day. Jesus pointed out that if Yahweh had called their ancestors "gods," then it certainly wasn't blasphemy for Him to claim to be the Son of God.

37. *If I do not the works of my Father, believe me not.*

38. *But if I do, though you believe not me, believe the works: that you may know, and believe, that the Father is in me, and I in him.*

If those Judeans had been listening they would have heard what was meant by "being one" with someone. They would have also learned what the word "god" ("elohim" in Hebrew; "theos" in Greek) really meant. But, the Pharisees weren't listening, and neither are the churches today.

In several clear passages, Jesus declares that He and Yahweh, together, equal TWO in number.

John 8:

15. *You judge after the flesh; I judge no man.*

16. *And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.*

17. *It is also written in your law, that the testimony of TWO men is true.*

18. *I am one that bears witness of myself, AND the Father that sent me bears witness of me (two witnesses).*

28. *Then said Jesus to them, When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of myself but as my Father has taught me, I speak these things.*

29. *And He that sent me is with me: the Father has not left me alone; for I do always those things that please Him.*

42. *Jesus said to them, If God were your Father, you would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me.*

54. *Jesus answered, If I honor myself, my honor is nothing: it is my Father that honors me...*

Someone may still wonder, "With all these scriptures showing clearly that Jesus and Yahweh are two beings, how is it then that the idea came to be so wide spread? And how is it that so many people think the Bible actually teaches it? Why is it such a popular doctrine if

it's so glaringly wrong?"

Well, there are yet several scriptures that we haven't addressed. Also, our English versions of the Bible have been translated (or rather mistranslated) to make certain scriptures appear to say that Yahweh himself became a flesh-and-blood man. Of course, it is easier to accept them that way if you are already prejudiced. But, at this point we must admit that someone who reads only the English versions of the Bible could feasibly be led into that error unknowingly.

INCARNATION

At the root of the matter, is the doctrine referred to as "incarnation." We've heard preachers refer to Jesus as "God incarnate." However, it is a pagan term – a phrase that is not in the Bible.

"Incarnation" is a Latin term meaning: 1. to become flesh; 2. a "spirit being" taking possession of a body of flesh. The term is obviously a religious one deriving its only published definition from its creators: the churches. It has no meaning, or use, otherwise.

"Carnae" is the Latin word for meat (flesh). "In-carnation," then, simply means to change into flesh (i.e. meat). Its only usage, or application, is in religious terms referring to mythical gods and goddesses descending from heaven and taking possession of human bodies. It implies that a god or a spirit being (existing in the form of a ghost) can take possession of a flesh body. This is the pagan concept of "demon possession" as well as "human deification."

Through this process religions have created thousands of gods in their fertile imaginations. Many were in stone. Some were in flesh. Believers attribute supernatural powers to them and worship them as if they are real. Roman and Greek Emperors were called "deities," as were the Egyptian pharaohs.

That is "incarnation" as churches adopted it from the pagans. Incarnation is not a Biblical concept.

According to the Bible, Yahweh **inspires** men and directs them by his influence and power. He can direct your steps. He can protect you from harm, or He can cause you to get in trouble. He can, and does, motivate us to act. However, He does not "possess" us in the fashion that pagans believe.

Yahweh can inspire a thousand people at once, or a million people for

that matter. He is in each of us at the same time. His spirit abides in us. It is the spark; the motivation that drives people and moves them to do his will.

Yahweh was in Jesus, but not all of Him was in Jesus. While Yahweh was in Jesus He was also in the rest of the universe. To suggest otherwise would lead us to ask, where was Yahweh during the hours when Jesus was dead?

Pagans invent human deities. But, Jesus was a man – not a human deity. He was a specially-created man sent by God! He was a man directed by God! He was a man commissioned by God! He was “the Lamb of God,” and was sent to explain the Father to mankind. But Jesus was not a superman. He was not a god-man. He was a man! And if someone tries to tell you that He was some kind of a superman, or god-man, then ask them how a superman, or deity, could represent mortal flesh-and-blood men? Supermen and deities are not “made like unto” mortal men.

The supernatural works that Jesus did were not his own, nor were they by his own power. Yahweh worked them through Jesus.

Philippians 2:

5. *Let this mind be in you, which was also in Christ Jesus:*

6. *Who, subsisting (existing under), in the form (image) of God, thought not to seize equality with God.*

7. *But made himself of no reputation, and took upon him the form of a servant, and was **made in the likeness of men:***

Again in Hebrews 2:

17. *Wherefore in all things it behoved Him (Jesus) 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.*

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

Jesus had to be like us in order to be tempted, as we are tempted.

Hebrews 4:

15. *For we have not an high priest*

*which cannot be touched with the feeling of our infirmities; but was **in all points tempted like as we are**, yet without sin.*

Jesus was tempted IN ALL POINTS. Can you imagine that? He was tempted in the same ways that YOU are tempted! You can probably think of some pretty degrading ways in which you have been tempted in your lifetime. Jesus was tempted to sin in the very same ways. However, Jesus withstood the temptations and remained sinless.

If Jesus had been a god-man He would have had no real temptation. Jesus had to be a man in order to be tempted like us.

James 1:

13. *Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil**, ...*

Now, that's a pretty solid argument as I see it. A + B = C.

- A. Jesus was tempted with evil.
- B. Yahweh cannot be tempted with evil.
- Therefore,
- C. Jesus is not Yahweh.

ALLEGED PROOFS

Now, let's take a look at some of the alleged proofs used to support the theory that Jesus is Yahweh.

Let's start with John 17:

5. *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (KJV)*

On the face of it, this may appear to be saying that Jesus lived WITH (along side) Yahweh before the Earth was created. However, if that were the case, it would also do great violence to the theory that Jesus and Yahweh are one and the same ... since being “with” Yahweh is not being Him.

So let us translate this passage correctly, in context, to see its meaning.

Staring in verse 3:

3. *And this is eonian life, that they might know You the only true God, and Jesus Christ, whom You have sent.*

That “eonian life” is described as an awakening to “know the only true God (Yahweh), AND Jesus Christ, whom Yahweh sent.” Eonian life = the spiritual awakening in this New Covenant Age. Now, keep that point squarely in your mind.

