

# ***THE ETERNAL WORD AND THE DIVINE HOLY SPIRIT!***

## **A DETAILED BIBLICAL EXAMINATION OF THE GODHEAD CONTROVERSY.**

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# HISTORICAL BACKGROUND: -

**The Origin of the word “Godhead”:** – From Middle English godhede, equivalent to god + -head (“-hood”). First attested in the Ancrene Riwle (ca. 1225); compare godhood and Dutchgodheid as well as GermanGottheit. – <https://en.wiktionary.org/wiki/godhead>.

**“GODHEAD, n.** *god’hed.*

*Godship; deity; divinity; divine nature or essence; applied to the true God, and to heathen deities. A deity in person; a god or goddess.” – Noah Webster’s 1828 Dictionary.*

There has arisen over the last thirty or so years, a tremendous controversy within some sections of Christendom, over the Godhead issue. 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: –

## The “one true God” movement foundational beliefs: -

- **POINT 1:** - There is only one God – the Father.
- **POINT 2:** - That Jesus Christ had an origin, a beginning sometime in eternity, when God the Father begot Him as the literal Son of God. Jesus while being equal with the Father, His equality is in a restricted sense, and only the Father is Jehovah, who alone is the one true God.
- **POINT 3:** - The Holy Spirit is not a Divine Person, but rather is merely a power or essence; or that the Holy Spirit is Jesus or Jesus’ character.

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

The compilers have examined this controversy at different times over the last twenty-five years or so, and have produced a number of different Study Documents within this time period, dealing with many of the aspects of this controversy. This Study Document while containing some of the previous evidence, will also contain new gems of truth on this issue.

All Bible texts are taken from the King James Version; and the compilers have supplied all emphasis throughout this Study Document.

May the Holy Spirit guide the minds of those who read this Study Document into **all the truth**. This is just as Jesus promised that “**another Comforter**” would do.

**“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” – 2 Corinthians 13:14.**

Rick and Sarah Henwood – November 2021.

# PREFACE

## ESTABLISHING REVERENCE FOR ETERNAL BIBLICAL SUBJECTS

### ESPECIALLY CONCERNING THE "ONE TRUE GOD" MOVEMENT

#### THE "ANTI-GODHEAD" DOCTRINE.

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There are many professed Christians who believe in an ever mutating theory called the "one true God" movement, which tries to establish that "there is only one true God - the Father, and that Jesus Christ was begotten of Him, and that the Holy Spirit is just an emanation from Christ, or in some cases, is even Christ Himself."

Many of these people and groups use a volume of Biblical quotes to "prove" the validity of their thoughts about God, but they have not used the Scriptures in the way God intended them to be read. They also add to and take away from God's Word, by giving, and adding SO MUCH HUMAN SPECULATION from which they expand their theory, and infer that their speculations and thoughts are the real "facts".

For example, some people believe that the creation of man in Genesis 1 and 2, is supposedly an accurate guide to the "true" origins of Jesus Christ (for which there is absolutely no foundation or comparison allowed by Scripture). In fact, one woman we know used 30 printed lines of pure HUMAN SPECULATION to come to such an unauthorized conclusion from a fallen human mind. It was as if she were there at creation, watching and presuming upon God and His feelings at that time, and being able to accurately interpret our Great God and Saviour's thoughts! Strange, but this type of Bible analysis is very prevalent.

This is how far people will go to push their own doctrines, even to the point of turning the Scriptures into a misshapen, unbelievable, and grossly contradicting rendition of **SOMETHING THAT SHOULD BE SACRED, AND IS ABLE TO INTERPRET ITSELF.**

We must know, accept, and follow some Absolute Foundational Points before we can proceed further. No human has been authorized by God to go away from these vital Bible study principles.

#### ABSOLUTE FOUNDATIONAL POINTS: -

**NUMBER 1: - YOU NEED TO USE THE BIBLE HONESTLY. DO NOT ADD TO, OR TAKE AWAY FROM IT BECAUSE THERE IS A CURSE UPON ALL WHO DO THIS [SEE REVELATION 22:18 & 19].**

**THIS IS A SALVATION ISSUE! WE CANNOT GO ANY FURTHER THAN WHAT THE BIBLE REVEALS TO US ABOUT GOD - EVERY WORD OF GOD! EVEN IF IT'S ONLY ONE SINGLE WORD ADDED TO OR TAKEN AWAY OR CHANGED, YOU FALL UNDER THIS CURSE.**

**ALSO, IF YOU DO NOT DO A COMPLETE BIBLICAL SEARCH CONCERNING PASSAGES THAT APPEAR TO SAY SOMETHING TO YOU, YOU MUST TAKE ALL OF THE WITNESSES, BOTH THE OLD TESTAMENT AND NEW TESTAMENT, AND SEE BY THE MULTITUDE OF WITNESSES WHETHER THEY AGREE WITH YOUR THEORIES OR NOT. IF THERE SEEMS TO BE CONTRADICTIONS IN THE SCRIPTURES THAT CORRECTS YOU, THEN THE PROBLEM IS NOT IN THE BIBLE - THE PROBLEM IS WITH THE PERSON OR PERSONS AND THEIR BIAS. TO NOT GIVE A COMPLETE ANALYSIS FROM EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD, BY DEFAULT, YOU ARE TAKING AWAY THE FULL PICTURE THAT GOD HAS GIVEN TO HUMANITY THROUGHOUT THE BIBLE. WE MUST BE SUBJECT TO ALL OF THE SCRIPTURE PROOFS THAT PROVIDE ADDITIONAL INFORMATION TO US IN OUR RESEARCH ON ANY DOCTRINE.**

**IF YOU LAY ASIDE TEXTS THAT PLAINLY PROVE YOUR THEORY TO BE WRONG, YOU TAKE AWAY FROM THE FULL WITNESS OF GOD. THE BIBLE WILL NEVER CONTRADICT ITSELF. SO WHEN PEOPLE WANT**

**TO PUT TEXTS IN OPPOSITION WITH OTHER TEXTS, GOD IS NO LONGER GUIDING THE RESEARCH. HUMAN SELECTIVENESS AND SPECULATION TAKES OVER AND THAT POINTS TO HUMAN PRIDE BEING IN CHARGE.**

Matthew 4:4: - "But he answered and said, It is written, Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God."

Deuteronomy 12:32: - "What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**"

**See also**: - Revelation 22:18 & 19 - How we use the Bible is a **SALVATION ISSUE** when we decide to put human insinuations, teachings, and traditions alongside or above Inspiration, making HUMAN THOUGHT equal with, and sometimes above the Scriptures!

**NUMBER 2: - KNOW OUR PLACE AND LET US FEAR GOD - THIS IS THE BEGINNING OF WISDOM. SUBMIT TO GOD, AND HUMBLE YOURSELF IN THE SIGHT OF GOD AND HE WILL LIFT YOU UP. WE DO NOT TEACH FROM OUR OWN THOUGHTS ABOUT GOD, FOR HE THINKS COMPLETELY DIFFERENT FROM US.**

Job 28:28:- "And unto man he said, **Behold, the fear of the Lord, that is wisdom**; and to depart from evil is understanding."

Psalms 9:20: - **Put them in fear, O LORD: that the nations may know themselves to be but men.** Selah."

Psalms 111:10: - "**The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.**"

Proverbs 15:33: - "**The fear of the LORD is the instruction of wisdom; and before honour is humility.**"

Isaiah 55:7 - 9: - "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. **For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.**"

**NUMBER 3: - THE IMPORTANCE OF CONTEXT SURROUNDING BIBLE TEXTS IS VITAL. WHEN JESUS WAS ON THIS EARTH, HE GAVE US AN EXAMPLE TO FOLLOW, BOTH IN THE WAY HE WALKED, AND SPOKE. HE WAS IN OUR FALLEN FLESH; THE GOD-MAN. HE WAS EQUAL WITH GOD, BEING THE "I AM" AND THE EVERLASTING FATHER, BUT HE LEFT HIS GLORIFIED POSITION TO BECOME A SERVANT, AND THE LAMB OF GOD, FOR HUMANITY'S REDEMPTION.**

**WHEN JESUS SPOKE TO HIS FOLLOWERS, IN THE TIME OF HIS FIRST ADVENT, HE TAUGHT US HOW TO PROPERLY RELATE TO, AND ADDRESS THE FATHER WITH REVERENCE.**

**WHILE JESUS WAS HERE VISITING US, HE WAS IN A BODY, "... A LITTLE LOWER THAN THE ANGELS..."**

Psalms 8:4 & 5: - "What is man, that thou art mindful of him? **and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.**"

Hebrews 2:9, 16 - 18: - "But **we see Jesus, who was made a little lower than the angels for the suffering of death**, crowned with glory and honour; that he by the grace of God should taste death for every man. ... For verily he took not on *him the nature of angels*; but he took on *him the seed of Abraham*. Wherefore in all things it behoved him to be made like unto *his brethren*, that he might be a merciful and faithful high priest in things *pertaining to God*, to make reconciliation for the sins of the people. **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**"

Hebrews 4:15: - "For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as we are, yet without sin.**"

HE WAS ALSO AN **EXAMPLE TO US, TEACHING US HOW FALLEN MAN IS TO ADDRESS GOD WITH REVERENCE AND HUMILITY** AS HE WAS THE FATHER'S SERVANT DURING THE TIME OF HIS 1<sup>ST</sup> ADVENT. HE COULD NOT GO AROUND SAYING HE WAS GOD, THE EVERLASTING FATHER, THE MIGHTY GOD OR ANY OTHER SUCH LEGITIMATE TITLES FREELY. NEARLY EVERY TIME HE DID SO, THE JEWISH LEADERS WANTED TO SLAY HIM ON THE SPOT! HE DID ADMIT IN MAN'S HEARING THAT HE WAS THE "I AM", FOR WHICH THE JEWS WANTED TO STONE HIM. BUT WE NEED **TO UNDERSTAND CONTEXT** - THAT WE CANNOT APPLY JESUS' EARTHLY RELATIONSHIP WITH THE FATHER TO HIS HEAVENLY RELATIONSHIP WITH THE FATHER, BECAUSE **HE HAD HUMBLD HIMSELF TO BECOME HIS FATHER'S SERVANT WHEN HE TOOK ON OUR FLESH.**

WHAT IS REVEALED ABOUT HIS **HEAVENLY** RELATIONSHIP WITH THE FATHER IS VERY DIFFERENT FROM JESUS' EARTHLY RELATIONSHIP WITH GOD WHEN HE WAS IN OUR FLESH - AN HOLY EXAMPLE TO FALLEN MAN, TO CONDEMN SIN IN THE FLESH.

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."

John 1:1 & 2: - "In the beginning was the Word, and the Word was with God, and **the Word was God.** The same was in the beginning with God."

**NOTE**: - Who was "the Word"? 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 of the Father,) full of grace and truth."

Isaiah 9:6: - "For unto **us** a child is born, unto **us** a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father,** The Prince of Peace."

