

THE ONE GOD AND THE LORD JESUS CHRIST!

Compiled by Rick Henwood – January 2020.

Post Office Box 138;

Nanango, Queensland,

4615.

Australia.

Copyright 2019 - <http://lookingforthelosttruthsofjesus.org>

NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

THE ISSUES TO BE EXAMINED: -

There has arisen over the last twenty to twenty five years, a tremendous controversy within some sections of Christendom, over the Godhead. The World-wide Web is full of sites promoting what is called “the One True God” movement beliefs. These beliefs have been aggressively promoted and have been made into test issues in many fellowships and Bible study groups.

The main teachings of this movement can be summarized as follows: –

1.] There is only one God – The Father.

2.] They believe that our Lord and Saviour, Jesus Christ had an origin, a beginning sometime in eternity, when God the Father created or begat him as the literal Son of God. If they view Jesus as being equal with the Father, this equality is in a restricted or limited sense. They also believe that the Father alone is Jehovah, and also, that the Father is the only true God. In reality, they deny the full Deity and Eternal existence of our Lord Jesus Christ.

3.] And the other belief that generally accompanies this downgrading of Jesus Christ, denies the Personhood of the Holy Spirit.

4.] They believe that the commonly held belief of the Three Person Godhead, which is known as the Trinity doctrine, is erroneous, and that it had its origins at the Council of Nicaea in 325 AD, through Roman Catholic influence. Any professed Christian who still believes in the Trinity doctrine, is viewed as following in the footsteps of the Roman Church.

As the position and deity of God the Father is not questioned by all sides in this controversy, I will not spend any time on this point.

In this Study Document I will examine Points 1 & 2 above. I will **NOT** be examining Points 3 & 4.

- ***The Hebrew “SHEMA” and 1st Corinthians 8:6 examined: -***

The Hebrew faith is founded upon the following well-known verse in Moses’ writings, which is referred to as “**the Shema**”¹. The LORD God of Israel is one LORD. It is the one of the foundational texts of Biblical Monotheism.

Deuteronomy 6:4: - “Hear, O Israel: The LORD יהוה - “Y^ehwāh - Jehovah”] our God is one LORD יהוה - “Y^ehwāh - Jehovah”].²”

In this next verse, the apostle Paul has given us an inspired commentary upon the **Shema**.

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



These two verses form the foundation of the whole theology of those Sabbath-keepers who are attacking the “three Person Godhead” teaching. I will now examine these two verses in some detail.

The Hebrew word that is translated as “**one**” in Deuteronomy 6:4, is the word **אֶחָד** - “**echad**” – See Strong’s, Hebrew Number, 259. When we examine how this word is used throughout the Old Testament Scriptures, we find that it has **as one** of its meanings **two or more persons or things being united in purpose as one**. I shall give the reader several Biblical witnesses establishing this truth.

During the first day of creation, God united the two elements of time – the evening and the morning, to make up the first **אֶחָד** - “**echad**” [or one] day.

Genesis 1:5: - “And God called the light Day, and the darkness he called Night. **And the evening and the morning were the first [אֶחָד - “echad”] day.**”

In the God ordained institution of marriage between **two people – a man and a wife, marriage unites the two people into one flesh**.

Genesis 2:24: - “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: **and they shall be one [אֶחָד - “echad”] flesh.**”

¹ It is referred to as “**the Shema**”, because the first word of the verse - “Hear” is translated from the Hebrew verb **שָׁמַע** - “shāma^c” Strong’s, Hebrew Number, 8085.

² A parallel passage to Deuteronomy 6:4 is found in the prophet Zechariah’s writings, concerning there being **one אֶחָד** - “**echad**” LORD יהוה - “Y^ehwāh - Jehovah”] who will reign as King over the New Earth.

Zechariah 14:9: - “And the LORD יהוה - “Y^ehwāh - Jehovah”] shall be king over all the earth: in that day **shall there be one [אֶחָד - “echad”] LORD יהוה - “Y^ehwāh - Jehovah”]**, and his name one.”

In the following verse, it is clearly revealed, that **more than one** Divine Person makes up the Godhead, and bears the name **the LORD** [יהוה] - “Y^ehwāh - Jehovah”. The Godhead is speaking in this verse concerning the fall of man, who had become “**as one** - אֶחָד - “**echad**” “**of us**” to know good and evil.

Genesis 3:22: - “**And the LORD** [יהוה] - “Y^ehwāh - Jehovah” **God** said, Behold, the man is become **as one** [אֶחָד - “**echad**”] **of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.”