4. *I have glorified You on the Earth: I have finished the work which You gave me to do.*

5. *And now, O Father, glorify you me along with your glory which I am sharing with you before (in front of) the world.*

What Yahweh had already accomplished through Jesus had been glorious. Now, Jesus was praying for a greater glory to be accomplished through his death, raising and ascent to Kingship.

But this passage does not say what the KJV translators insinuated. Translated correctly it fits in the context nicely.

What did Jesus really say?

- 1. Yahweh was glorified in Jesus as his witness before the entire world.
- 2. Jesus had completed the work that He, as a mortal, was created to do.
- 3. Jesus was now looking forward to a greater glory (i.e. the expected glory of being raised immortal and ascending the throne).

We are a word-controlled people. People can be controlled just by changing the meanings of words they use.

The Bible is a very old document. Even the English translation of the Bible is very old. To understand this old document we must have accurate definitions for its words. We can't ignore them, nor can we assume that translators have been honest with them. The WORD MEANINGS are more important than gold! We should be at least as protective and responsible over these words of life as we would that much gold. This requires more than just casual reading from one of the many English versions.

In this passage, just as in others, the most sensible and logical conclusion is the right one, and we can dispense with the so-called mystery.

John 1:

18. *No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He has declared Him.*

Jesus declared Yahweh to men. But, NO MAN has literally seen Yahweh. Now, don't miss this point.

Has any man seen Jesus? Yes, of course.

Has any man seen Yahweh? No!

What, then, was Jesus? Was He Yahweh? No, because men saw Jesus.

What was He then? John says He was THE DECLARATION OF GOD (i.e. the LOGOS)!

John 17:

6. I have manifested your name to the men which thou gave me out of the world: yours they were, and you gave them me; and they have kept your word.

Jesus refers to Yahweh as "You" – obviously not referring to himself. Jesus says He had manifested the Father's name (i.e. He made clear Yahweh's "name"; his "authority"). His Father gave Him authority to represent Him. A representative is not the one being represented!

The next passage in question is John 14:

6. Jesus said to him, I am the way, the truth, and the life: no man comes to the Father, but by me.

7. If you had known me, you should have known my Father also: and from henceforth you know Him, and have seen Him.

We just read in John 1 that no one had seen the Father. If we accept the premise that Jesus does not contradict himself, then in John 14 He must be telling us something else.

8. Philip said to him, Lord show us the Father, and it suffices us.

9. Jesus said to him, Have I been so long time with you, and yet have you not known me, Philip? he that has seen me has seen the Father; and how say you then, Show us the Father?

Is Jesus contradicting himself? Is He saying that men HAVE seen Yahweh?

Now understand, we can't disregard any of these scriptures. If there appears to be a contradiction, we must have enough faith in God's Word to believe that the error comes from man – not

from God. We must believe that the scriptures make sense ... if we don't misuse them. Therefore, contradictions come from erroneous translations and/or interpretations – not from God. So, we only need to find, and correct, the error that men have caused.

Furthermore, to interpret the scriptures correctly, we should read them in context. So, let's see what else is said in this passage.

Notice verse 10:

10. Believe you not that I am in the Father? ...

Now wait a minute! Which is it? Is He the Father? Or is He **IN** the Father? Being "in the Father" is not the same as "being the Father." If Jesus WAS the Father, wouldn't He have said "... I **AM** the Father?" rather than "... I am **IN** the Father"? If He was the Father, He missed a good opportunity to clarify it.

10. Believe you not that I am in the Father, and the Father in me? the words that I speak to you I speak NOT OF MYSELF: but the Father that dwells in me, He does the works.

When He spoke of the Father He spoke **NOT OF HIMSELF!** That is straight forward and easy to understand

Again, in John 7, Jesus makes a distinction between himself and Yahweh:

16. ...My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Jesus' doctrine was not his! What did He mean by that? If Jesus was Yahweh, then He would not have said that He spoke NOT of himself. Whose doctrine was Jesus teaching? Where might this impossible scenario take us? I'll tell you where it might lead. For the gullible it will lead right into the churches (Jewish Churchianity).

However, if Jesus was Yahweh's **Son**, then it all makes perfect sense. The Son got his doctrine from the Father. The works and the words that flowed from Jesus were the manifest words and works of Yahweh. They were done in the Father's name. The words "de-

clared" Yahweh to the world. They were the works and the words of the Father – manifested through Jesus. Jesus was not the Father; rather He spoke for the Father. Keep that straight! The Father was **in** Jesus!

Remember, no one has seen God. But, men did see Jesus. They saw and touched Him. Many people saw Jesus. But, no man has seen the Father.

When Philip looked upon Jesus, he was looking at AN IMAGE of the Father. An image...not in the physical sense, but in the spiritual sense. Yahweh cannot be manifested in the physical sense because He is not physical.

If God looked physically like Jesus, then men could have looked upon Him just as they looked upon Jesus. But they couldn't! Jesus was the image of Yahweh in spirit. Just remember: an image of a thing is not the thing itself. Jesus was the image – not the Father himself.

Next, Hebrews 1:

- 1. God, who at sundry times and in diverse manners spoke in time past to the fathers by the prophets,**
- 2. Has in these last days spoken to us by his Son, whom He has appointed heir of all things, through whom He also makes the ages.**
- 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**

Jesus was "the express image" of his Father. An image of a thing is not the thing itself. It is a reflection of the thing itself. Jesus reflected Yahweh.

II Corinthians 4:

- 3. But if our gospel be hid, it is hid to them that are lost:**
- 4. In whom the god of this age has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (Jesus = image).**

Colossians 1:

- 12. Giving thanks to the Father, which has prepared us to be partakers of**

the inheritance of the saints in light:

13. *Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son:*
14. *In whom we have redemption through his blood, even the forgiveness of sins:*
15. **Who is the image of the invisible God, the firstborn of all creation .**
16. *For in Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created through Him, and for Him:*

Again, the image of a thing is NOT the thing itself.

Also, we must remember that Adam shared the same status – that of being the image of God. For that matter, WE TOO share that status, as sons of God. Obviously, “being in the image of God” does not equate to “being God.”

“All things created” (i.e. this universe, if you will) were created ultimately for the Son who was to inherit all things. Yahweh created all things for Jesus. (For a more detailed explanation of “in the Father,” “in him” and “through him” see section titled “IN THE NAME” on page 22.)