**NOTE**: - It was unto humanity (us) a child is born. Also, people accept Jesus as the Prince of Peace, yet they are blinded to the name, The everlasting Father which is rightly recorded in Scripture, just before the title of Prince of Peace. The names of the Holy child are freely seen.

Hebrews 1:8 - 10: - "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. And, Thou, **Lord,** in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands ..." (Originally found in Psalms 45:6, **before** His first advent.)

**NOTE**: - Here you are allowed to hear what God says about Jesus IN HEAVEN. He was anointed in heaven with the oil of gladness. Jesus was already God. What a privilege to witness the equality of God speaking to God. We have no licence to go any further! What is revealed is only some singular lines of **God talking to God** in heaven. See the importance of **context**, that this is a **heavenly** conversation, unlike his earthly relationship with God when he was in **our flesh** as a **servant** with **no reputation** (no position) being an example for us in all holy living. Jesus did not rob or steal the fact that He was equal to God. Therefore, He taught His disciples how to pray to the Father as fallen humanity correctly should. He also, through His words and public addresses, taught how fallen flesh is to correctly relate to the Father. He called Him Father as a matter of course, BEING IN OUR FLESH, (a little lower than the angels) because HE WAS A FAITHFUL EXAMPLE TO US, JUST AS SCRIPTURE SAYS.

1<sup>st</sup> Peter 2:21 - 24: - "For even hereunto were ye called: because Christ also suffered for us, **leaving us an example,** **that ye should follow his steps:** Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

**See also:-** 1<sup>st</sup> John 2:6.

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."

So if we don't understand Jesus in context, i.e. His Titles, His Names, His Position in relation to God (both in Heaven as God, and upon the earth as His Father's servant, and then after His ascension to Heaven ), you will not be able to correctly understand why Jesus uses the phrases uttered when He was on **earth.** For example, John 14:28:- "for my Father is greater than I." Well of course the Father was greater AT THAT TIME, because Jesus was made a little lower than the angels, having been fashioned as a man, inheriting 23 chromosomes from fallen flesh, the seed of David, from his mother Mary. Therefore, being in the fashion of a man, a little lower than the angels, with no reputation, as a servant, He was indeed less than His Father **by the very NATURE He took upon Himself.** We have no worries in seeing lots of quotes that the pushers of this "one true God" movement use, because they do not take the very available context, and properly apply it to Christ's Heavenly life, then His earthly life, and then back to His Heavenly life. Context, context, context!

It is a big problem for these people, who are falling away from the Bible because of delusion, pride, and peer pressure. This "movement" evolves and mutates every year, creating huge confusion, resulting in false doctrines which jeopardize a TRUE and HONEST RELATIONSHIP with our Heavenly Helpers - God in all His FULLNESS! People's assumptions mutilate context, because they are leaving out (whether innocently or deliberately) a special, deeper understanding of context concerning Christ, and thus, they wrest the Scriptures. If you still do not understand context let us give to you a summation.

## **A SUMMATION:-**

### **1. Before the creation of all things the Word [who became flesh] was God.**

**Proof: -** Genesis 1:1, 26 & 27:- "In the beginning God created the heaven and the earth. ... **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." (Compare the New Testament connection listed below, with the Genesis account.)

**Proof: -** John 1: 1 - 3:- "In the beginning was the Word, and the Word was with God, and **the Word was God.** The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (Verse 14 tells us who the Word is.)

### **2. At His first advent - Jesus left His glory behind to become a man of no reputation, and to become His Father's servant.**

**Proof: -** 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."

**Proof: -** Isaiah 42:1 - 3 compare with Matthew 12:17 - 21; Hebrews 2:9, 16 - 18, and 4:15. (Also note Isaiah 53 - Notice the words which are used describing the Messiah e.g. no comeliness, no beauty, despised, rejected, receiving no esteem etc. **The Suffering Servant** are the words that are often used in describing the Messiah in this prophecy!

### **3. At His Ascension, Christ again took up His glory, titles, and His new covenant role as High Priest and Mediator. He was the King of Glory. He is God.**

**Proof:** - Psalm 24:7 - 10: - "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and **the King of glory shall come in.** Who is this King of glory? **The LORD strong and mighty, the LORD mighty in battle.**"

**NOTE:** - The scene mentioned above in Psalm 24:7 -10 is a heavenly scene, announcing a glorious greeting to the King of Glory coming into heaven's gates, who has won a strong and mighty battle! This is an Angelic witness! This can be directly associated with Christ, because the words used are "**The LORD strong and mighty, the LORD mighty in battle.**"

John 16:33: - "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; **I have overcome the world.**"

Psalm 98:1 – 3 & 9b: - "O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, **hath gotten him the victory.** The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. ... **for he cometh to judge the earth:** with righteousness shall he judge the world, and the people with equity."

**NOTE:** - The LORD mentioned above has gained the victory, and in verse 9 we see **who** it is that "hath gotten him the victory." The LORD here is Jesus, who comes again the second time to judge the world - John 5:22: - "For the Father judgeth no man, but **hath committed all judgment unto the Son.**"



## **EXTRA TRUTHS WHICH MUST BE TAKEN INTO ACCOUNT** **BEFORE WE GO ON!**

### **ABSOLUTE PROOF:** -

1<sup>st</sup> John 5:7 & 8: - "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: **and these three are one.** And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three **agree in one.**"

**NOTE:** - Verse 7 is so clear - "**these three are one**". Verse 8 adds extra information about the three that bear witness upon earth, by using the words "**agree in one**". This is not an insignificant addition. It differentiates between the Heavenly and the earthly witnesses. This shows clearly one Lord - three in number, as different from the witnesses on earth, being **one in agreement** in their witness concerning Christ. This follows the Scriptural principle below, as to how we should arrive at truth.

2<sup>nd</sup> Corinthians 13:1: - "This is the third *time* I am coming to you. **In the mouth of two or three witnesses shall every word be established.**"

The three heavenly witnesses described above are three separate persons. Otherwise, it must be only one in number if these misled people are to be consistent with their theory. Most people we have met really want to get a pair of scissors and cut out 1<sup>st</sup> John 5:7 from the pages of their Bible - that's how desperate they are to reject the truth of the Three Person Godhead! We know of a Spiritualist who did that, and ended up taking away many more Sacred Truths until one day he simply threw his Bible in the trashcan, and went to his death without hope, even though he was a Spiritualist, that is, someone who believes in a real afterlife, but does **NOT** derive this teaching from God's word.

**Warning, Warning, Warning!!!** When you play God, and use your own interpretations for doctrine, you are not safe!

Two or three witnesses is how every word is to be established as TRUTH. John simply states that there are **three** Heavenly Witnesses in 1<sup>st</sup> John 5:7, following this practise to let every word be established. They are 3 in number; but one in their witness of Christ. Just prior to VERSE 7 is VERSE 6, where we see that the Holy Spirit is bearing

witness of Jesus Christ, because the Spirit is the Spirit of TRUTH. This verse therefore includes the Holy Ghost as being the third witness alongside the Father and the Word included in this trio of heavenly witnesses.

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**WARNING ABOUT 1<sup>st</sup> JOHN 5:7:** - Early on in the "theological evolution" of this theory about the members of the Godhead, many of the combatants say that this text has been "corrupted and added to our Bible by the Catholics", inferring that God cannot preserve His Scriptures pure for every generation. We deliberately use the word evolution because "evolution" is a theory based upon understanding "**mutations** lead to more information being added, not less". But we know that this is not true. If you have less information you cannot progress. This sums up the whole Godhead controversy since it's first arrival in the hearts of men. People have mutated the Truth to fit in with **their theories**, and if the Bible goes against **their theories** well they have to take away from God's Word so that it fits in with **man's thoughts**. And now we find in a recent letter/study given to us, **further** deliberate mutations and evidence that this evolutionary thought is still evolving into a worse and worse condition. Not only is the Holy Spirit being attacked, but people are attacking the full Deity of Jesus and His eternal existence.

This mutation of Holy doctrine, and it's results were seen by the Apostle Paul in his time. We call it a **Diagnostic and Prognosis Text**, which reveals what happens to a person's mind when they blaspheme or speak AGAINST the Holy Spirit. Destroying the Person of the Holy Spirit **WILL** destroy your ability to see Jesus as Lord, because you can only call Jesus the Lord **by** the Holy Spirit. Therefore, the PROGNOSIS of attacking the HOLY SPIRIT, is that you will start to doubt the full DEITY of Christ!!!

### **DIAGNOSTIC AND PROGNOSIS TEXT: -**

1<sup>st</sup> Corinthians 12:3: - "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and **that no man can say that Jesus is the Lord, but by the Holy Ghost.**"

All throughout these so called "enlightening" studies that push the "one true God" movement, evidence shows distinguishable attacks upon the mighty God and Everlasting Father (Isaiah 9:6) the Lord Jesus Christ, and this **IS** the prognosis of anyone who wants to downgrade the Holy Spirit, that is, to bring Him down, to speak against Him, to blaspheme Him, even calling him a "false god", as one professed unbeliever stated recently. In fact, many people attack all three members of the Godhead, mentioned as the "trinity" (a word which we never use as a rule, when talking about the Godhead).

The word "trinity" is not used in Scripture, but the term "Godhead" is. There is a total hatred of the word "trinity", and it causes many to go to any lengths, to destroy The Person of the Holy Spirit, and by doing so, they draw shameful conclusions, with so much speculation, about God our Saviour - the Lord Jesus Christ, especially about His supposed origins. From the Diagnostic and Prognosis Text of 1<sup>st</sup> Corinthians 12:3, people's attitudes towards Christ have gone into folly. People write and speak with pride as though **THEY WERE THERE IN ETERNITY**. Many members of this false anti-Godhead doctrine have no reverence for the unrevealed eternal things of God. I know of another being, who thought in his pride that he could understand the eternal ways of God - need I mention his name? He was thrown out of Heaven **because** of his pride and assumptions.

How true do we find that in a recent study given to us, one member of this movement wrote the following: -

**"How unfathomable to the human mind is the contemplation of a lonely God..."**

First, they insinuate that God was lonely. How can a fallen mind understand that? Nowhere in the Scriptures does God say that He was lonely. Second, what did they do? They contemplated a fairy-tale of so-called "eternal things" in the next 17 lines which has no foundation in Scripture to support them at all! **Nothing but pure human speculation on their part!!!**



## THE EXAMPLE OF RIGHTEOUS JOB: -

When Job spoke of God, even though he was reverent in his discourse, he simply could not define God's Person, and His Holy works of creation properly with human thoughts or words. This is why God interrupts Job and starts **asking many strong questions directed straight to him** with sayings such as the following direct quotes in Job Chapters 38 – 42. We would do well if we listened to how much higher the thoughts and ways of the Lord are, compared with human understanding. Even the understanding of a righteous man like Job was incomplete. Are today's humans more enlightened than Job? Do you think that these demanding questions from God, are not directed to us also? By God's opening line in His address to Job, we find that **we can darken the Lord's counsel**, by words without knowledge, that is, by fallen man's thoughts and sayings.