Further evidence that **more than One** Divine Person bears the name **the LORD** [יהוה] - “Y^ehwāh - Jehovah”, is found in the story of the Tower of Babel. The **LORD** [יהוה] - “Y^ehwāh - Jehovah” came down to confuse the language of the Tower Builders. He is recorded as saying, “**let us** go down, and there confound their language”.

Genesis 11:5 - 8: - “**And the LORD** [יהוה] - “Y^ehwāh - Jehovah” came down to see the city and the tower, which the children of men builded. **And the LORD** [יהוה] - “Y^ehwāh - Jehovah” **said**, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, **let us go down**, and there confound their language, that they may not understand one another’s speech. So **the LORD** [יהוה] - “Y^ehwāh - Jehovah” scattered them abroad from thence upon the face of all the earth: and they left off to build the city.”

Another piece of evidence that **more than One** Divine Person bears the name **the LORD** [יהוה] - “Y^ehwāh - Jehovah”, is found in the story of the destruction of the cities of the plain. **The LORD** [יהוה] - “Y^ehwāh - Jehovah” rained fire and brimstone upon the cities, from **the LORD** [יהוה] - “Y^ehwāh - Jehovah” out of heaven.

Genesis 19:24: - “**Then the LORD** [יהוה] - “Y^ehwāh - Jehovah” rained upon Sodom and upon Gomorrah brimstone and fire **from the LORD** [יהוה] - “Y^ehwāh - Jehovah” out of heaven.”

The prophet Malachi has recorded the truth that **one** אֶחָד - “**echad**” God has created us.

Malachi 2:10: - “Have we not all **one** [אֶחָד - “**echad**”] **father**? **hath not one** [אֶחָד - “**echad**”] **God created us**? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

When reading Moses’ record of God’s creating humanity upon the earth, a simple reading of the account leaves us in no doubt, that **more than one Divine Person of the Godhead was involved in the creation of mankind**.

Genesis 1:26 & 27: - “**And God** said, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So **God** created man in his *own* image, in the image of **God** created he him; male and female created he them.”

NOTE: - This evidence should leave the reader in no doubt, that the expression “**one** אֶחָד - “**echad**” **God**”, does **NOT** necessarily indicate one as in number. It can indicate a plural unity as one, among the Divine Persons.

The whole congregation of the children of Israel (which numbered hundreds of thousands of adults), spoke with **one** **אֶחָד** - “**echad**” voice.

Exodus 24:3: - “And Moses came and told the people all the words of the LORD, and all the judgments: **and all the people answered with one** [**אֶחָד** - “**echad**”] **voice**, and said, All the words which the LORD hath said will we do.”

All the people of Israel were gathered together as **one** “**echad**” **man** unto the Lord in Mizpeh.

Judges 20:1: - “Then all the children of Israel went out, and the congregation was gathered together as **one** [**אֶחָד** - “**echad**”] **man**, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.”

All the men of war came to David at Hebron, to make him king over all Israel. And the rest of the people of Israel were **united** as **one** **אֶחָד** - “**echad**” **heart** to make David king.

1st Chronicles 12:38: - “All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of **one** [**אֶחָד** - “**echad**”] **heart** to make David king.”³

The entire congregation of returning Hebrew exiles from Babylon was **together** **אֶחָד** - “**echad**” – it consisted of over 42, 000 people.

Ezra 2:64: - “The whole congregation **together** [**אֶחָד** - “**echad**”] was **forty and two thousand three hundred and threescore**.”

☞ The underlying Hebrew text of Deuteronomy 6:4, in reality is teaching two or more Divine Persons **being united in purpose as one** within the Godhead.

In 1st Corinthians 8:6, the great apostle to the Gentiles, has given the Christian response to pagan idolatry and Polytheism which surrounded the Corinthian church. This truth becomes clear, when we read the surrounding context of this verse. Paul deals with the issue of pagan idolatry and Polytheism, by asserting the truth of monotheism, and that to the Christian believer [that is “**to us**” in VS. 6], there is only one God and one Lord, **NOT** the many gods and many lords of pagan idolatry.

1st Corinthians 8:4 – 6: - “As concerning therefore the eating of those things that are offered in sacrifice unto **idols**, we know that **an idol** is nothing in the world, and that *there is none other God but one*. For though there **be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)** But to us *there is but one God, the Father*, of whom *are* all things, and we in him; and **one Lord Jesus Christ**, by whom *are* all things, and we by him.”

☞ Paul’s inspired answer to pagan idolatry and Polytheism is to reaffirm monotheism in VS. 4 – “**there is none other God but one**”⁴, and then he has reformulated the language of the Shema, to affirm the inclusion of both the Father and the Son, Jesus Christ, as the one LORD of which the Shema affirms.