Now, read verse 17:

17. *And He is preeminent in all things (referring to status, not time), and in Him all things consist.*
18. *And He is the head of the body, the ecclesia, who is the beginning, the firstborn from the dead; that in all things He might have preeminence.*

19. *For it pleased the Father that in Him should all fullness dwell;*

It pleased the Father to place all fullness in the person of Jesus. Jesus was like a vessel filled to the very top. But you see, no matter how great an imagination you may have, you cannot imagine a vessel large enough to contain all of Yahweh. Jesus could not contain Him; Yahweh cannot be limited and contained

in a vessel. The Father is limitless and un-containable. Yet, all fullness was in Jesus.

Chapter 2:

9. *For in Him (Jesus) dwells all the fullness of **Godship** bodily (not “Godhead”).*

I Kings 8:27 & II Chronicles 6:18:

*But will God in very deed dwell with men on the earth? behold, **heaven and the heaven of heavens cannot contain You; how much less this house which I have built!***

If heaven and earth cannot contain Yahweh, then neither can a mortal body of a man. Jesus was filled with God ... but not all of God. Furthermore, that which is poured into a vessel is not the vessel itself. Jesus was the vessel and the spirit of his Father was received into Him.

The word, “Godhead” (as in the KJV) is another mistranslation – possibly a prejudice held over from the pagan Roman concept of a “Godhead” made up of a “forum of gods.”

In I Timothy 3, we find a related scripture which is often quoted to support the idea of a mysterious “Godhead.” Correctly translated from the Greek it reads:

16. *And without question, great is the wonder of godliness **which** (not “God” as in KJV) is manifest in the flesh, justified in spirit, witnessed by messengers, preached in nations, believed in the world and received in glory.”*

Again the KJV threw in the word “God” when the Greek text said “which.” This is not talking about God, or a so-called “Godhead.” It is talking about “godliness” or “piety” – i.e., faith manifest in men. The KJV translators completely perverted the meaning of this scripture. Such translational anomalies confuse people. Inaccurate translations make it hard for everyone.

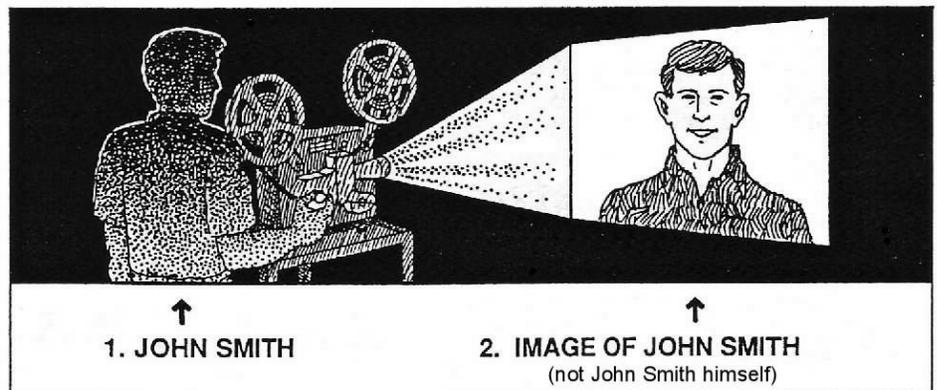
What is “The wonder of godliness?” It is the miracle of a man receiving inspiration and a new mindset from God. The implanted desire to seek God is unnatural to man. It is a miracle when God causes a man to desire godliness. This miracle, or “wonder,” is manifest in flesh when a man’s nature is turned from self-worship to godliness.

In 2 Peter 1:3-4, we are told that we acquire the “divine nature” (godliness) through gaining “the knowledge of Him that has called us to glory and virtue.” This is the wonder of godliness among men.

Remember these basic premises:

1. An image of a thing is not the thing itself.
2. The content of a vessel is not the vessel itself.
3. A “full” vessel shows the limit of the vessel – not the limit of that which fills the vessel.
4. The Creator is not the creation.
5. The Infinite is not finite.
6. The Eternal does not cease to exist.
7. The Father is not the Son.

THE IMAGE OF A THING IS NOT THE THING ITSELF.



THE SON

Jesus is “the Son.” In Hebrew culture, being “a Son” meant something very specific. Jesus is called “the first-born Son.” “Firstborn” equates to “pre-eminent.” What, then, is “a son”?

Galatians 4:

1. Now I say, that **the heir**, as long as he is a child, differs nothing from a servant, though he be lord of all;

While the heir is a “child” he is not a “son.” A child is simply an offspring. But, a SON is an offspring who has come to the age of accountability and has inherited the right to bear the name (authority) of his father.

A son can conduct business in the name of his father and use his father’s authority in transactions. A “child” cannot do that. He must become a SON. Not until he becomes a son is he an inheritor.

When a child comes of age and receives the father’s spirit, he is then authorized to speak and act for his father. Until then he may be a child and an heir, but he cannot receive his inheritance as “the firstborn” until he becomes “a son.”

2. But is under tutors and governors until the time appointed of the Father.

3. Even so we, when we were children, were in bondage under the elements of the world:

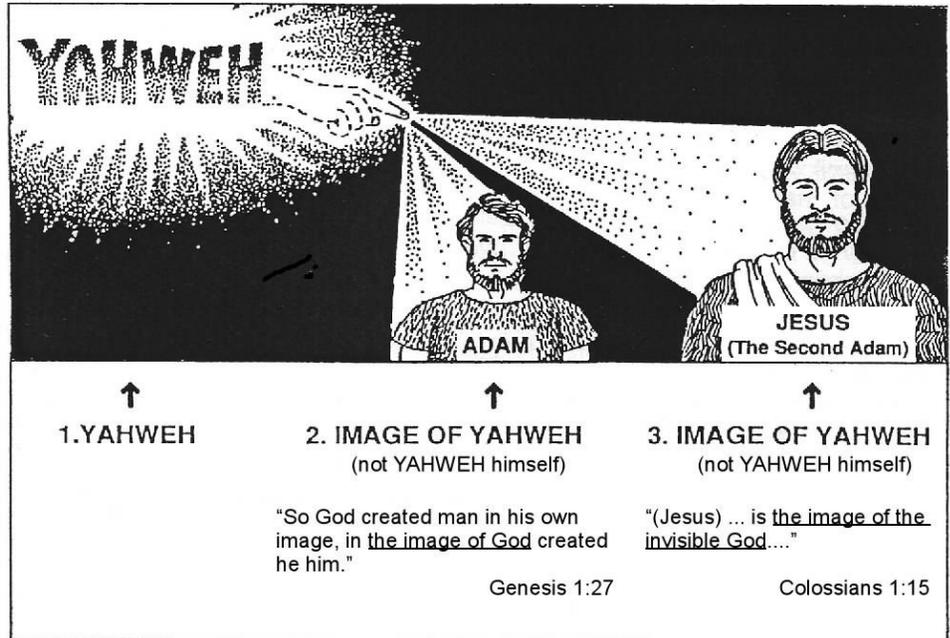
4. But when the fullness of the time was come, God (the Father) sent forth his Son, made of a woman, made under the law, (born a “child,” but grew to become a “Son”).