### OPENING ADDRESS BY GOD [THE WORD] THE CREATOR: -

Job 38:1 - 3: - "Then the LORD answered Job out of the whirlwind, and said, **Who is this that darkeneth counsel by words without knowledge?** Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

There are so many questions in this section for **us**, that we will not list every direct question that God asks. It is up to you to read this section with humility of mind. We will give a few examples just to prompt your memory.

Job 38:4: - "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

V.5: - "Who hath laid the measures thereof, if thou knowest?..."

V.18: - "Hast thou perceived the breadth of the earth? declare if thou knowest it all."

V.21: - "Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?"

Job 40:1 & 2: - "Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct *him*? he that proveth God, let him answer it."

After this Job realizes that he cannot answer God about His work of Creation, and His personal dealings with Creation. This is Job's humble answer.

Job 40:3 - 5: - "Then Job answered the LORD, and said, Behold, **I am vile; what shall I answer thee? I will lay mine hand upon my mouth.** Once have I spoken; but I will not answer: yea, twice; but **I will proceed no further.**"

After Job says the above quote, God continues His strong questioning.

Job 40:6 - 8: - "Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? **wilt thou condemn me, that thou mayest be righteous?**"

People proudly continually judge God, by adding gross speculation to proceed from their hearts as to the **supposed** origins of the Word, who is Christ, who is God.

Job now learns his place and his extremely limited knowledge. Why? Because **God has spoken and declared Himself to be the Creator, showing His dominion and eternal power from His own mouth.** We must live by every word that proceeds out of the mouth of God just as Jesus has commanded us to (See Matthew 4:4). This is Job's response: -

Job 42:1 – 6: - "Then Job answered the LORD, and said, I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. **Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.** Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. **I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.**"

James 5:11: - "Behold, we count them happy which endure. **Ye have heard of the patience of Job,** and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

There is so much more information in Job Chapters 38 - 42, but the reader has a Bible. So they can look it up and see how they fit in with all the speculations that are being made about God, Jesus and the Holy Spirit. Compare your life with this very humble man. In the end, God gave to Job extra blessings in children and possessions, because he admitted his faults and had repented of talking about God without true knowledge of His awesomeness, when the revelations of God were "too wonderful for me". We can only know the deep things of God when **GOD REVEALS IT PLAINLY**. We have no licence to speculate at any time! We cannot even comprehend what reward awaits the faithful in heaven. How much less can we understand eternity and God?

Isaiah 64:4: - "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him."

We would do well if people followed Job's example of bowing to the infinite knowledge of God! We are labouring these points because of the continual speculations which go beyond Scripture to the extreme! Repentance in dust and ashes seems pertinent now. Job did not sin against God at any time during his trial of faith (JOB 1:22 & 2:10), because he was humble, and he accepted the revelations of divine wisdom from his Creator God, and made no further comments about Him.

## **HOLY SPIRIT INTERCEDING - THE DEFINITE ARTICLE.**

### **Why is He so important?**

Romans 8:25 & 26: - "But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise **the Spirit also** helpeth our infirmities: **for we know not what we should pray for as we ought**: but **the Spirit itself maketh intercession for us** with groanings which cannot be uttered."

The Holy Spirit does make intercession for us. In context, it is talking about the way we pray. There is a reason for this text to be given to us. You cannot devalue this work. Somehow, the Spirit takes our prayers and puts our words into an acceptable form to present to Christ into "groanings which cannot be uttered". He cannot do this if He can't see what the inner man is thinking and saying within his heart. While we can pray out loud, we must also pray from the heart and mind, and **only God knows the thoughts and intents of the heart**. Then we can be sure that only God Himself can hear the inner man. Thus, the Holy Spirit does have His place in the Godhead.

1st Chronicles 28:9: - "And thou, Solomon my son, **know thou the God of thy father**, and serve him with a perfect heart and with a willing mind: **for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts**: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

John 2:24 & 25: - "But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man: **for he knew what was in man**."

**NOTE**: - Here we have Jesus Christ. He is in heaven now. To know what is in man, is a characteristic that only God has. Therefore, if the Holy Spirit intercedes with our private prayers, He too can see the inner man, and his thoughts and intents.

### **WHERE IS THE HOLY SPIRIT?**

The Holy Spirit, who is **on earth now**, has this attribute - therefore He has the capabilities of heart searching that the Father and Christ have. Therefore He is God, having the ability to read the human mind. No doubt people will state something like "see the Holy Spirit is Jesus, because there is only one mediator." **But** the role of the Spirit, who was sent to us when Jesus WENT AWAY and ascended to the Father, is of paramount importance, when it comes to the **way we pray**. This is an intercession which is **extremely different** to PRESENTING THE MESSIAH'S BLOOD to the Father for the forgiveness of our sins. Before our prayers for forgiveness and needs can be met, we are told that the Holy Spirit has a definite separate purpose as to how our prayers need to be spoken, and He intercedes for us so that our prayers are acceptable to Jesus in Heaven. Jesus mediates with His blood as our Heavenly High Priest. The Holy

Spirit mediates for us by giving to Jesus an acceptable prayer. Our prayers go up to Jesus' ministrations, and that is why the Holy Spirit has a special job in presenting them to Jesus.

The Holy Spirit is **here on earth**, acting as an intercessor (or interpreter if you like) between us and Heaven. The Holy Spirit speaks an unutterable language. This is a language that cannot be uttered by us, and yet it is vital and necessary to our prayers being heard and acted upon. Again, we cannot go any further than what the text says, because we will then enter into speculation, but we know **as a fact** that the Holy Spirit's "groanings" are essential for our correct prayer-life. So why would any person want to remove this intercessory role from Him? Remember that the Father, and Jesus were in heaven when this was written, and still are. Jesus is in Heaven as our Great High Priest, whilst the Holy Spirit is here testifying that Jesus is Lord [see 1<sup>st</sup> Corinthians 12:3], constantly comforting us, playing His part in connecting man with God, co-ordinating the Church, and even interceding in prayer.

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## **ATTACKING CHRIST AS WELL AS THE HOLY SPIRIT.**

### **A SUPPOSED "BRAVE" ATTITUDE TO FIGHT CATHOLICISM AT ALL COSTS - EVEN AT THE COST OF YOUR OWN SOUL?**

Some people rail against the three Person Godhead doctrine as being the worship of a false god. Particularly is this so, concerning some people's assertions that the Holy Spirit is not a Person, and who believe that to acknowledge His Person and Divinity, is to worship a false god! Yet many seem completely unaware of the fact, that what they are teaching concerning our Lord Jesus Christ and His **supposed** origin by His **supposedly** being begotten from the Father's Own Nature in eternity, is actually what the Church of Rome teaches in its Trinity doctrine!!! **People are not consistent when it comes to rejecting catholic Trinitarian beliefs by teaching the same teaching about Christ's supposed origin.** Here is the proof to this fact out of that church's own mouth! Many are really very confused, and are coming to a hopeless condition, simply because they will not humble themselves.

### **HONESTLY, MANY DON'T EVEN KNOW THAT THE VERY DOCTRINE THAT IS TAUGHT IN THE "ONE TRUE GOD" MOVEMENT IS CATHOLIC IN ORIGIN!!!**

"... the Son is the second Divine Person, begotten from the nature of the Father from eternity; ..." - **Source:** - "*Solemnity of The Most Holy Trinity*". <https://ucatholic.com/saints/holy-trinity-sunday/> - accessed 10<sup>th</sup> September, 2021

Finally, the most horrendous thought of all is, have people grieved the Holy Spirit, a sin that cannot be forgiven! [see Matthew 12:31 & 32]? Only God knows how a person stands. We pray that there is hope for all who have haplessly fallen into this proud, false movement and will be forgiven because they did not know what they were doing. But remember Jesus stated that "by their fruits ye shall know them."

Matthew 7:19 - 21: - "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **Wherefore by their fruits ye shall know them.** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

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## **CHRIST REVEALED**

There are so many proofs that Jesus is God, that there are too many passages to squeeze into this preface. Let's just look at some.

**Jesus was called Emmanuel – “God with us” (See Matthew 1:23); and the “I am” (See John 8:58).**

Look at the New Testament Title from Jesus' own lips, and compare this verse with Exodus 3:4 & 14, and you will see that Jesus is claiming that He is God and Lord. "And when the **LORD** saw that he turned aside to see, **God** called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. ... **And God said unto Moses, I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." **See also:** - John 8:58: - "Before Abraham was, **I am.**" – that is, "**I AM GOD**" is the reality of what Jesus was saying.

There are so many indicators that Jesus is God in the New Testament. Here are some examples.

Taken from the prophecy of Isaiah 7:14 - Matthew 1:23: - "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel, which being interpreted is, God with us.**"

Elisabeth and Mary's quotes - Luke 1:41 - 47: - "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and **Elisabeth was filled with the Holy Ghost:** And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of **my Lord** should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, **My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.**"

**NOTE:** - Compare with 2<sup>nd</sup> Samuel 22:1 - 3, which tells us that there is the God in the Old Testament, who is the LORD, and God is the Saviour. Also note that Elisabeth was filled with the Holy Spirit, yet the Lord was within Mary's womb. Here we see a distinction between the Holy Spirit and Jesus.

1<sup>st</sup> Timothy 3:16: - "And without controversy great is the mystery of godliness: **God 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."

The ever mutating theory of the "one true God" movement teaching **CANNOT** be backed by all of Scripture. People have not handled the Scriptures honestly. They do not know their place as fallen humans, and have deliberately brought into the debate their own thoughts and ways, which **cannot** comprehend eternal things. So they have used massive amounts of speculation to prop up their false theories. And finally, Surface Bible readers do not understand the value of context, that is, concerning Jesus in Heaven before His Advent, Jesus on earth as His Father's servant, and then Jesus after His ascension back into Heaven. Therefore, people take His earthly sayings (whilst in the form of a humble servant) and apply them to the Heavenly Jesus, making Him a lesser being than God. But Jesus Christ our Saviour **has always been** Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace - Isaiah 9:6.

Many people are presently distributing and promoting serious false doctrine, and making it into a **test issue**. The real test at the end of time, which we are rapidly approaching, is Revelation 14:12: - "Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus."

How can you have the faith of Jesus if you don't even know who HE REALLY IS?

The following text undermines "the one true God" movement advocates teaching, in relation to Christ and His **supposed** inferior position they afford Him in relation to the Father.

John 5:23: - "**That all *men* should honour the Son, even as they honour the Father.** He that honoureth not the Son honoureth not the Father which hath sent him."