³ **For further study**: - See Judges 20:11; 1st Samuel 11:7 – marginal reading; 1st Kings 22:13; 2nd Chronicles 30:12; Ezra 3:1 & 9 – marginal reading & Nehemiah 8:1. In each of these verses the word “**one**” in the King James Version, is translated from the Hebrew word **אֶחָד** - “**echad**”, and indicates two or more people united as one.

⁴ This expression parallels the following statements from Moses and Isaiah: -

Deuteronomy 4:35: - “Unto thee it was showed, that thou mightest know that **the LORD he is God; there is none else beside him**.”

- **There is one God – the Father, of whom are all things, and we in him; and,**
- **There is one Lord – Jesus Christ, by whom are all things, and we by him.**

The following verse from Moses' pen shines more light upon Paul's statement to the Corinthians.

Deuteronomy 10:17: - **"For the LORD [יהוה] – "Yehôvâh" – Jehovah" your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."**

NOTE: - Moses is teaching in this verse, that the LORD – יהוה – "Yehôvâh" – "Jehovah" is **God of gods and Lord of lords**. He is far above all the **so called** gods and lords of pagan Polytheism.

When we compare this statement with the apostle Paul's teaching to the Corinthians, Paul is not adding to the one God of the Hebrew Shema, a "**LORD**" that the Shema does not recognize. Rather, he is specifically including Jesus Christ as the "**LORD**" to whom the Shema asserted to be One.

I wish to pose a few final questions as I bring this SECTION to a close: -

1. Why do "the One God Movement" believers assume that in considering the titles "**God**" and "**Lord**" that are used by the apostle Paul in 1st Corinthians 8:6, that the title "**Lord**" is somehow inferior or carries less reverence than does the title "**God**"?
2. If we insist that the expression "**one God – the Father**", excludes Jesus Christ from being "God", then does the parallel expression "**one Lord – Jesus Christ**", exclude the Father from being "**Lord**" as well?⁵. And,
3. How do "the One God Movement" adherents explain Thomas' confession of faith to the resurrected Christ, where he applies the titles "**God**" and "**Lord**" to Jesus?

John 20:28: - "And Thomas answered and said unto him, **My Lord and my God.**"

Isaiah 45:5: - "**I am the LORD, and there is none else, there is no God beside me:** I girded thee, though thou hast not known me."

⁵ No well-informed Bible student would countenance such a claim for a moment. The Scriptures inform us that the Father is also referred to as "**Lord**".

Matthew 11:25: - "At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Matthew 22:41 – 45: - "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in spirit call him Lord, saying, **The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?** If David then call him Lord, how is he his son?"

NOTE: - Jesus is quoting from the following well known prophecy.

Psalms 110:1: - "**The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**"

• **PROVERBS 8:22 – 30 EXAMINED:** -

Proverbs 8:22 – 30: - “The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him.”

NOTE: - This passage is used by those who teach that Jesus was begotten of his Father, sometime in the distant ages of eternity, as “proof” of their teaching. Particularly, the following expressions are emphasized as “proof” of their claim: -

- VS. 23: - “I was set up from everlasting”;
- VS. 24: - “I was brought forth”;
- VS. 25: - “was I brought forth”;
- VS. 30: - “Then I was by him, as one brought up *with him*”.

But a careful reading of the **whole chapter**, indicates that “**wisdom**” is being personified in this passage, as can be seen from the following verses: -

- VS. 1: - “Doth not wisdom cry?”;
- VS. 5: - “O ye simple, understand wisdom”;
- VS. 11: - “For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.”
- VS. 12: - “I wisdom dwell with prudence, and find out knowledge of witty inventions.”

And furthermore, in the following verses, “**wisdom**” is personified by the use of the personal pronouns: -


- VS. 4: - “Unto you, O men, **I** call; and **my** voice *is* to the sons of man.”
- VS. 6: - “Hear; for **I** will speak of excellent things; and the opening of **my** lips *shall be* right things.”
- VS. 7: - “For **my** mouth shall speak truth; and wickedness *is* an abomination to **my** lips.”
- VS. 8: - “All the words of **my** mouth *are* in righteousness”;
- VS. 12: - “**I** wisdom dwell with prudence”;
- VS. 13: - “The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do **I** hate.”
- VS. 15: - “By **me** kings reign, and princes decree justice.”
- VS. 16: - “By **me** princes rule, and nobles, *even* all the judges of the earth.”
- VS. 17: - “**I** love them that love **me**; and those that seek **me** early shall find **me**.”
- VS. 18: - “Riches and honour *are* with **me**”;
- VS. 19: - “**My** fruit *is* better than gold, yea, than fine gold; and **my** revenue than choice silver.”
- VS. 20: - “**I** lead in the way of righteousness”;
- VS. 21: - “That **I** may cause those that love **me** to inherit substance; and **I** will fill their treasures.”