5. To redeem them that were under the law, that we might receive sonship.

The word “adoption” (as in KJV) is an inappropriate word. The word in Greek is “sonship,” and has no relation to our modern concept of “adoption.” Sonship was a custom in Israel. When a child came of age and was of a mind to follow the faith of his father, the father publicly declared Him to be a son.

Jesus’ sonship was publicly declared at the time of his baptism. A voice was heard from heaven saying, “This is my

THE IMAGE OF A THING IS NOT THE THING ITSELF.



beloved SON in whom I am well pleased.” (Matthew 3:17)

6. And because you are **sons**, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore you are no more a servant, but a son; and **if a son, then an heir** of God through Christ.

A “son” is an inheritor. Jesus was a Son in the full sense of the word. He was filled with the spirit of his Father. He inherited the throne and Kingship (“Reign”) over his Father’s creation. He inherited responsibility and authority under Yahweh the Father.

Hebrews 1:

2. Has in these last days spoken to us by his Son, whom He has appointed **heir of all things**, through whom He also makes the ages.

The Son is heir of all things because all things are for the Son. It’s very common to hear of a man who builds up his estate, and then turns it over to his son. Jesus was the Heir; the First-born. He was the heir of the Father’s estate (i.e. all of creation).

An heir must receive his inheritance **from** a benefactor. The benefactor precedes the recipient. The recipient is not the benefactor.

Now, let’s go back to John 1. This is probably the most widely quoted scripture to try to say that Jesus and Yahweh were one entity, or somehow coeternal.

1. In the beginning was the word... (KJV)

Again, the King James Version is inadequate. “Word” is not an adequate translation of the Greek “logos.” It should read like this:

1. In the beginning was **the logos** ... (i.e., “**the communication**”)

“Logos,” in Greek, is not merely “a word.” It is “communication with understanding” ... the difference being that a “word” may not necessarily communicate to the hearer. I can speak words in volumes and perhaps none of them will reach your heart or your mind or be communicated to you. God’s “logos” is something that communicates – and it can come in different forms.

1. ...and the communication was **pertaining to** (not “with”) God, And God was the communication (i.e., He was communicating).

God's communication with man is what the Bible is about. That communication pertains to God. It MANIFESTS God. That expression of God is the subject of this verse. How did that expression appear?

We read in Hebrews 1, that in times past, "God spoke..."

He spoke! That was his communication! That was his "logos" at the time. Yahweh spoke to man (Adam).

He spoke to Adam. He spoke to Noah. He communicated with Abraham and Moses. His LAW came by "communication"; by "logos."

In the beginning, was "the logos." The "logos" (the communication) shined a LIGHT into man's mind. But man's ability to grasp that light was limited to the scope of "hearing by the word."

In Romans 10:17, Paul explains that "faith comes by the hearing of the word" (in this case the Greek word is "rhema"—a different Greek term more equivalent to our modern English "word.") In Greek, "rhema" (word) is the word uttered or spoken, with sound. This applies also to the written word. Man perceives this form of "word" by empirical observation. But it is NOT "the logos."

"The logos" is more than a mere word spoken or written. "The logos" is perceived through spiritual communication which transcends the empirical. This is the kind of communication to which Scripture refers as "eyes that see" and "ears that hear" (Mt. 13:6-7; Lk. 10:21-24). In John 8:43, Jesus tells some Pharisees that they cannot hear (perceive) his "logos" ... obviously because they had no spiritual perception.

In the beginning, Yahweh made himself known to Adam by his spiritual communication (logos). Scripture refers to this as "the breath of life" (Gen 2:7). Adam then chose to reject God's law and was declared spiritually "dead."

Adam, and his descendants, then struggled in their state of spiritual "death" wherein God's words were available to them in the inferior form of the uttered or spoken word ("rhema").

By means of "rhema" (the spoken word) God expressed his word and his LAW to Israel via the Old Covenant. Men couldn't see Him — their understanding of Him was limited — but He made himself known to them by the spoken/written word (rhema).

Until Christ, men developed their concept of Yahweh from that form of

communication. Their mental concept of Yahweh was limited to the parameters of their conceptual ability to grasp the spirit and import of the spoken/written word. This understanding of God proved insufficient ... and needed to grow.

In time, that communication was dramatically improved and took on a new form. Yahweh's "logos" (communication) was vested in flesh. In other words, He upgraded his communication to man by making the logos more than just audible or written words. It became more than just thoughts and concepts. The upgraded "logos" became vested in a visible, living man. The logos became flesh. Yahweh's communication was vested in Jesus. The Father didn't become flesh — his logos became flesh.

Jesus is the ultimate expression of Yahweh's Logos — his best Communication with man.

That Communication (Logos) lived and walked among men. Jesus was the Father's Communication: his Self Expression to men. Jesus was a living Message from Yahweh — more than just spoken or written words. Jesus was the spiritual Expression of Yahweh himself. But, again, "The Expression" of Yahweh does not equal Yahweh.

To the limit of man's comprehension, Jesus expressed (declared) Yahweh to us. No, He was not the totality of Yahweh. He was as much of the Father as could be expressed in flesh. He was God's best communication (logos) to man considering our limitations.

JESUS WAS "THE IMAGE"

For instance, take a photograph of yourself. If you ask someone to identify it, usually, the reply will be "That is you"! But, in fact, the photograph is NOT you — it is merely an image of you. It is a two-dimensional image on paper. If you turn it around to the back, you see nothing but paper. It is not you. The size is not equal. The composition is different. Nor can it move, or speak. It isn't at all equal to **you** even though it is an IMAGE of you.