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## **CLOSING TEXT FROM JESUS CHRIST, OUR SAVIOUR AND KING!**

Jesus distinctly makes it clear about His Teaching concerning the Holy Spirit. He **ELEVATES** the Holy Spirit and how IMPORTANT HE IS in the following passage. Jesus also distinguishes Himself from being the Holy Spirit,

which strikes at the very heart of the "one true God" movement's teaching. Sin against Jesus and it will be forgiven you. Sin against the Holy Spirit and it will never be forgiven. Therefore, Jesus and the Holy Spirit are indeed separate Persons. If you believe that Jesus is the Holy Spirit, then you are not listening to Jesus' own teaching on the comparison of who can be forgiven of sin, and who cannot be forgiven of sin. Jesus will not contradict Himself. He directly shows a true distinction about the sin against Himself, and the sin against the Holy Spirit.

Matthew 12:31 & 32: - "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but **the blasphemy against the Holy Ghost shall not be forgiven unto men.** And whosoever speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven him,** neither in this world, neither in the *world to come.*"

**CHOOSE YOU THIS DAY WHOM YOU WILL SERVE.**

**LEST WE FORGET.**

Sarah Henwood – November, 2021.

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# CHAPTER 1: - THE HEBREW “SHEMA” AND 1<sup>ST</sup> 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*”<sup>1</sup>. The LORD God of Israel is one LORD. It is the foundational text of the “one true God” movement’s faith.

Deuteronomy 6:4: - “Hear, O Israel: The LORD [YHWH - “Y<sup>e</sup>hwāh”] our God is one LORD [YHWH - “Y<sup>e</sup>hwāh”].”

In this next verse, the apostle Paul has given us an inspired commentary upon the *Shema*. [This is the second foundation text of the “One True God” belief.]

1<sup>st</sup> 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.”

Concerning Deuteronomy 6:4 I will put before the reader the following Four Points: -

1. The word that is translated as “LORD” twice in Deuteronomy 6:4 is the Hebrew word YHWH - “Y<sup>e</sup>hwāh” – See Strong’s Hebrew Number 3068. It means **the Self Existent One**; or, **the Eternal One**.

While it is often assumed that this name only applies to One Divine Person in the Godhead, that is, to the Father, we do have a number of clear Biblical examples where this name is being applied to a plurality of Divine Persons within the Godhead.

In the following verse, it is clearly revealed, that **more than one** Divine Person bears the name **the LORD [YHWH - “Y<sup>e</sup>hwāh”]**. The Godhead is speaking in this verse concerning the fall of man, who had become “**as one of us**” to know good and evil.

Genesis 3:22: - “**And the LORD [YHWH - “Y<sup>e</sup>hwāh”] God** (Hebrew word “Elohiym”) **said**, Behold, the man is become **as one 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.”

At the Tower of Babel, the LORD [YHWH - “Y<sup>e</sup>hwāh”] 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 [YHWH - “Y<sup>e</sup>hwāh”]** came down to see the city and the tower, which the children of men builded. **And the LORD [YHWH - “Y<sup>e</sup>hwāh”] 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 [YHWH - “Y<sup>e</sup>hwāh”]** scattered them abroad from thence upon the face of all the earth: and they left off to build the city.”

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

2. The word that is translated as “God” in this verse is the Hebrew word “Elohiym” – See Strong’s Hebrew Number 430. It is the **plural form** of the Hebrew word for “God” – “El”.

The following verses refer to God’s creation of mankind. When God created man upon the earth, Moses used the Hebrew word “ELOHIYM”, and a simple reading of these verses 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** (“Elohiym”) 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** (“Elohiym”) created man in his *own* image, in the image of **God** (“Elohiym”) created he him; male and female created he them.”

**NOTE**: - In the 1<sup>st</sup> Chapter of the Book of Genesis dealing with the creation of the heaven and the earth, every time the word “God” occurs, Moses has used the plural Hebrew word “Elohiym”.

In this next verse Moses again chose to use the Hebrew word “Elohiym” to describe “God” as speaking concerning the fall of man. A simple reading of this verse also indicates that “God” - “Elohiym” is indeed made up of a **plurality of Divine Persons**.

Genesis 3:22: - “**And the LORD** [YHWH - “Y<sup>e</sup>hwāh”] **God** (“Elohiym”) **said**, Behold, the man is become **as one 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.”

3. The word that is translated as “One” in this verse is the Hebrew word **אֶחָד** - “*echad*” – See Strong’s, Hebrew Number, 259. It is true that it does have as one of its commonly recurring meanings in the Old Testament, a **singularity, that is, one in the absolute sense**. It is also true that it clearly has **as one** of its primary meanings, **two or more persons or things being united as one**. I shall give the reader a number of Biblical witnesses establishing this second primary meaning as truth.

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

The whole congregation of the children of Israel (which numbered hundreds of thousands of adults), spoke with **one** - “*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 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** - “*echad*” heart to make David king.


1<sup>st</sup> 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.”

**See also**: - Genesis 3:22; Numbers 14:15 & 16; Judges 20:1, 11; 1<sup>st</sup> Samuel 11:7 – marginal reading; 1<sup>st</sup> Kings 22:13; 2<sup>nd</sup> Chronicles 30:12; Ezra 2:64; 3:1 & 9 – marginal reading; Nehemiah 8:1 & Ezekiel 37:15 - 17. In each of these verses

the word “**one**” in the King James Version, is translated from the Hebrew word “**echad**”, and indicates two or more people united as one.<sup>2</sup>

4. Within this same chapter of Deuteronomy 6, Moses warns the children of Israel against following other gods, or the gods of the nations that were around them.

Deuteronomy 6:14 & 15: - “**Ye shall not go after other gods** [“Elohiym”], **of the gods** [“Elohiym”] **of the people which are round about you**; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.”

 A careful reading of this chapter reveals that Moses is calling upon the children of Israel to obey the commandments of the Lord their God - “**Y<sup>e</sup>hwāh Elohiym**” who is **One** – that is, properly united as one. And Moses exhorts his people NOT to go after other gods - “Elohiym”. **This is the focus of the chapter.**

### 1<sup>st</sup> CORINTHIANS 8:6 EXAMINED: -

In 1<sup>st</sup> 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.

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<sup>2</sup> And we have a couple of New Testament texts which clearly teach the same principle concerning the use of the word “ONE”.

As Christ and God the Father are one, so Jesus wanted his followers to be one. The following text harmonizes well with the correct understanding of Deuteronomy 6:4. The concept of the Godhead being “ONE” is referring to unity, and **NOT** to one as in Person. That is, Jesus and his Father are one in nature, character and purpose, while being two distinct Divine Persons.

John 17:21 & 22: - “**That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us**; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one, even as we are one.**”

In Christ Jesus, the apostle Paul lists six individual groups of people as being all one. Not one in person, but one in purpose and unity.

Galatians 3:28: - “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one in Christ Jesus.**”

1. Jews;
2. Greeks;
3. Bond or slave;
4. Free persons;
5. Male, and,
6. Females.

 So according to the Apostle Paul, One plus One plus One plus One plus One plus One, does not equal SIX, but ONE in Christ Jesus.



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**”<sup>3</sup>, 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.

- **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 [YHWH - “Y<sup>e</sup>hwāh”]** 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 us in this verse [Deuteronomy 10:17], that the LORD – YHWH - “Y<sup>e</sup>hwāh” is **God of gods and Lord of lords**. He is far above all the **so called** gods and lords of pagan Polytheism. God = the Lord – the Father and Christ in the context of 1st Corinthians 8:6.

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.

Another statement written by the same writer [that is, by the Apostle Paul], in the same book, contains a very clear statement concerning the three members of the Godhead. This is an inspired Christian expansion of the “Shema”.

1st Corinthians 12:4 – 6: - “Now there are diversities of gifts, but **the same Spirit**. And there are differences of administrations, but **the same Lord**. And there are diversities of operations, but it is **the same God** which worketh all in all.”

### ***The same Spirit; The same Lord; and the same God!***

I wish to pose a few final questions: -

1. Why do “the one true 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?<sup>4</sup>. And,

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<sup>3</sup> This expression parallels the following statements from Moses and Isaiah that are listed below: -

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

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.”

3. How do “the one true God” movement adherents explain Thomas’ confession of faith to the resurrected Christ, where he applies the Titles “**God**” and “**Lord**” to Jesus? Jesus accepted both Titles without rebuking Thomas!

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

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<sup>4</sup> 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.**”

## CHAPTER 2: - ONLY ONE GOD – THE FATHER? THIS ASSERTION MAKES THE BIBLE CONTRADICT ITSELF!

☞ There is a movement that has developed within the ranks of professed Christians over the last three decades, which is called “the one true God” movement”. It is founded upon the belief that, “*There is only one God – the Father.*” It is founded upon the following well known texts: -

Deuteronomy 6:4: - “Hear, O Israel: The **LORD** [YHWH - “Y<sup>e</sup>hwāh”] our God is one **LORD** [YHWH - “Y<sup>e</sup>hwāh”]<sup>5</sup>.”

1<sup>st</sup> 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.”

See also: - Mark 12:32; Ephesians 4:6; 1<sup>st</sup> Timothy 2:5 & James 2:19, where the expression “one God” is found.

☞ Those who advocate the above assertion have overlooked the following Biblical fact, that one of the distinctive peculiarities about the Old Testament revelation about God, is the truth that it is recorded in a number of passages, that when God speaks to or about another Person, this other Person is identified as being God or Lord. Here are some of the Biblical witnesses that establish this truth.

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

In the following passage, the “I” being referred to in VS. 17, would be the **LORD - YHWH - “Y<sup>e</sup>hwāh”**, who is referenced several times within this chapter – see VS. 4, 5, 6, 9 & 13.

Isaiah 13:17 – 19: - “Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as **when God overthrew Sodom and Gomorrah.**”

Jeremiah 50:40: - “**As God overthrew Sodom and Gomorrah** and the neighbour *cities* thereof, **saith the LORD**; so shall no man abide there, neither shall any son of man dwell therein.”

NOTE: - It is the **LORD - YHWH - “Y<sup>e</sup>hwāh”** who is speaking in this passage.

Hosea 1:7: - “But I will have mercy upon the house of Judah, and will save them by the **LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.”

NOTE: - In VS. 4, we find that it is the **LORD - YHWH - “Y<sup>e</sup>hwāh”** who is speaking in this passage.

Amos 4:10 & 11: - “I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto **me**, **saith the LORD**. I have overthrown *some* of you, **as God overthrew Sodom and Gomorrah**, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto **me**, **saith the LORD.**”

NOTE: - The **LORD - YHWH - “Y<sup>e</sup>hwāh”** is the One who is speaking in this passage, and who is commenting upon the work of God in destroying Sodom and Gomorrah.

The Biblical incident of God overthrowing the cities of Sodom and Gomorrah is referenced a number of times in the above passages. This should not be surprising because this Biblical story reveals the truth that more than one Person is referred to as **LORD - YHWH - “Y<sup>e</sup>hwāh”**.