NOTE: - It would appear from an examination of this chapter, that “**wisdom**” is being personified by the inspired writer.

There is more Biblical evidence found in Isaiah and Revelation that Jesus is **NOT** being referred to in this passage of Proverbs 8. The “first and the last” laid the foundation of the earth, and spanned the heavens, and Jesus identifies himself as being “the first and the last” in the Book of the Revelation.

Isaiah 48:12 & 13: - “Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* **the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when** I call unto them, they stand up together.”

Revelation 1:17 & 18: - “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I **am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.**”

 In Proverbs 8:27 we find it stated, “When he (that is the LORD – VS. 22 – compiler) prepared the heavens, I was there”; and in Proverbs 8: 29 & 30, we find that “when he appointed the foundations of the earth: Then I was by him, as one brought up *with him*.” As Christ, who is “the first and the last”, stated, “Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens” in Isaiah 48:12 & 13, Solomon in Proverbs 8 must be personifying “**wisdom**”.

- **“Thou art my Son; this day have I begotten thee” - Psalm 2:7 examined: -**

This prophecy from the Book of Psalms is quoted by those who are denying the eternal pre-existence of Christ. It is used as “proof” that God the Father begat Christ in the ages of eternity.

This interpretation can be discounted as being the true meaning of this prophecy. The reason for this is because the apostle Paul applies this prophecy to God the Father’s raising Jesus Christ from the dead.

Acts 13:29 - 33: - “And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. **But God raised him from the dead:** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, **how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.**”

This truth is further confirmed by the fact, that Jesus is called the *firstborn from the dead*”; or the “*first-begotten of the dead*”.

Colossians 1:18: - “And he is the head of the body, the church: who is the beginning, **the firstborn from the dead;** that in all *things* he might have the preeminence.”

Revelation 1:5: - “And from **Jesus Christ, who is the faithful witness, and the first begotten of the dead,** and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”

- **The term “only begotten” examined as it applies to Jesus in the apostle John’s writings: -**

The term **“only begotten”** as it is translated in the King James Version in the apostle John’s writings, is used by those who deny the *“three Person Godhead”* teaching, to “prove” that Jesus Christ had an origin some point in the distant ages of eternity.

It is only in the apostle John’s writings that the English expression “only begotten” is found applying to Jesus Christ.

This English expression is translated from one Greek word **μονογενής** – “monogenēs” – See Strong’s, Greek Number, 3439. It is defined as “only ... unique (in kind)”⁶.

It is used 9 times in the Greek “Received Text” New Testament. When I examine its use **outside of the writings of John**, we can indeed see that its meaning is “only” or “unique”, and **NOT** “only begotten” at all.

The following verse is referring to the only son of the widow of the city Nain, who had died, and whom Jesus raised from the dead.

Luke 7:12: - “Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the **only [μονογενής – “monogenēs”]** son of his mother, and she was a widow: and much people of the city was with her.”

The following verse is referring to the dying, only daughter of the ruler of the synagogue Jairus, whom Jesus later raised from the dead.

Luke 8:41 & 42: - “And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him that he would come into his house: For he had one **only [μονογενής – “monogenēs”]** daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.”

The following verse is referring to the father who besought Jesus to cast the devil out of his only son.

Luke 9:38: - “And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine **only child [μονογενής – “monogenēs”]**.”

The following verse is referring to the righteous patriarch Abraham’s offering up Isaac, his only begotten - beloved⁷ son.

⁶ BAGD., page 527.

⁷ Isaac was **NOT** Abraham’s **only begotten son**. It is a fact, that Abraham’s first begotten son, was Ishmael, from the Egyptian servant Hagar.

Genesis 16:15 & 16: - “**And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael.** And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.”

Abraham also had six other sons to his second wife Keturah.

Genesis 25:1 & 2: - “Then again **Abraham took a wife, and her name was Keturah. And she bare him** Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.”

In the original Biblical account of this incident with Abraham’s offering up his son Isaac as a burnt offering, the Lord does **NOT** describe Isaac as Abraham’s only begotten son. Rather, God [and then his angel] described Isaac as Abraham’s only son, whom Abraham loved.

Hebrews 11:17: - "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his **only begotten** [μονογενής – "monogenēs"] son."

The following verses were all written by the Apostle John, and they refer to our Lord Jesus Christ's first Advent into the world. He had been sent by his Heavenly Father, to be the Saviour of the world, as the Father's **only begotten Son**.