To the extent that you can print an image of yourself on a piece of paper, it is accurate. But, it's not you — it's only an "express image" of you. There is much more to you than can be put on the photo paper. The picture can be destroyed without destroying yourself.

And yet, that image on the paper is thought of as "you."

Thus, it was with Jesus. Yahweh's image — his Son — is not Yahweh, any more than your photograph is you. You are bigger than your photo, and Yahweh is bigger than his Son Jesus. Nonetheless, Jesus was the express image of Yahweh as accurately as He could be expressed in flesh form.

"IN THE NAME"

Jesus (the Son; the Inheritor) had authority IN THE NAME of the Father.

Messengers (angels) also were Yahweh's "logos" to men. They, too, spoke in Yahweh's name. But they were not Yahweh. They were expressions of Yahweh, to be sure. They spoke the words of Yahweh. They had authority from Yahweh. They issued Yahweh's commands as if from Yahweh himself. **BUT THEY WERE THE MESSAGE CARRIERS — NOT THE MESSAGE SENDER!** That is an important distinction. Jesus, also, spoke for Yahweh. He was the living Message itself in flesh form. But let's not confuse the message (Jesus) with the message sender (Yahweh).

We see more of this direct representation of Yahweh in Revelation 21:

9. *And there came to me one of the seven messengers ...*

The messenger (angel) was talking to John. The conversation carries over into chapter 22:

6. *And he (the messenger) said to me (John), These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show to his servants the things which must shortly be done.*

7. *Behold, I (Yahweh) come quickly: blessed is he that keeps the sayings of the prophesy of this book.*

8. *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the messenger (angel) which showed me these things.*

9. *Then he said to me, See you do it*

not: for I am your fellowservant, and of your brethren the prophets, and of them which keep the saying of this book: worship God.

Here's a fellow servant, saying "I come quickly"! John thought, "This must be God himself." So he fell down to worship before Him and the messenger says, "No, I'm not God – I am the messenger of God."

John misunderstood. He made an error. In fact, John's error of assuming the angel to be Yahweh is similar to the churches' error of assuming that Jesus is Yahweh. Nonetheless, both the messenger and Jesus spoke for Yahweh.

The book of Revelation was a communication delivered to John by a messenger sent by Jesus (Revelation 22:16), and by the Father (Revelation 21:6). The messenger spoke for both Jesus and his Father. The messenger spoke as if God were actually speaking. In that capacity, the messenger would frequently use phrases like: "I am the Alpha and Omega," or "I am the first and the last." These phrases are idiomatic expressions, used in both the old and new scriptures, to mean "I am without peer"; "I am above all."

Now look at John 8:

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

This verse is sometimes used to suggest that Jesus was Yahweh at the time of Abraham. But, again, upon fair consideration, we find that it does not say that. In the first place, it did not project Jesus back in time. Rather, it projects Abraham forward in time – to Jesus' day. We find help to understand this by looking at Hebrews 11.

Here, we read of faithful Abraham. In verse 8 it says, "By faith Abraham" – and then it goes on to explain how Abraham was called-out into a new land. In verse 9 it starts: "By faith he sojournd in the land of promise,..."

Abraham acted upon faith. He is known as "the father of the faithful."

Notice the definition of faith as it is stated in verse one:

1. Now faith is assurance of things expected; contemplation of things not in sight.

Also, Genesis 15:

5. And He (Yahweh in a vision) brought him (Abram) forth abroad, and said, Look now toward heaven, and tell the stars, if you are able to number them: and He said to him, So shall your seed be.

6. And he believed Yahweh; and He counted it to him for righteousness.

By faith, Abraham was assured of things that he expected, and he contemplated things that he hadn't seen.

But Abraham's faith was not blind! He believed the promise of his God whom he knew, by personal experience, to be capable of fulfilling promises and doing the impossible.

In II Corinthians 5:7, we learn that godly Abraham didn't need to physically experience "Jesus' day" in order to "see" it. Faithful Abraham saw Jesus' day – not by sight, but he saw it by faith. By the same token, verse 10 says: "For he (Abraham) looked for a city which had foundations, whose builder and maker is God." This was the city of God: New Jerusalem. By faith, Abraham saw that city that was not physical. In this same way, Abraham looked forward by faith and saw the New Covenant Age: "the day of Jesus's Reign."

Also, in Romans 4:17, Paul speaks of Abraham's faith in God who "calls those things which don't exist as though they exist." In other words, through faith God caused Abraham to see future things that were not yet physically in existence.

Continuing in John 8, we find another disputed passage:

58. Jesus said unto them, Verily, verily, I say to you, Before Abraham was, I am. (KJV)

Churchgoers claim that Jesus used the term "I am" to show that He was Yahweh and therefore existed before the time of Abraham. They point to Exodus 3:14, where Yahweh said his name was "I am that I am." They claim that both Old Testament and New Testament term are synonymous, and both refer to Yahweh ... and thus, through a subtle linguistic bridge Jesus was telling us that He is Yahweh.

But, once again careful and fair analysis, reding in context, leads us away from the mysterious and toward plain common sense.

Let's go back and read from verse

50 to see how Jesus leads up to this statement:

50. And I seek not my own glory: there is one (another one) that seeks and judges.

He sought not his own glory, but rather Yahweh's – a strange statement if Jesus was Yahweh.

Also, verse 54:

54. Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifies me; ...

Jesus eschewed the glory and insisting that it belonged with the Father – away from himself.

Would it make sense in verse 54 to say, "... my Father deserves glory, but not I," and then turn around in verse 58 and say, "I am the Father ... thus I deserve glory"? No! Of course not!

Furthermore, the syntax of the phrases in both Hebrew and Greek, show that the phrase "I am" in John 8:58 is different from the phrase in Exodus 3:14.

In Exodus 3:14, Yahweh tells Moses that his name is "Haya" – which literally means "I am" or "I exist." The Hebrew phrase (rendered "I am that I am" in the KJV) is best translated "I am the one who is," or "I am He who exists."

On the other hand, the Greek phrase in John 8:58 reads literally: "...Before (ahead of) Abraham, I am to be," or "I am to be before (ahead of) Abraham." "Before/ahead" (Gk: prin) means to precede either in time or rank (status).