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<sup>5</sup> For a detailed examination of this verse, and the various key Hebrew words used by Moses, see the Chapter entitled “*The Hebrew “SHEMA” and 1<sup>st</sup> Corinthians 8:6 examined.*”

Genesis 19:24: - "Then the **LORD** [YHWH - "Y<sup>e</sup>hwāh"] rained upon Sodom and upon Gomorrah brimstone and fire from the **LORD** [YHWH - "Y<sup>e</sup>hwāh"] out of heaven."

☞ If [and I emphasize the word **If**] the assertions of the "one true God" movement advocates concerning the Godhead were correct, the Bible would be contradicting itself, because the New Testament has repeatedly testified that Jesus Christ is God and LORD!

### THE NEW TESTAMENT<sup>6</sup> WITNESS THAT JESUS CHRIST IS GOD: -

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 1:46 & 47: - "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in **God my Saviour**<sup>7</sup>."

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.**"

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.**"

**NOTE:** - Jesus did not steal **equality** with God. He was already God!

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

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<sup>6</sup> One of the strongest Old Testament witnesses to the Deity of Jesus Christ, is found in the following well known prophecy from the pen of the gospel prophet Isaiah. One of Jesus' prophesied names is "the mighty 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."

<sup>7</sup> The heavenly angel told the shepherds the following joyful news, concerning the birth of the Saviour, Who according to Mary is God,

Luke 2:11: - "For unto you is born this day in the city of David **a Saviour, which is Christ the Lord.**"

1st Timothy 3:16: -“And without controversy great is the mystery of godliness: **God 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.”

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

**NOTE**: - A more literal translation based on the Greek text of what is highlighted above, is **“of our great God and Saviour Jesus Christ.”**

In the following verses 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.”**


**NOTE**: - The Apostle Paul is quoting directly from the Book of Psalms in this passage – see Psalm 45:6 & 7. The Psalmist under the inspiration of the Holy Spirit, recorded this conversation between God the Father and the Son. The Father acknowledges that the Son **IS** God! We have in this passage two Gods being clearly mentioned! This is irrefutable! As far as the Father is concerned, the Son is **NOT** a lesser Being. Jesus Christ **IS** God in both the Old and New Testament Scriptures.

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**”. Thus the highlighted portion above would read as, **“of our God and Saviour Jesus Christ.”**

## **JESUS CHRIST IS TRULY GOD!**

## CHAPTER 3: - JESUS CHRIST IS THE “LORD” – YHWH - “Y<sup>e</sup>hōwāh” : -

 There are a many, many Old Testament passages, which directly refer to the “LORD” – YHWH - “Y<sup>e</sup>hōwāh”.

When we turn to the New Testament Scriptures, we find that the inspired writers, have applied some of the Old Testament texts that refer to the “LORD” – YHWH - “Y<sup>e</sup>hōwāh” and His various characteristics, to our Saviour, the Lord Jesus Christ. This provides an abundance of Biblical evidence that our Saviour, the Lord Jesus Christ is indeed the “LORD” – YHWH - “Y<sup>e</sup>hōwāh”.

 Jesus Christ is the “LORD” – YHWH - “Y<sup>e</sup>hōwāh” come in the flesh!

I will give the reader ten clear and unambiguous examples of the above truth.

1. Psalm 23:1: - “The LORD [YHWH - “Y<sup>e</sup>hōwāh”] is my shepherd; I shall not want.”

John 10:11: - “I am the good shepherd: the good shepherd giveth his life for the sheep.”

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 everlasting covenant.”

**NOTE:** - This passage in the Book of Hebrews coupled together with Psalm 23:1, reveals the truth that the God of peace raised the LORD – YHWH our great Shepherd, the Lord Jesus Christ, from the dead.

2. Psalm 89:8 & 9: - “O LORD [YHWH - “Y<sup>e</sup>hōwāh”] God of hosts, who is a strong LORD [YHWH - “Y<sup>e</sup>hōwāh”] like unto thee? or to thy faithfulness round about thee? **Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.**”

Mark 4:35 - 41: - “And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. **And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? **And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.** And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, **What manner of man is this, that even the wind and the sea obey him?**”

3. Psalm 96:13: - “Before the LORD [YHWH - “Y<sup>e</sup>hōwāh”]: **for he cometh, for he cometh to judge the earth:** he shall judge the world with righteousness, and the people with his truth.”

John 5:22: - “For the Father judgeth no man, but **hath committed all judgment unto the Son.**”

2<sup>nd</sup> Timothy 4:1: - “I charge thee therefore before God, and the Lord Jesus Christ, **who shall judge the quick and the dead at his appearing and his kingdom.**”

Revelation 19:11 - 13: - “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, **and in righteousness he doth judge** and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and **his name is called The Word of God.**”

4. Isaiah 44:6: - “**Thus saith the LORD [YHWH - “Y<sup>e</sup>hōwāh”] the King of Israel, and his redeemer the LORD [YHWH - “Y<sup>e</sup>hōwāh”] of hosts; I am the first, and I am the last; and beside me there is no God.**”

John 1:49: - "Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel.**"

5. Isaiah 44:24: - "Thus saith **the LORD [YHWH - "Y<sup>e</sup>hōwāh"]**, **thy redeemer**, and he that formed thee from the womb, **I am the LORD [YHWH - "Y<sup>e</sup>hōwāh"] that maketh all things**; that stretcheth forth the heavens **alone**; **that spreadeth abroad the earth by myself.**"

**NOTE**: - Jesus is our Redeemer – see Ephesians 1:5 – 7 & Colossians 1:14, where our redemption is through the blood of Christ.

John 1:1 – 3: - "**In the beginning was the Word, and the Word was with God, and the Word was God.** The same was in the beginning with God. **All things were made by him; and without him was not any thing made that was made.**"

Colossians 1:13 – 17: - "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of **his dear Son**: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: **For by 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 by him, and for him: And he is before all things, and by him all things consist.**"

**NOTE**: - The LORD - YHWH - "Y<sup>e</sup>hōwāh" is the Maker of all things. Jesus Christ is the Maker of all things in the Universe. Therefore, Jesus Christ is the LORD - YHWH - "Y<sup>e</sup>hōwāh" – the Creator of all things.

6. Isaiah 43:15: - "**I am the LORD [YHWH - "Y<sup>e</sup>hōwāh"]**, **your Holy One**, the creator of Israel, your King."

Acts 3:13 & 14: - "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified **his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied **the Holy One** and the Just, and desired a murderer to be granted unto you."

7. Jeremiah 10:10: - "But **the LORD [YHWH - "Y<sup>e</sup>hōwāh"]** is the true God, **he is the living God**, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

1st Timothy 4:10: - "For therefore we both labour and suffer reproach, because we trust in **the living God, who is the Saviour of all men**, specially of those that believe."

John 4:42: - "And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed **the Christ, the Saviour of the world.**"

**NOTE**: - Christ is the Saviour of all people, who is also the Living God. In Jeremiah 10:10 - the LORD - YHWH - "Y<sup>e</sup>hōwāh" is the Living God.

8. Jeremiah 17:10: - "**I the LORD [YHWH - "Y<sup>e</sup>hōwāh"] search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**"

Revelation 2:22 & 23: - "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that **I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.**"

9. Zechariah 12:1 & 10: - "**The burden of the word of the LORD [YHWH - "Y<sup>e</sup>hōwāh"] for Israel, saith the LORD [YHWH - "Y<sup>e</sup>hōwāh"]**, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ... And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn."

**NOTE:** - The LORD - YHWH - “Y<sup>e</sup>h<sup>ô</sup>wāh” was pierced.

John 19:34 - 37: - **“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.”**

10. Malachi 3:1: - **“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD [YHWH - “Y<sup>e</sup>h<sup>ô</sup>wāh”] of hosts.”**

**NOTE:** - The LORD - YHWH - “Y<sup>e</sup>h<sup>ô</sup>wāh” of hosts is speaking in this verse.

Matthew 11:10 & 11: - **“For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than **John the Baptist**: notwithstanding he that is least in the kingdom of heaven is greater than he.”**

Luke 1:76: - **“And thou, child, shalt be called the prophet of the Highest: **for thou shalt go before the face of the Lord to prepare his ways.**”**

**NOTE:** - John the Baptist prepared the way for Jesus Christ’s public ministry.

 The Lord Jesus Christ is clearly the LORD – YHWH – come in the flesh!




# CHAPTER 4: - THE THREE PERSON GODHEAD<sup>8</sup> IN THE OLD TESTAMENT: -

**NOTE:** - The following simple TABLE outlines the three individual Members of the Godhead, that are clearly revealed within the pages of both Testaments. Thus the Three Person Godhead teaching is indeed Biblical.

<u>OLD TESTAMENT: -</u>	<u>NEW TESTAMENT: -</u>
The LORD [YHWH] God – the Father <sup>9</sup> .	God the Father.
The Angel or Messenger of the LORD [YHWH]. The Word of God; the Living God, the Saviour.	Lord Jesus Christ – the Son.
The Spirit of God; the Spirit of the LORD; The Holy Spirit.	The Holy Spirit.

## THE ANGEL OR MESSENGER OF THE LORD IN THE OLD TESTAMENT: -

 We need to understand one simple fact concerning the Hebrew word that is translated as “ANGEL” in the Old Testament. The word is מַלְאָכִים - “māl’āk” – Strong’s Hebrew Number 4397. It is defined as “messenger; ... 1. messenger ... 2. angel, as a messenger of God, ... 3. the theophanic angel.”<sup>10</sup> It can refer to an angel from heaven [See Genesis 32:1 & 2]; it can refer to a human messenger [See Genesis 32:3]; it also has reference to “**the Angel or Messenger of the LORD [YHWH]**”, who stands in a class all by Himself. It is to this last understanding, to which I shall now give attention. **Remember that a Messenger is one who delivers a message.**

There are a number of very clear passages where the expression “the Angel of the LORD [YHWH]” refers to the Divine Messenger of the LORD. This Being is often given the title “God”, or “LORD [YHWH]”. This is referring to the Second Person of the Godhead, our Lord Jesus Christ. Here is the Biblical evidence.

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<sup>8</sup> The “one true God” movement advocates rail against the word “trinity” and its use in any discussion on the being of God. We do not use the word “trinity” ourselves in discussions on the Godhead issue. We generally use the word “Godhead” which appears three times in the King James Bible [see Acts 17:29; Romans 1:20 & Colossians 2:9].

<sup>9</sup> Deuteronomy 32:6: - “Do ye thus requite **the LORD**, O foolish people and unwise? is not he **thy father that** hath bought thee? hath he not made thee, and established thee?”

Isaiah 63:16: - “Doubtless thou **art our father**, though Abraham be ignorant of us, and Israel acknowledge us not: **thou, O LORD, art our father, our redeemer; thy name is from everlasting.**”

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

<sup>10</sup> The New Brown – Driver – Briggs – Gesenius Hebrew and English Lexicon: p. 521. It shall be referred to from henceforth as BDBG.