John 1:14: - "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten** [μονογενής – "monogenēs"] of the Father,) full of grace and truth."

John 1:18: - "No man hath seen God at any time; **the only begotten** [μονογενής – "monogenēs"] Son, which is in the bosom of the Father, he hath declared *him*."

John 3:16: - "For God so loved the world, that he gave his **only begotten** [μονογενής – "monogenēs"] Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:18: - "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the **only begotten** [μονογενής – "monogenēs"] Son of God."

1st John 4:9: - "In this was manifested the love of God toward us, because that God sent his **only begotten** [μονογενής – "monogenēs"] Son into the world, that we might live through him."

☞ The Greek word **μονογενής** – "monogenēs" is used by the Apostle John to denote the relation of Jesus Christ to God the Father.

It is clear from a simple examination of the contexts of each one of these passages, that the beloved disciple, has used **μονογενής** – "monogenēs", as applying to Christ's incarnation into human flesh, to become the Saviour of the world. It is referring to Jesus Christ's being the only begotten Son, at the time of his first Advent into the world. It is **NOT** referring to any **supposed** begetting or generation of Christ by the Father, in the ages of eternity. Christ's incarnation into human flesh, having been conceived by the Holy Spirit, is an once for all, miraculous experience, which led him to become the Son of God at that time. It is this experience that the heavenly angel Gabriel referred at the time of Mary's being overshadowed by the Holy Spirit. This child who was to be uniquely conceived by the Holy Spirit, was to be called "the Son of God".

Luke 1:30 – 35: - "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, **and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.** Then said Mary unto the angel, How shall this be, seeing I know not a man? **And the angel answered**

Genesis 22:1 & 2, 11 & 12, 15 - 18: - "And it came to pass after these things, that **God** did tempt Abraham, and **said unto him**, Abraham: and he said, Behold, *here I am*. And he said, Take now **thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. ... **And the angel of the LORD called unto him out of heaven, and said**, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld **thy son, thine only son** from me. ... **And the angel of the LORD called unto Abraham out of heaven the second time, and said**, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld **thy son, thine only son**: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

The unique and miraculous birth of the Son of God, was prophesied hundreds of years before, by the gospel prophet Isaiah, in the following well-known prophecy.

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

- ***Jesus is revealed as God’s Beloved Son in the New Testament: -***

God the Father audibly declared at Jesus’ Baptism, that Jesus is his beloved Son.

Matthew 3:17: - “And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.”

See also: - Mark 1:11 & Luke 3:22.

God the Father audibly declared at Jesus’ Transfiguration, that Jesus is his beloved Son.

Matthew 17:5: - “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.”

See also: - Mark 9:7, Luke 9:35 & 2nd Peter 1:17.

Jesus’ public ministry was a fulfilment of a prophecy from the prophet Isaiah, where he is described as being the Lord’s servant, “**my beloved**”.

Matthew 12:17 & 18: - “That it might be fulfilled which was spoken by Esaias the prophet, saying, **Behold my servant**, whom I have chosen; **my beloved**, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.”

NOTE: - The original of this prophecy is found in Isaiah 42:1: - “Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”

In Jesus’ parable of the Vineyard, the Owner of the Vineyard [who represents God the Father], as a last resort to receive of the fruit of his vineyard from the rebellious tenants [who represent the Jewish nation], sends his “beloved son” [a fitting representation of Christ] to these tenants.

Mark 12:6: - “Having yet therefore **one son, his wellbeloved**, he sent him also last unto them, saying, They will reverence my son.”

Luke 20:13: - "Then said the lord of the vineyard, What shall I do? **I will send my beloved son**: it may be they will reverence *him* when they see him."

The Apostle Paul describes the Ephesian believers as being "accepted in the beloved", which in the immediate context, is a clear reference to Jesus Christ our Redeemer.

Ephesians 1:5 - 7: - "Having predestinated us unto the adoption of children by **Jesus Christ** to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted **in the beloved. In whom we have redemption through his blood**, the forgiveness of sins, according to the riches of his grace."

The Apostle John's Gospel, repeatedly records the truth that God the Father loves his Son Jesus.

John 3:35: - "**The Father loveth the Son**, and hath given all things into his hand."

John 15:9: - "**As the Father hath loved me**, so have I loved you: continue ye in my love."

John 17:23 & 24: - "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, **as thou hast loved me**. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world**."

The Apostle Paul describes Jesus Christ as being "the Son of his love", with "his" referring to God the Father.

Colossians 1:13: - "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of ***his dear Son***."

NOTE: - *The margin has for "*his dear Son*", - "**Gr. the Son of his love**".