As you can see, this phrase signifies that Jesus ranked ahead of Abraham. Jesus did not say, "I existed in time before Abraham."

Furthermore, the phrase in Exodus does not match the one in John when read from the Greek. This is evident from the Exodus phrase in the Septuagint Greek Old Testament compared to John 8:58:

58. ...before Abraham, I am (EGO EMI) to be (GENESTHAI). (i.e. am to be greater than Abraham")

Here, notice that the verb is not "was" (past tense), but rather "to be" (aorist infinitive).

Jesus was saying "I am to be..." in the sense of "it is my lot."

The Greek construction bears this out. Jesus said “EGO EMI GENESTHAI” (**I am to be**) (i.e., “**it is my lot**”). Now, compare the Greek construction of Exodus 3:14 as taken from the Septuagint Greek Old Testament.

14. *And God spoke to Moses, saying, **EGO EMI HO ON** (I am the one existing); and he said, Thus shall you say to the children of Israel, **HO ON** (the one existing) has sent me to you.*

When Yahweh told Moses He was “The Existing One,” He used the Greek term “**HO ON**” – not “**GENESTHAI**.” According to Greek usage, if Jesus had wanted to say in John 8:58 that He was “The Existing One,” He would have said “**EGO EMI HO ON**.”

What, then, was Jesus saying in John 8: 58? He was stating, “It is my lot to be” (i.e., “my Father has determined that I am to be) greater than Abraham:

58. *... Ahead of Abraham (i.e., greater), I am to be.*

Jesus is greater than Abraham. In his ministry, his sacrifice and his rising from the dead – in all that He did, He was the greatest of Yahweh’s creation.

THE SPIRITUAL ROCK IN THE WILDERNESS

Another scripture passage which requires our attention is I Corinthians 10. Here, due to the English rendering in most Bibles, it can appear to be saying that Jesus, himself, was “following” the Israelites at the time of the Exodus. If Jesus was there at that time, that would be proof positive that He was immortal and in existence during the time of Moses. This argument, however, does absolutely no good for those who maintain that Jesus is Yahweh for it says nothing about that. In the King James Version, however, it does seem to suggest that Jesus existed separately at the time of Moses.

But, in the Greek, as usual, it reads differently. Here are the key verses as rendered in the KJV:

1. *Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the*

cloud, and all passed through the sea;

2. *And were all baptized unto Moses in the cloud and in the sea;*

3. *And did all eat the same spiritual meat;*

4. *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and the Rock was Christ.*

As you can see, verse four is the critical one. Here is verse four correctly translated:

4. *And did all drink the same spiritual drink: for they drank of that **spiritual-conforming rock that followed them: and the Rock was Christ.** (i.e., it symbolized or forshadowed Him)*

In the KJV, the phrase, “...that followed them:” comes from the Greek word, “akolutho,” which means “to conform,” “imitate” or “to pattern after,” and is usually translated “follow” in the sense of “join” or “side with” rather than physically walk with or behind. Taking the phrase meaning “spiritual-conforming rock,” and turning it into the phrase, “Rock that followed,” is taking license with God’s Word. But that is what the translators did. This turn of the phrase has confused many ... which may have been their intent.

The word “following” is the same word that Jesus used when He said to “take up your cross and follow him.”

Now, He did not mean to physically follow around after him through village and field dragging a literal cross behind you. He obviously meant to conform to his ways, and imitate him.

Thus, we see that Jesus was not “following” (trailing around after) Israel. Rather, Israel was spiritually drinking (getting strength) from the spiritual waters of God – as typified by the Rock of Meribah, and later by Christ.

The “stone monolith” at Meribah was not literally following around after Israel, as if it were something alive. This was not a walking mountain, nor was it a “pre-existent” Jesus, as the fundamentalists have asserted. Rather, Paul is referring to the “cliff,” or “rock” at Meribah which Moses struck with a rod and God caused fresh water to gush out

of it for the thirsty Israelites to drink (Exodus 17:1-7).

Paul was explaining to the Corinthians that the “rock” at Meribah forshadowed Christ (i.e. it prefigured him). It was a figure, or a shadow of the Savior in the same way that the Pass-over lamb also prefigured Him.

The rock (cliff) at Meribah was a spiritual pre-pattern of Jesus. The “rock mass” was struck with a rod for the sake of Israel, so also did Jesus suffer “stripes” for our sakes (I Peter 2:24). Life-giving waters flowed from out of the “rock mass” at Meribah, so also did Jesus give us the “waters of life,” (John 4:10; 7:37-39; Revelation 22:17).

REMARRYING THE OLD WIFE?

Finally, we must address the argument of those who claim that Yahweh had to die so He could remarry Israel: his Old Covenant wife. The British Israel and Identity movements are the main purveyors of this teaching. These denominations have correctly identified themselves as racial descendants of Jacob Israel, but they have misconstrued Scripture in an effort to claim a salvation based upon racial merit.

The Identity and British Israel churches have certain elements of truth concerning our racial connection back to Israel. However, they have also been lured, by a false teaching, into believing that Yahweh had to re-marry old Israel. The scripture they use for this teaching is Romans 7:

1. *Know you not, brethren, (for I speak to them that know the law,) how that the law has dominion over a man as long as he lives?*

2. *For the woman which has a husband is bound by the law to her husband so long as he lives; but if the husband be dead, she is loosed from the law of her husband.*

3. *So then if, while her husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

4. *Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit to God.*

The faulty British Israel reasoning, based upon this passage, goes like this:

1. Israel was Yahweh's Old Covenant wife.
2. Yahweh had to divorce Israel for her harlotry.
3. According to law, a man cannot remarry his wife after he divorced her and she was with another man.
4. Yahweh had promised Israel a New Covenant which required that He remarry her.
5. Yahweh became a mortal man (Jesus) so He could die according to Romans 7:3 to release Israel so she would be free to lawfully marry again.
6. Jesus (Yahweh) was raised again so he could marry Israel via the New Covenant.

This interpretation contains interesting facets, and just enough correct points, to make it seem almost credible. But it is fatally flawed and will not work – as I will show.

First, it is correct that Yahweh was Israel's Old Covenant husband. It is also correct that He divorced her for her harlotry. But, while Romans 7:1-4 does address this issue, the churches have misinterpreted verses 3 and 4 so as to totally pervert their true meaning.