- The story of Hagar the Egyptian servant of Sarai clearly reveals the truth that the Angel of the LORD who spoke with Hagar, was none other than the LORD – YHWH Himself – it was the God who saw and talked to Hagar.

Genesis 16:7 – 13: - “And **the angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And **he said**, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And **the angel of the LORD said unto her**, Return to thy mistress, and submit thyself under her hands. And **the angel of the LORD said unto her**, **I will multiply thy seed exceedingly**, that it shall not be numbered for multitude. And **the angel of the LORD said unto her**, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called **the name of the LORD that spake unto her**, **Thou God seest me**: for she said, Have I also here looked after him that seeth me?”

**NOTE:** - In VS. 10, we observe that the angel stated that **“I will multiply thy seed exceedingly”**. He did not state that God would do this; no, He [that is, the angel of the LORD] **would do this** for the servant woman.

- Abraham was tested by God to offer his only, beloved son Isaac, as a burnt offering on Mount Moriah. There upon this mount, Abraham encounters the Angel of the LORD, who stopped Abraham from actually sacrificing Isaac.

Genesis 22:1 & 2, 11 & 12: - “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.**”

**NOTE:** - In VS. 12, the Angel of the LORD acknowledges Abraham for not withholding the offering up of Isaac to Him - **“from me”**. The Angel of the LORD to whom Abraham was prepared to sacrifice Isaac to, must actually be the LORD, whom he encountered on Mount Moriah.

- The Angel of God told the patriarch Jacob, that He was the God of Bethel [See Genesis 28:18 & 19].

Genesis 31:11 – 13: - “And **the angel of God spake unto me in a dream, saying**, Jacob: And I said, Here *am I*. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstreaked, speckled, and grisled: for I have seen all that Laban doeth unto thee. **I am the God of Bethel**, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.”

- The story of Moses at the Burning Bush clearly reveals that the Angel of the LORD who appeared to Moses and spoke with him from the bush, was none other than the LORD God of the Hebrew patriarchs, Abraham, Isaac and Jacob. The LORD revealed to Moses that His name is **I AM THAT I AM**. Our Lord Jesus Christ identifies Himself as being the **I AM!**

Exodus 3:2 – 6 & 14 – 16: - “And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when **the LORD saw that he turned aside to see**, **God called unto him out of the midst of the bush, and said**, Moses, Moses. And he said, Here *am I*. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover **he said**, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob**. And Moses hid his face; for he was afraid to look upon God. ... And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. And God said moreover unto Moses, Thus

shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:** this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, **The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me,** saying, I have surely visited you, and *seen* that which is done to you in Egypt.”

**NOTE:** - Only the Creator [the Word of the Lord] can form man in the womb. Only God can sanctify. Only God can ordain people for a special purpose.

John 8:58: - “Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**”

- The LORD God of Israel told Moses that His Angel would go before the children of Israel in their wilderness wanderings, and that His name was in Him. This Angel would help the Israelites in their conquering of the Promised Land; or He would become their Adversary, depending upon their obedience or disobedience to His voice. He is also called **“the angel of his presence”**.

Exodus 23:20 – 23: - “Behold, **I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.** But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For **mine Angel shall go before thee, and bring thee in** unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”

**NOTE:** - An ordinary angel cannot make a judgment or deny pardons for transgressions.

Isaiah 63:9: - “In all their affliction he was afflicted, and **the angel of his presence saved them:** in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.”

**NOTE:** - An ordinary angel cannot redeem people.

We read that this Angel of the LORD who went before the children of Israel in a pillar of cloud, and a pillar of fire in their wilderness wanderings, is in actual fact, the LORD – YHWH. The Apostle Paul informs us, that it was Christ who was with the Israelites in all of their wilderness wanderings.

Exodus 14:19 & 20: - “And **the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:** And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.”

Exodus 13:21: - “And **the LORD went before them by day in a pillar of a cloud,** to lead them the way; and by night in **a pillar of fire,** to give them light; to go by day and night:

1st Corinthians 10:1 – 4: - “Moreover, brethren, I would not that ye should be ignorant, how that **all our fathers were under the cloud,** and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of **that spiritual Rock that followed them: and that Rock was Christ.**”

- The patriarch Jacob prevailed in his night of wrestling with the Angel of the LORD. He acknowledged after his victory, that he had seen God face to face, and his life was preserved.

Genesis 32:24 - 30: - “And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go,

except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince **hast thou power with God** and with men, and **hast prevailed**. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is it that* thou dost ask after my name? And **he blessed him** there. And **Jacob called the name of the place \*Peniel: for I have seen God face to face, and my life is preserved.**"

**NOTE: - \*** In VS. 30 for the word "Peniel", the margin has "i. e. *The face of God*".

Hosea 12:3 – 5: - "He took his brother by the heel in the womb, and by his strength **he had power with God: Yea, he had power over the angel, and prevailed:** he wept, and made supplication unto him: he found him *in* Bethel, and there he spake with us; Even **the LORD God of hosts; the LORD is his memorial.**"

**SEE ALSO: -** The angel of the LORD delivered Israel from its Egyptian bondage, and attributed to Himself the making of the Divine oath with the patriarchs of Israel – Judges 2:1 - 4.

The angel of the LORD appeared to and spoke to Gideon, to call him to deliver Israel from the oppression of the Midianites - Judges 6:11 – 24.

It was the Angel of the LORD who appeared to and spoke of the future birth of Samson to his parents. The parents recognized after the angel had left them, that they had seen God - Judges 13:1 – 23.

☞ There is abundant evidence that the Angel of the LORD, that is, the Messenger of the LORD, referred to in the Old Testament passages contained within this SECTION of this Study Document, is clearly called "God", and the LORD. He is clearly one of the Members of the Godhead. He is our Saviour, the Lord Jesus Christ.

### **THE WORD OF THE LORD IS A PERSONAL AGENT: -**


The following passages give us Biblical evidence that the Word of the LORD in the Old Testament, is referring to a Personal Agent.

Genesis 15:1 – 6: - "After these things **the word of the LORD came unto Abram in a vision, saying,** Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, **the word of the LORD came unto him, saying,** This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. **And he brought him forth abroad, and said,** Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And **he believed in the LORD;** and he counted it to him for righteousness."

1st Samuel 3:1, 4, 6 - 8, 10 & 21: - "And the child Samuel ministered unto the LORD before Eli. And **the word of the LORD was precious in those days; there was no open vision.** ... **That the LORD called Samuel:** and he answered, Here *am* I. ... And **the LORD called yet again,** Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now **Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.** And **the LORD called Samuel again the third time.** And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that **the LORD had called the child.** ... And **the LORD came, and stood, and called as at other times,** Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. ... And **the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.**"

Jeremiah 1:4 – 14: - “**Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.** Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child. But **the LORD said unto me,** Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I *am* with thee to deliver thee, **saith the LORD.** Then **the LORD put forth his hand, and touched my mouth.** And **the LORD said unto me,** Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Moreover **the word of the LORD came unto me, saying,** Jeremiah, what seest thou? And I said, I see a rod of an almond tree. **Then said the LORD unto me,** Thou hast well seen: for I will hasten my word to perform it. And **the word of the LORD came unto me the second time, saying,** What seest thou? And I said, I see a seething pot; and the face thereof *is* toward the north. Then **the LORD said unto me,** Out of the north an evil shall break forth upon all the inhabitants of the land.”

**NOTE:** - The Word of the Lord in VS. 4, identified Himself as the Creator who formed Jeremiah in the belly, and knew him before he was born, and who sanctified him.

 The Word of the LORD is a Personal Agent, who communicated God’s word to His servants. It should come as no surprise that our Lord Jesus Christ is called the Word [see John 1:1 & 14; 1<sup>st</sup> John 1:1 & 5:7]; and that He is called the Word of God [see Revelation 19:13].

## THE USE OF TRIAD<sup>11</sup> PRAYERS TO THE LORD IN THE OLD TESTAMENT: -

Numbers 6:22 – 26: - “And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, **The LORD** bless thee, and keep thee: **The LORD** make his face shine upon thee, and be gracious unto thee: **The LORD** lift up his countenance upon thee, and give thee peace.”

Isaiah 6:1 – 3: - “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, **Holy, holy, holy<sup>12</sup>, is the LORD of hosts:** the whole earth *is* full of his glory.”<sup>13</sup>

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<sup>11</sup> “TRIAD, n. [L. trias, from tres, three.] The union of three; three united. In music, the common chord or harmony, consisting of the third, fifth and eighth.” – Noah Webster’s 1828 Dictionary.

<sup>12</sup> This threefold repetition of “**Holy, holy, holy**” referring to the Lord by the heavenly beings, is repeated in the Book of Revelation.

Revelation 4:8: - “And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty,** which was, and is, and is to come.”

<sup>13</sup> This portion of Scripture from Isaiah 6, is quoted a number of times in the New Testament. The most relevant passages are: -

- I. John 12:39 – 41: - “Therefore they could not believe, because **that Esaias said again,** He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. **These things said Esaias, when he saw his glory, and spake of him.**”

**NOTE:** - This passage applies what Isaiah saw in regards to the Lord Jesus Christ’s glory.

- II. Acts 28:25 – 27: - “And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,** Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and

Isaiah 33:22: - "For **the LORD** is our judge, **the LORD** is our lawgiver, **the LORD** is our king; he will save us."

Jeremiah 33:1 & 2: - "Moreover **the word of the LORD** came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith **the LORD** the maker thereof, **the LORD** that formed it, to establish it; **the LORD** is his name."

Daniel 9:19: - "**O Lord**, hear; **O Lord**, forgive; **O Lord**, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

## THE SPIRIT OF THE LORD – THE SPIRIT OF GOD – THE HOLY SPIRIT IN THE OLD TESTAMENT: -

The Spirit of God was involved in the creation of the world and of humanity. He played His part with the Father and with Christ.

Genesis 1:1 & 2: - "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit of God moved upon the face of the waters.**"

**NOTE:** - This is a unique saying, describing the Spirit of God as moving on the face of the waters.

Job 33:4: - "**The spirit of God hath made me**, and the breath of the Almighty hath given me life."

The Royal Psalmist acknowledged that the Spirit of the LORD spoke by him, and His word was in David's tongue. When the Spirit of the LORD spoke to David, it was the God of Israel speaking to him. Therefore, the Spirit of the LORD is the God of Israel!

2<sup>nd</sup> Samuel 23:1 – 3: - "Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, **The spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me**, He that ruleth over men *must be* just, ruling in the fear of God."

**NOTE:** - The personal pronoun "his" is used with reference to the Spirit of the Lord's word in VS. 2.

The Spirit of the LORD fell upon the prophet Ezekiel and spoke to the prophet.

Ezekiel 11:5: - "And **the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD**; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*"

The Spirit of the LORD is described by the prophet Isaiah, in terms of being omniscient [that is, all knowing]. Also the prophet has used the personal pronouns "he" and "him" with reference to the Spirit of the LORD.