☞ The New Testament evidence is very, very clear. God the Father sent his **dearly beloved** Son, our Lord Jesus Christ into this world, as our Saviour!

- "***I proceeded forth, and came from God***" - John 8:42 examined: -

John 8:42: - "Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me."

NOTE: - It is claimed by those who deny the eternal pre-existence of Christ, that the expression, "**for I proceeded forth and came from God**", is referring to Jesus' supposed origin sometime in the ages of eternity.

But a careful reading of this verse, when compared with other passages in John's gospel, clearly applies this expression to: - **Jesus' leaving his Father's presence in heaven, to come to this earth as a man.** Let us establish this point from the Scriptures.

The Greek word that is translated as "**proceeded forth**" in this verse, is the word **ἐξέρχομαι** - "**exerchomai**" – See Strong's, Greek Number, 1831.

This word is used in other places in John's gospel. These other occurrences are clearly referring to Jesus' leaving his home in heaven, and coming to this earth as a man.

John 13:3: - "Jesus knowing that the Father had given all things into his hands, and that **he was come** [ἐξέρχομαι - "**exerchomai**"] **from God**, and went to God."

John 16:27: - "For the Father himself loveth you, because ye have loved me, and have believed that **I came out** [ἐξέρχομαι - "**exerchomai**"] **from God.**"

John 16:28: - "**I came forth** [ἐξέρχομαι - "**exerchomai**"] **from the Father, and am come into the world:** again, I leave the world, and go to the Father."

John 16:30: - "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that **thou camest forth** [ἐξέρχομαι - "**exerchomai**"] **from God.**"

John 17:8: - "For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out** [ἐξέρχομαι - "**exerchomai**"] **from thee**, and they have believed that **thou didst send me.**"

- "**My Father is greater than I**" – John 14:28 examined: -

In one of the publications that downgrades the Deity of Christ based upon this verse, it is stated that:-

"The word "greater" in the Greek is "meizon" which means 'elder or more encompassing'. In other words Jesus was acknowledging that His Father was the source of all life. One man explained it this way. "The Father is greatest in that he was first."⁸

What are the real facts concerning the Greek word that is translated as "**greater**" in this verse?

The Greek word that is translated as "**greater**" is indeed the word **μείζων** – "**meizōn**". This is the comparative form of the Greek adjective **μέγας** - "**megas**" – See Strong's, Greek Number, 3173. This adjective is defined as "*large, great*"⁹.

The comparative form of this adjective that John has used in John 14:28 means that, "Comparative adjectives basically compare only *two* entities (or persons, ideas, etc.)"¹⁰ By John's use of this form of the Greek

⁸ "The Wondrous Love of God"; by Peggy Boyd, p. 22.

⁹ BAGD., page 497.

¹⁰ "Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament"; by Daniel B. Wallace; page 296.

adjective, he records Christ's words, where Jesus is making a comparison between his Father and himself, with his statement as translated in the KJV being a correct translation from the Greek - "My Father is **greater** than I."

Then what did Jesus mean to convey by this verse? We find the answer to this vital question within the same discourse that Jesus made to his disciples within John's gospel. The servant is not greater [**μεῖζων** – "**meizōn**] than his Lord who sent him!

John 13:16: - "Verily, verily, I say unto you, **The servant is not greater** [**μεῖζων** – "**meizōn**] **than his lord**; neither he that is sent **greater** than he that sent him."

John 15:20: - "Remember the word that I said unto you, **The servant is not greater** [**μεῖζων** – "**meizōn**] **than his lord**. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

The Bible clearly teaches us that Jesus came into this world as a man, having been sent by his Father, as his Father's servant. He voluntarily humbled himself and assumed the role of a servant to carry out his Father's will.

Isaiah 42:1: - "**Behold my servant**, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

NOTE: - If the reader turns to Matthew 12:17 - 21, they can see that this prophecy from Isaiah was fulfilled by Jesus at the time of his 1st Advent to this world.

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

Never forget, that because Jesus humbled himself to become a man, to be a servant to fulfil his Father's will, he therefore spoke his Father's words, he did his Father's works and he kept his Father's Commandments.

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

John 7:16: - "Jesus answered them, and said, **My doctrine is not mine, but his that sent me.**"

John 8:28: - "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; **but as my Father hath taught me, I speak these things.**"

John 9:4: - "**I must work the works of him that sent me**, while it is day: the night cometh, when no man can work."

John 15:10: - "If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father's commandments**, and abide in his love."

☞ In no way can the Greek word **μεῖζων** – "**meizōn** that is used in John 14:28 be applied to any supposed origin of Christ in the distant ages of eternity.