Yahweh did, indeed, promise Israel a New Covenant, and thus, a new marriage. However, it was not Yahweh that was to remarry Israel. Nor was it Yahweh who was destined to die. Rather, it was Israel, the old sin-ridden wife, who was to die and be reborn anew. Israel had become "dead in trespasses and sins." Christ redeemed her and gave her "life" again ... a process called "rebirth." They were "raised" / "reborn" as the Bride of Christ (i.e., New Jerusalem).

To restate this: it was not Yahweh (the Husband) who was destined to die, but rather Israel (the sinful wife) had to

die and be reborn.

This transformation is prophesied in Ezekiel 37 where the dead "dry bones" of Israel were given new "life."

Paul also addresses the death of Old Israel in Ephesians 2:

1. *And you (Israel) has He made alive who were **dead** in trespasses and sins;*
5. *Even when we (Israel) were **dead** in sins, has (Yahweh) made us alive together with Christ, (by grace you are saved;)*

Also, Colossians 2:

12. *Buried with Him (Christ) in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised Him from the dead.*
13. *And you, being **dead** in your sins and the uncircumcision of your flesh, has he quickened (made alive) together with Him, having forgiven you all trespasses;*
14. *Blotting out the handwriting of ordinances (sin debt) that was against us (Israel), which was contrary to us, and took it out of the way, nailing it to His cross;*

Colossians 3:

3. *For **you are dead**, and your life is hid with Christ in God.*

Israel died spiritually. Yahweh did not die! Then when Israelites were reborn/raised in Christ as new creatures, they became new members of New Jerusalem, the Bride of Christ. This is the meaning of Romans 7:1-3. Christians (reborn Israelites) were new creatures (II Corinthians 5:17), raised by the life of Jesus. This body of reborn Israel is married by covenant to the risen Jesus – the Bridegroom whom Yahweh provided for her.

Now, look again at Romans 7. Verses one through three explain that Israel (the wife) is bound to her husband (Yahweh) as long as they both live. Now, look at verse four:

4. *Wherefore, my brethren (Israelites), **YOU ALSO ARE BECOME DEAD...***

Do you see? The husband wasn't the one who died! It was "YOU" – Israel – who died, as we read in Ephesians and Colossians. Also, Romans 6:

3. *Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death?*
4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
7. *For he that is dead is freed from sin.*
8. *Now if we be dead with Christ, we believe that we shall also live with him:*
11. *Likewise, reckon you also yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord.*

Reborn Israelites are New Jerusalem. She is the bride. Jesus is the bridegroom. The marriage is completely clean and new. The wife is new. The groom is new. If you consider this, you'll find that it fits scripture.

The thory that Yahweh had to die to remarry old Israel is so wrong it is off the charts. For instance:

1. Yahweh cannot die, and therefore cannot be raised from the dead.
2. Even if Yahweh could die, there would be no God left alive to raise him back to life.
3. Even if, by the stretch of the imagination, Yahweh could die, and be raised back to life, He could not remarry old fleshly Israel because she is an old whore and has been divorced. There are specific laws against High Priests marrying whores and divorced wives. (see Leviticus 21:1-7)
4. You may say, "Well, maybe Yahweh would marry the new, reborn Israel, instead of the old whore." But, you see, reborn Israel (New Jerusalem) is not the old wife. According to British Israelites' doctrine, Yahweh must remarry the Old Israel. But,

the law prevents it – even if the old divorced wife repented and washed up a bit, she is still unfit for a high priest.

New Israel (i.e. New Jerusalem) is not Old Israel (Old Jerusalem). Old Israel is the racial descendants of Jacob. New Israel is the RAISED/REBORN REMNANT in Christ. Not all of Old Israel has been reborn. Therefore, they are two entities distinguished from one another. New Jerusalem is a remnant of Old Israel, but not ALL of Old Israel.

See Romans 9:6-8:

6. *...For they are not all (New) Israel which are of (Jacob) Israel:*
7. *Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall your seed by called.*
8. *That is, They which are the children of the flesh, these are not the children of God: but **the children of the promise are counted for the seed.***

Reborn Israel is identified as “the children of the promise.” Old Israel is identified as “the children of the flesh” (i.e. physical descendants of Jacob). Therefore, the old wife is not the new wife. Romans 7:4 says that the New Wife is to be married to ANOTHER (other than the old husband – Yahweh). Thus, New Jerusalem is married to the Son; the risen Jesus – heir of all creation.

Yahweh did not die! Scripture does not say He died! He cannot die! Those who claim He died simply do not understand scripture.

Questions for Critics:

1. Is Yahweh eternal and infinite (endless and limitless)? If so, how could He die?

ETERNAL: without beginning or end; that has always existed and always will exist; esp. of God.

INFINITE: boundless; limitless; endless.

FINITE: having bounds, ends or limits; opposite of infinite.

DIE: to lose life; cease to live; suffer death.

—Oxford Universal English Dictionary

2. If Yahweh died, who ran the universe while He was dead?

3. If He died, who raised Him from the grave?

4. If He raised Himself, could He have been truly dead? [Life emanates only from life. A dead God has NO LIFE!] If He didn't die 100%, then He wasn't really dead.

5. Where in the Bible does it say “God became flesh”? [It says “the logos (God’s communication) became flesh. It does not say Yahweh/God became flesh.]

6. If Yahweh would have become flesh, would that have constituted a “change”? If so, how does that square with Malachai 3:6? **“I am Yahweh, I change not.”**

7. When Jesus “grew and waxed strong in spirit, filled with wisdom” (Lk. 2:40), was He changing? If so, how does that square with Malachai 3:6?

8. Was Jesus different in death than in life? If so, how could He have been Yahweh in light of Mal. 3:6?

9. Was Jesus different after being raised from the grave? If so, how does Mal. 3:6 apply?

10. If Jesus was not changed in the dying and rising to immortality, then explain how He could have been a) mortal, b) dead, and then c) immortal —all without changing.

11. Was the infinite Yahweh changed when He allegedly became a finite, mortal embryo in Mary’s womb? If He was, then how does Mal. 3:6 apply?