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### **FOOTNOTE CONTINUED FROM THE PREVIOUS PAGE: -**

their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them."

**NOTE:** - This passage applies what Isaiah heard, to the Holy Spirit's speaking.

Isaiah 40:13 & 14: - "Who hath directed **the Spirit of the LORD**, or *being his* counsellor hath taught **him**? With whom took **he** counsel, and *who* instructed **him**, and taught **him** in the path of judgment, and taught **him** knowledge, and showed to **him** the way of understanding?"

The Psalmist refers to God's Spirit in terms of omnipresence [that is, being everywhere].

Psalm 139:7: - "**Whither shall I go from thy spirit?** or whither shall I flee from thy presence?"

The prophet Micah uses the personal pronoun "his" with reference to the Spirit of the LORD.

Micah 2:7: - "O *thou that art* named the house of Jacob, is **the spirit of the LORD** straitened? *are* these **his** doings? do not my words do good to him that walketh uprightly?"

The Holy Spirit can be vexed.

Isaiah 63:10: - "But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, *and* he fought against them."

There are quite a number of texts which refer to the Holy Spirit entering into people. I shall give a few examples of this experience.

Genesis 41:38: - "And Pharaoh said unto his servants, Can we find *such a one* as this *is*, **a man** [that is, Joseph – compiler] **in whom the Spirit of God is?**"

Exodus 31:1 – 5: - "And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: **And I have filled him with the spirit of God**, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship."

Isaiah 63:11: - "Then he remembered the days of old, **Moses**, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he **that put his holy Spirit within him?**"

**SEE ALSO:** - Judges 3:9 & 10; 1<sup>st</sup> Samuel 10:6 & 10.

## **OLD TESTAMENT PASSAGES WHICH CLEARLY REFER TO THE THREE MEMBERS OF THE GODHEAD: -**

The following text speaks of God, His Servant or Chosen One, and His Spirit, by which He will bring justice or righteousness to the world.

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 Holy Spirit is Jesus, how can Jesus put on Himself in this verse?

In the following passage, the First and the Last is referred to, that is, the Eternal God, who is speaking of a time when He is sent by the Lord God and by His Spirit.

Isaiah 48:12 – 16: - “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.* All ye, assemble yourselves, and hear; which among them hath declared these *things*? **The LORD** hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans. **I, even I,** have spoken; yea, **I** have called him: **I** have brought him, and he shall make his way prosperous. Come ye near unto **me**, hear ye this; **I have not spoken in secret from the beginning; from the time that it was, there am I:** and now **the Lord GOD, and his Spirit, hath sent me.**”

In the following verse, which is a prophecy of the Messiah, the Person who is sent to preach the good tidings, that is, to preach the gospel, describes the LORD as having anointed Him with His Holy Spirit, who is upon Him.


Isaiah 61:1: - “**The spirit of the Lord GOD is upon me;** because **the LORD hath anointed me** to preach good tidings unto the meek; **he hath sent me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound.*”

In the following passage, the gospel prophet Isaiah describes the LORD, the Angel [that is, the Messenger] of His Presence, and the Holy Spirit bringing about salvation for the house of Israel.

Isaiah 63:7 - 12: - “I will mention the lovingkindnesses of **the LORD**, *and* the praises of **the LORD**, according to all that **the LORD** hath bestowed on us, and the great goodness **toward the house of Israel**, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they *are* my people, children *that* will not lie: so **he was their Saviour.** In all their affliction he was afflicted, and **the angel of his presence saved them:** in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed **his holy Spirit:** therefore he was turned to be their enemy, *and* he fought against them. Then he remembered the days of old, Moses, *and* his people, *saying,* Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put **his holy Spirit** within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?”

The LORD of hosts, His Spirit, and the Desire of all nations [that is, the Messiah] are mentioned in the following passage as being together in the second temple in Jerusalem.

Haggai 2:4 – 7: - “Yet now be strong, O Zerubbabel, **saith the LORD;** and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, **saith the LORD,** and work: for **I am with you, saith the LORD of hosts:** *According to* the word that I covenanted with you when ye came out of Egypt, so **my spirit remaineth among you:** fear ye not. For **thus saith the LORD of hosts:** Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;* And I will shake all nations, and **the desire of all nations shall come:** and I will fill this house with glory, **saith the LORD of hosts.**”

 To claim that the three Person Godhead teaching is not found within the Old Testament Scriptures, is **NOT** true. This teaching is clearly revealed, when a person searches the Scriptures carefully and finds the evidence.



# **CHAPTER 5: - WHAT ABOUT JESUS BEING THE ONLY BEGOTTEN SON? AND HIS SUPPOSED COMING FORTH FROM THE FATHER IN ETERNITY?**

The “one true God” movement advocates assert that: -

Jesus Christ had an origin, a beginning sometime in eternity, when God the Father created or begot him as the literal Son of God. Jesus while being equal with the Father, his equality is in a restricted sense, and only the Father is Jehovah; is the one true God.

So in this Chapter, I shall examine some of the issues relating to Jesus having a **supposed** origin in eternity, when it is asserted by these advocates, that the Father brought forth – begat Christ from His Own nature or essence.

- ***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)”<sup>14</sup>.

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 only daughter of the ruler of the synagogue, Jairus. This daughter was dying, 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 - beloved<sup>15</sup> son.

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<sup>14</sup> A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by W. Bauer, Translated and revised by W. F. Arndt, F. W. Gingrich, and F. W. Danker; p. 527. It shall be referred to from henceforth as BAGD.

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**. The Holy Spirit came upon Mary, and the power of the Highest overshadowed her, so that the Saviour [that is, Emmanuel – God with us] could be formed in the womb. As shown in the PREFACE, we must understand the context. All of the passages that describe “only begotten” with reference to Christ, are applying to His 1<sup>st</sup> Advent into this world.

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.”

1<sup>st</sup> 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.”

**NOTE**: - Jesus was begotten, at one point in time, when He came into the world. The “days of eternity” are not mentioned anywhere in the Bible, in relation to the expression “only begotten”. Context is so very important.

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

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<sup>15</sup> 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.

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.”

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 a 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 to 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 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 & 2<sup>nd</sup> Peter 1:17.

 God the Father could have audibly proclaimed, “This is my begotten Son”. But He did **NOT** proclaim this. Instead, He chose to proclaim audibly of His **beloved** Son! This is a small but significant point!

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** [see Philippians 2:6 & 7 – Jesus took on the form of a servant, when He was already equal with God - compiler], 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.” If Jesus is the Holy Spirit, how can God put Jesus on Jesus?

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! Nowhere does it say in the previous Biblical statements, that Jesus was begotten in eternity. All the Biblical proofs given, show that Jesus was begotten into this world, at the time of His 1<sup>st</sup> Advent.

- “**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."

- ***"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. It is defined as "of living beings, almost always personal in nature - a. literally go out, come out, go away, retire."<sup>16</sup>

This word is used in other places in John's gospel. These other occurrences are clearly referring to Jesus' leaving His home in heaven with His Father, and coming into 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**."

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<sup>16</sup> BAGD., p. 274.

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**.”

**NOTE**: - The expression “thou didst send me” = “I came out from thee”.

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

In one of the publications that downgrades the Divinity 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.”<sup>17</sup>

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*”<sup>18</sup>.

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.)”<sup>19</sup> By John’s use of this form of the Greek 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 [**μείζων** – “**meizōn**”] than his Lord who **sent him!**

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

John 15:20: - “Remember the word that I said unto you, **The servant is not greater** [**μείζων** – “**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 1<sup>st</sup> 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.”

Let us also remember, that when Jesus took upon Himself flesh and blood, He humbled Himself so that He was made a little lower than the angels. This was humility on the part of Christ, when He became His Father’s servant, so as to give a good example of living to those He came to save.

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<sup>17</sup> “*The Wondrous Love of God*”; by Peggy Boyd, p. 22.

<sup>18</sup> BAGD., page 497.

<sup>19</sup> “*Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*”; by Daniel B. Wallace; page 296.

Hebrews 2:9: - "But we see **Jesus, who was made a little lower than the angels** for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

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 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 **μείζων** – "**meizōn**" that is used in John 14:28 be applied to any supposed origin of Christ in the distant ages of eternity. To believe that Christ has been begotten in eternity, is to go beyond Scripture, and to enter into the realms of speculation, and be guilty of adding to God's word.

## CHAPTER 6: - THE DIVINITY AND PERSON OF THE HOLY SPIRIT: -

The following belief concerning the Holy Spirit is taught by the “one true God” movement advocates: -

☞ **They teach:** - The Holy Spirit is not a Divine Person, but rather is merely a power or essence of the Father and of Christ; or that the Holy Spirit is in actual fact, our Lord Jesus Christ.

### THE DIVINITY OF THE HOLY SPIRIT: -

**NOTE:** - The Bible writers recognize the Divinity of the Holy Spirit.

The Spirit of God played a vital role in the creation of the Heavens and Earth, and of the creation of humanity.

Genesis 1:1 & 2: - “In the beginning **God created the heaven and the earth.** And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God moved upon the face of the waters.**”

Job 26:13: - “By **his spirit he hath garnished the heavens;** his hand hath formed the crooked serpent.”

**NOTE:** - “GARNISHED, pp. Adorned; decorated; embellished.” – Noah Webster’s 1828 Dictionary.

We can see that the Holy Spirit played a vital role on Day 4 of Creation Week, in the creation of the heavenly bodies –

**See also:** - Genesis 1:14 – 19.

Job 33:4: - “**The Spirit of God hath made me,** and the breath of the Almighty hath given me life.”

The Holy Spirit is Omnipresent.

Psalms 139:7 & 8: - “**Whither shall I go from thy spirit? or whither shall I flee from thy presence?** If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*”

The Holy Spirit is Omniscient.

Isaiah 40:13 & 14: - “**Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?** With whom took **he** counsel, and *who* instructed **him**, and taught **him** in the path of judgment, and taught **him** knowledge, and showed to **him** the way of understanding?”

**NOTE:** - I have highlighted in this passage the use of the personal pronouns referring to the Spirit of the Lord, that is, “**he**”, “**him**”, and “**his**”.

The Holy Spirit is described as being “*the eternal Spirit*”.

Hebrews 9:14: - “How much more shall the blood of **Christ, who through the eternal Spirit offered himself without spot to God,** purge your conscience from dead works to serve the living God?”

**NOTE:** - This verse clearly distinguishes between God [the Father], Christ and the eternal Spirit.

Lying to the Holy Spirit is lying to God.

Acts 5:1 - 4: - “But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it*, at the apostles’ feet. **But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost,** and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.**”

**NOTE:** - You **CANNOT** lie to an impersonal force, such as the wind, or electricity. You can **ONLY** lie to a person!

Paul writing to the Corinthians stated that they were the temple of the living God.



2nd Corinthians 6:16: - “And what agreement hath the temple of God with idols? **for ye are the temple of the living God**; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.”