- **Jesus Christ is God: -**

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

Isaiah 7:14: - **“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”**

Matthew 1:20 - 23: - **“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”**

Luke 8:38 & 39: - **“Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.”**

John 1:1 & 14: - **“In the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”**

John 20:28: - **“And Thomas answered and said unto him, My Lord and my God.”**

Acts 20:28: - **“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”**

Revelation 5:8 & 9: - **“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”**

NOTE: - The Church has been purchased by God’s own blood. The saints have been redeemed by the blood of the Lamb. Therefore, the Lamb, our Lord Jesus Christ **IS** God.

Romans 9:5: - **“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”**

Philippians 2:5 - 7: - **“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”**

Colossians 2:9: - "For in him **dwelleth all the fulness of the Godhead bodily.**"

1st Timothy 3:16: - "And without controversy great is the mystery of godliness: **God¹¹ was manifest in the flesh,** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

In the following verse from the Book of Hebrews, Paul has recorded the fact, that God the Father, when speaking to his Son, calls him "GOD".

Hebrews 1:8 & 9: - "**But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Titus 2:13: - "Looking for that blessed hope, and the glorious appearing **of the great God and our Saviour Jesus Christ.**"

2nd Peter 1:1: - "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness ***of God and our Saviour Jesus Christ.**"

NOTE: - *For the expression "**of God and our Saviour**", the margin has "**Gr. of our God and Saviour**".

☞ Granville Sharp, a diligent English Bible student discovered in the 18th century, that the Greek New Testament had a clearly established principle of Greek grammar which has a direct bearing on certain passages relating to the deity of our Saviour, the Lord Jesus Christ. Among the several New Testament passages that he found which established his grammatical rule, are Titus 2:13 and 2nd Peter 1:1 which clearly teach the Deity of Christ.

Here is his most well known Greek Grammatical rule which has a direct bearing on these two New Testament verses.

"When the copulative *kai* connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article *ὁ*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same

¹¹ The Greek word for "God" - Θεός - "theos" is disputed in some New Testament manuscripts. A small number of manuscripts have the Greek pronoun ὅς - "hos" - "who" instead. The following quotation gives a simple summary concerning the textual authenticity for Θεός - "theos" in this verse.

"To come to the point, - Θεός is the reading of *all the uncial copies extant but two* (viz. κ which exhibits $\delta\varsigma$, and D which exhibits δ), and of all the cursives *but one* (viz. 17). The universal consent of the Lectionaries proves that Θεός has been read in all the assemblies of the faithful from the IVth or Vth century of our era. ... We enquire next for the testimony of the Fathers; and we discover that - (1) Gregory of Nyssa quotes Θεός *twenty-two times*: - that Θεός is also recognized by (2) his namesake of Nazianzus in two places; - as well as by (3) Didymus of Alexandria; - (4) by ps. - Dionysius Alex.; - and (5) by Diodorus of Tarsus. - (6) Chrysostom quotes 1 Tim. iii. 16 in conformity with the received text at least three times; - and (7) Cyril Al. as often: - (8) Theodoret, four times: - (9) an unknown author of the age of Nestorius (A. D. 430), once: - (10) Severus, Bp. of Antioch (A. D. 512), once. - (11) Macedonius (A. D. 506) patriarch of CP., of whom it has been absurdly related that he *invented* the reading, is a witness for Θεός perforce; so is - (12) Euthalius, and - (13) John Damascene on two occasions. - (14) An unknown writer who has been mistaken for Athanasius, - (15) besides not a few ancient scholiasts, close the list: for we pass by the testimony of - (16) Epiphanius at the 7th Nicene Council (A. D. 787), - of (17) *æcumenius*, - of (18) Theophylact." - "The Revision Revised"; by John William Burgon; 1883; pp. 101 & 102.

person that is expressed or described by the first noun or participle: i. e. it denotes a farther description of the first-named person; ...”¹²

NOTE: - Sharp did qualify his rule with three exceptions. The rule does **NOT** apply *in all cases* to nouns that are impersonal, plural, or proper names.

“EXCEPT the nouns be *proper names*, or *in the plural number*; in which cases there are many exceptions; though there are not wanting examples, even of plural nouns, which are expressed exactly agreeable to this rule.”¹³

While there are a number of passages in the New Testament, which Sharp identified that this grammatical rule applied to, and which clearly testified to the Deity of our Saviour, the Lord Jesus Christ. I shall share with the reader only two of the clearest verses.¹⁴

The way that they have been translated in the KJV, we have two distinct individuals being referred to – God [that would be the Father], and our Lord Jesus Christ. In reality, we shall see that in actual fact, these passages are referring to only one individual – our God and Saviour Jesus Christ.