12. If Yahweh was not changed in the process of his alleged “incarnation,” “death” and subsequent

- “resurrection,” how then could He have become a NEW husband for old Israel, as some claim? Would not the act of becoming “a new husband” constitute a change?
13. If Yahweh (the old God) died, and became Jesus (the new God), how does that differ from the pagan belief of reincarnation and “transmigration”?
 14. If Yahweh died so He could remarry Israel, as some claim, then the New Covenant Bride (New Jerusalem) would be the Old Covenant Bride (Israel). If so, then wouldn't Jesus be marrying a divorced, defiled woman? Where in the law does it say it is OK for our High Priest (Jesus) to marry a divorced, impure, defiled woman? [See Lev. 21:1-7]
 15. Who died – Yahweh, or Israel? - (Rom. 7:4: “... **you [Israel] also are become dead . . .**”). Who was raised – Yahweh, or Israel? - (Ez. 37:5 “*I will cause breath to enter into **you**, and **you [Israel] shall live.***”) Which one **died, raised and became new** – Yahweh, or Israel? (Mal. 3:6 “***I am Yahweh, I change not;***”)
 16. Who is the God of Jesus in Hebrews 1:9 and in the prophecy of Micah 5:4?
 17. When Jesus called himself “the Son,” did He really mean “the Father”? If so, didn't He knowingly trick and confuse his listeners? Wouldn't it have been deceptive to say “Son” if He meant “Father”?
 18. Why did Jesus say He came from the Father if He was the Father?
 19. Did God choose the words “son,” “begotten,” and “father” for their distinct meaning? Or do they refer to only ONE person?
 20. How can a father beget a child who is actually himself?
 21. Was Jesus “the Mediator between God and man” (read I Tim. 2:5)? If so, was God mediating for himself?
 - MEDIATOR: one who is intermediate in position, rank, quality, time, etc.
 - INTERMEDIATE: coming or occurring between two things, places, times, numbers, members of a series, etc; holding the middle place or degree between two extremes.
 - Oxford Universal English Dictionary
 22. Can a son be his own father? If so, can God be man? If so, can that son-father-god-man also mediate between Himself (as God) and Himself (as man)? Does this not constitute a complete loss of word meanings and communication?
 23. How could Jesus “inherit” or “receive” anything if He was already Creator and Possessor of heaven and earth?
 24. Did Jesus pray to Himself in Gethsemene? Was He asking Himself for help?
 25. Can Yahweh sin, or be tempted to sin (Jms. 1:13)? If Jesus was Yahweh, how was He “tempted”? (Mtt. 4:1; Heb. 2:18 & 4:15).
 26. If Yahweh cannot sin, and if Jesus is Yahweh, what test or victory was there in Jesus being “tested” and proved “sinless” and “obedient”?
 27. If the death of a god was needed to save Israel, and if He become mortal before He died, then wasn't it just a mortal man (and not a god) who died?
 28. If men killed Yahweh, how could that have freed them from their sin? Or did it just free them from their accuser? Was it just man's attempt to sidestep judgment and correction?
 29. If God is a mystery and none of this is supposed to be logical or reasonable to man, how can we know anything about our God? How can we know whether or not the God we worship is the right one among all the counterfeit gods of all the people of the Earth?
 30. Some say that Jesus was “the visible part of the invisible God.” If He was, then was He invisible and visible simultaneously? If so, was He also mortal and immortal simultaneously? And was He finite and infinite simultaneously? etc.?
 31. Where in Scripture does it say that the “Deity of Jesus” is the foundational doctrine of Christianity? And isn't “deity” a pagan Roman (Latin) term; never used in Scripture to refer to Yahweh or Jesus?

Paul scolded the men of Lycaonia for their pagan belief that gods come down to Earth as men.

ACTS 14:

11. *And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, **The gods are come down to us in the likeness of men.***
12. *And they were calling Barnabas, Zeus; and Paul, Hermes, because he was the chief speaker (Gk. “logos”).*
14. *Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,*
15. *And saying, Sirs, why do you these things? We also are men of like passions with you, and preach to you that **you should turn from these vanities, to the living God, ...***

THE JESUS/YAHWEH CONNECTION

Which Way Is It?

<p style="text-align: center;">A</p> <p style="text-align: center;">ALL OF YAHWEH BECAME JESUS</p> <p style="text-align: center;">Yahweh transformed himself into Jesus. He gave up his power and immortality and became mortal.</p>	<p style="text-align: center;">B</p> <p style="text-align: center;">A PIECE OF YAHWEH BECAME JESUS</p> <p style="text-align: center;">Yahweh's power remained immortal while his personality became mortal in Jesus.</p>	<p style="text-align: center;">C</p> <p style="text-align: center;">JESUS + YAHWEH EQUAL ONE GOD</p> <p style="text-align: center;">Jesus/Yahweh are two names for the same being. Jesus was a God-Man ... natural and supernatural simultaneously.</p>	<p style="text-align: center;">D</p> <p style="text-align: center;">JESUS WAS THE IMAGE OF YAHWEH (manifest in the flesh)</p> <p style="text-align: center;">Jesus is a separate creation designed to spiritually reflect Yahweh.</p>
<p style="text-align: center;">– ANALYSIS</p> <p>Yahweh could have conceivably turned into a man. However, a man cannot turn into Yahweh. Once Yahweh became a man He could not return. Thus, with Yahweh dead there would have been no God to raise Jesus up from the dead.</p>	<p style="text-align: center;">– ANALYSIS</p> <p>Like the "Trinity," this claim has impossible features.</p> <ol style="list-style-type: none"> 1. Yahweh splits in half (which is impossible) 2. Part of Him remains immortal; part becomes mortal – but both are still one being (again, impossible). 3. If only half of Yahweh died, He did not truly die. 	<p style="text-align: center;">– ANALYSIS</p> <p>This scenario claims that Jesus was a flesh facet of Yahweh. However, there could have been no actual death on the cross since an immortal being cannot die. Also, it is impossible to be flesh (mortal) and immortal at the same time. The two are mutually exclusive.</p>	<p style="text-align: center;">– ANALYSIS</p> <p>Yahweh is immortal: unchanged. Jesus was born a mortal, capable of sin (but He did not sin). He died, and was raised to immortal life by his Father. Jesus is Yahweh's SON, not Yahweh. He now reigns as King at Yahweh's "right hand." This fits scripture and creates no contradictions.</p>

THE AMERICAN CHRISTIAN



published by
American Christian Ministries
PO Box 740
Grangeville, Idaho 83530

Editor: Ben Williams