I shall list below these two verses as they have been translated in the KJV. I shall then directly underneath list the Greek text where Sharp’s rule applies, with an English transliteration. Then, underneath that, I shall give a simple English translation which reveals that one individual is the focus of the inspired penman, and that is our Saviour, the Lord Jesus Christ, who is described as being God.

- Titus 2:13: - “Looking for that blessed hope, and the glorious appearing **of the great God and our Saviour Jesus Christ.**”

τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - “*tou megalou theou kai sōtēros hēmōn Iēsou Christou*”.

“of our great God and Saviour Jesus Christ”.¹⁵

¹² “Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version.” by Granville Sharp, 3rd edition, 1803; p. 3.

¹³ Ibid., p. 6.

¹⁴ In all, Sharp identified nine verses that follow this grammatical principle, that relate to the Deity of Christ. They are: - Acts 20:28; Ephesians 5:5; Philippians 3:3; 2nd Thessalonians 1:12; 1st Timothy 5:21; 2nd Timothy 4:1; Titus 2:13; 2nd Peter 1:1 & Jude 4.

¹⁵ Within the Book of Titus, the expression “**God our Saviour**” appears three times - Titus 1:3; 2:10 & 3:4. Three times within the book, Jesus Christ is specifically identified as being “**our Saviour**” – Titus 1:4; 2:13 & 3:6.

In the above six occurrences of the word “**Saviour**”, we find that there is another distinct grammatical pattern revealed within the Book of Titus, concerning the apostle Paul’s use of the word “**Saviour**”. And this gives us more evidence that establishes the truth, that our Lord Jesus Christ is the great God and Saviour being referred to in Titus 2:13.

Three times the apostle pairs the words “**our Saviour**”, with his first reference to “*God our Saviour*”, being a reference to the Father; and then in his **second** use of the word “*Saviour*” within a verse or two, he specifically refers to Jesus Christ as being “*our Saviour*”. Three times this pattern occurs, and in every occurrence the apostle does not depart from this pattern. Below is the evidence that establishes this grammatical pattern: -

Titus 1:3 – “God our Saviour”; VS. 4 – “the Lord Jesus Christ our Saviour”.

Titus 2:10 – “God our Saviour”; VS. 13 – “our Saviour Jesus Christ”.

- 2nd Peter 1:1: - “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour Jesus Christ**.”

τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - “*του theou hēmōn kai sōtēros hēmōn Iēsou Christou*”.

“of our God and Saviour Jesus Christ”.¹⁶

CONCLUSION: -

A careful examination of the foundational texts of the One God movement’s theology [that is, Deuteronomy 6:4 & 1st Corinthians 8:6], has revealed that they are teaching a Divine unity of persons in the Godhead.

In Proverbs 8:22 – 30, I have found that “*wisdom*” has been clearly personified by the inspired writer.

The prophecy of Psalms 2:7, refers to God the Father’s begetting Jesus again from the dead through the resurrection. The issue of the expression “*the only begotten Son*” has been examined, with the Scriptures revealing that this expression refers to Jesus’ incarnation in human flesh, to become the Saviour of the world. I also have found that the New Testament writers have repeatedly described Jesus as God’s *beloved* Son.

In John 8:42, Jesus’ words – “*I proceeded forth, and came from God*”, is referring to Jesus leaving his home in heaven, from the Father’s bosom, to enter into this world as a man, as the Saviour of the world.

Jesus’ expression as recorded in John 14:28, “*My Father is greater than I*”, is referring to Jesus’ assuming the position of a servant to do his Father’s will, in entering into this world, to become the Saviour of humanity.

There is abundant evidence from the Scriptures, that Jesus is clearly identified as being **God**.

Therefore, there is abundant Biblical evidence that refutes the claims of the One God movement’s theology concerning our Lord Jesus Christ.

Let us worship our Lord Jesus Christ, our great God and Saviour, because he is just that! ***Both our great God and Saviour!***

Titus 3:4 – “God our Saviour”; VS. 6 – “Jesus Christ our Saviour”.

Therefore as Titus 2:13 gives the second mention of the reference to “*our Saviour*” in the pairing of expressions in the second chapter, it is clearly referring to Jesus Christ, and not to the Father.

¹⁶ Within the Book of 2nd Peter, the word “*Saviour*” appears five times, with every occurrence applying to our Lord Jesus Christ – 2nd Peter 1:1, 11; 2:20; 3:2 & 18. This gives us even more evidence that the word “God” is referring to our Saviour, the Lord Jesus Christ in chapter 1:1.