Paul had previously written to the Corinthians, that they were the temple of the Holy Ghost.

1st Corinthians 6:19: - “What? **know ye not that your body is the temple of the Holy Ghost** which is in you, which ye have of God, and ye are not your own?”

**NOTE**: - The Temple of the Living God = the Temple of the Holy Ghost. Thus, the Holy Spirit **IS** God.

There are a number of Old Testament passages where the Lord or God is recorded as speaking. In the New Testament Scriptures, we find that these same Old Testament passages are quoted by the apostles of Christ, with the Holy Spirit now being given the attribution as the One who originally spoke these passages in the Old Testament writings. Thus giving additional evidence to the Divinity of the Holy Spirit.

The prophet Jeremiah in recording the original promise of the New Covenant provisions, indicates that it is the **LORD – YHWH - “Y<sup>e</sup>hōwāh”** who is speaking the terms of this covenant.

Jeremiah 31:33 & 34: - “But this *shall be* the covenant that I will make with the house of Israel; After those days, **saith the LORD [YHWH - “Y<sup>e</sup>hōwāh”]**, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the **LORD [YHWH - “Y<sup>e</sup>hōwāh”]**: for they shall all know me, from the least of them unto the greatest of them, **saith the LORD [YHWH - “Y<sup>e</sup>hōwāh”]**: for I will forgive their iniquity, and I will remember their sin no more.”

In the Book of Hebrews, the apostle Paul attributes these New Covenant terms as being spoken by the Holy Spirit.

Hebrews 10:15 – 17: - “**Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord**, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.”

**NOTE**: - In these passages, the Holy Spirit is the **LORD – YHWH - “Y<sup>e</sup>hōwāh”**, who is a witness to us. Please remember this – that the Holy Spirit is a witness to us. This is in perfect harmony with 1st John 5:7.

The Psalmist records God as speaking concerning the history of the rebellious children of Israel during their long wanderings in the wilderness.

Psalms 95:7 – 11: - “**For he is our God**; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will **hear his voice**, harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: When your fathers tempted **me**, proved **me**, and saw **my** work. Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known **my** ways: Unto whom I swear in **my** wrath that they should not enter into **my** rest.”

In the Book of Hebrews, the apostle Paul attributes this passage as being spoken by the Holy Spirit.

Hebrews 3:7 – 11: - “Wherefore (**as the Holy Ghost saith**, To day if ye will **hear his voice**, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted **me**, proved **me**, and saw **my** works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known **my** ways. So I swear in **my** wrath, They shall not enter into **my** rest.)”

**NOTE**: - The Holy Spirit links Himself to the grief and wrath of God in Israel’s rebellion in the wilderness.

The prophet Isaiah has recorded the voice of the Lord speaking concerning the people of Israel’s being dull of heart and heavy of hearing [that is, spiritually dull of heart and heavy of hearing], to respond to the gospel call to conversion.

Isaiah 6:8 - 10: - “Also I heard **the voice of the Lord, saying**, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. **And he said**, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

In the Book of Acts, the apostle Paul attributes this prophecy to have been spoken by the Holy Spirit.

Acts 28:25 – 27: - “And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,** Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and **I** should heal them.”

**NOTE:** - The Holy Spirit is the Lord who spoke in Isaiah 6. The Holy Ghost used Isaiah to be the recorder between Himself and the Hebrew forefathers. The Holy Spirit wanted to heal them.

David recorded the truth that the Spirit of the Lord put His words into David’s tongue. It was the God of Israel who spoke to David.

2<sup>nd</sup> Samuel 23:1 - 3: - “Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, **The spirit of the LORD spake by me, and his word was** in my tongue. **The God of Israel said, the Rock of Israel spake to me,** He that ruleth over men *must be* just, ruling in the fear of God.”

**NOTE:** - In this passage, the Spirit of the Lord is the God of Israel.

The Holy Spirit can quicken [that is, make alive] the dead. **Only God can raise the dead!**

Psalms 104:29 & 30: - “Thou hidest thy face, they are troubled: **thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created:** and thou renewest the face of the earth.”

Romans 8:11: - “But if **the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit** that dwelleth in you.”

**NOTE:** - **The Spirit** raised Jesus from the dead to life again. [See 1<sup>st</sup> Peter 3:18, where this truth is stated even more plainly than by Paul.] If [and I use the word If] the Holy Spirit is Jesus, how can someone who is dead do anything to resurrect Himself? Jesus died upon the cross – He really died, just as we die. Otherwise, He did not receive the full punishment for the wages of our sins, and Jesus taught us that death is a sleep [see John 11:11 – 14].

The apostle Paul informed the Corinthian church that the Holy Spirit bestows spiritual gifts in the church to different individual members, according to **his** will. Later on within the same chapter, the apostle records the truth that God has set or appointed certain ones in the church to the exercise of certain spiritual gifts.

1<sup>st</sup> Corinthians 12:8 - 11 & 28: - “**For to one is given by the Spirit** the word of wisdom; to another the word of knowledge by the same Spirit; to another faith **by the same Spirit;** to another the gifts of healing **by the same Spirit;** to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and **the selfsame Spirit, dividing to every man severally as he will.** ... **And God hath set some in the church,** first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

**NOTE:** - The Holy Spirit is the God who gives spiritual gifts to individual members within the congregation.

 **The Holy Spirit is God!**

## **THE SCRIPTURES RECORD THE FACT THAT THE HOLY SPIRIT MANIFESTS THE CHARACTERISTICS OF A PERSON: -**

Romans 8:27: - “And he that searcheth the hearts knoweth what *is* **the mind of the Spirit,** because **he** maketh intercession for the saints according to *the will of* God.”

The Holy Spirit has a will.

1<sup>st</sup> Corinthians 12:11: - “But all these worketh that one and **the selfsame Spirit,** dividing to every man severally as **he will.**”

The Holy Spirit has foreknowledge.

John 16:13: - "Howbeit when **he, the Spirit of truth**, is come, **he** will guide you into all truth: for **he** shall not speak of **himself**; but whatsoever **he** shall hear, *that* shall **he** speak: and **he will show you things to come.**"

**NOTE**: - The personal pronoun "**he**" is used six times, and the pronoun "**himself**" is used once.

Remember, that Jesus had to go away, before the Holy Spirit could come to earth. John 16:7: - "Nevertheless I tell you the truth; It is expedient for you that I go away: **for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**" It was so important for Jesus to leave this world, so that the Holy Spirit could descend to witness of Christ. If Jesus was the Holy Spirit, why would He go away, only to return immediately? It does not make sense, and makes a mockery of Christ's words.

Acts 21:11: - "And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, **Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.**"

1st Timothy 4:1: - "**Now the Spirit speaketh expressly, that in the latter times** some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

The Holy Spirit can speak, and uses the first person pronouns when referring to Himself.

Acts 1:16: - "Men *and* brethren, this scripture must needs have been fulfilled, **which the Holy Ghost by the mouth of David spake before** concerning Judas, which was guide to them that took Jesus."

Acts 8:29: - "**Then the Spirit said unto Philip**, Go near, and join thyself to this chariot."

Acts 10:19 & 20: - "While Peter thought on the vision, **the Spirit said unto him**, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for **I** have sent them."

Acts 13:2: - "As they ministered to the Lord, and fasted, **the Holy Ghost said**, Separate **me** Barnabas and Saul for the work whereunto **I** have called them."

Ezekiel 11:1 – 5: - "Moreover **the spirit lifted me up**, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. **Then said he unto me**, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city: Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh. Therefore prophesy against them, prophesy, O son of man. **And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD**; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*"

**NOTE**: - The Spirit of the LORD spoke to the prophet Ezekiel - He fell upon the prophet, and told the prophet what to say. We also notice that in VS. 2, the prophet Ezekiel has used the personal pronoun "**he**" when referring to the Spirit of the LORD – YHWH - "Y<sup>e</sup>hōwāh".

Revelation 14:13: - "**And I heard a voice from heaven saying unto me**, Write, Blessed *are* the dead which die in the Lord from henceforth: **Yea, saith the Spirit**, that they may rest from their labours; and their works do follow them."

**NOTE**: - In the Book of Revelation the apostle John actually heard a voice speaking to him from heaven, which commanded him to write down the words that he heard. The voice that he heard was agreeing with this heavenly voice, by saying "Yea", that they [that is the dead saints] may rest from their labours. This agreeing voice was the Holy Spirit, because we know that the Holy Spirit is on earth, and that Jesus is in Heaven. The Holy Spirit therefore, testified His agreement with the heavenly voice.

The Holy Spirit can be vexed and grieved.

Isaiah 63:10: - "But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, *and* he fought against them."

Ephesians 4:30: - “And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of redemption.”

The Holy Spirit can work miracles.

Acts 8:39: - “And when they were come up out of the water, **the Spirit of the Lord caught away Philip**, that the eunuch saw him no more: and he went on his way rejoicing.”

Romans 15:19: - “**Through mighty signs and wonders, by the power of the Spirit of God**; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.”

The Holy Spirit can be insulted or despised.

Hebrews 10:29: - “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and **hath done despite unto the Spirit of grace?**”

The Holy Spirit can love.

Romans 15:30: - “Now I beseech you, brethren, for the Lord Jesus Christ's sake, and **for the love of the Spirit**, that ye strive together with me in *your* prayers to God for me.”

**NOTE**: - A literal translation based upon the Greek text for the highlighted portion above – “*for the love of the Spirit*”, is, “*by the love of the Spirit*”. If Jesus was the Holy Spirit, why name them separately within the one verse?

The Holy Spirit intercedes for us.

Romans 8:26: - “Likewise **the Spirit** also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession for us with groanings which cannot be uttered.**”

The Holy Spirit is a teacher.

Luke 12:12: - “**For the Holy Ghost shall teach you** in the same hour what ye ought to say.”

Jesus talks of the Comforter as a separate teacher from himself.

John 14:26: - “But **the Comforter, which is the Holy Ghost**, whom the Father will send in my name, **he shall teach you all things**, and bring all things to your remembrance, whatsoever I have said unto you.”

The Holy Spirit bears witness.

Acts 5:32: - “And we are **his witnesses** of these things; **and so is also the Holy Ghost**, whom God hath given to them that obey him.”

Romans 8:16: - “**The Spirit itself beareth witness** with our spirit, that we are the children of God.”

The Holy Spirit has knowledge.

1st Corinthians 2:11: - “*For what man knoweth the things of a man, save the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God.***”

The Holy Spirit can forbid something from being done.

Acts 16:6 & 7: - “Now when they had gone throughout Phrygia and the region of Galatia, and **were forbidden of the Holy Ghost to preach the word in Asia**, after they were come to Mysia, they assayed to go into Bithynia: but **the Spirit suffered them not.**”

The Holy Spirit can appoint a person to fulfill a task.

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.”

## PLAIN BIBLE TEXTS WHICH CLEARLY DISTINGUISH BETWEEN THE THREE MEMBERS OF THE GODHEAD: -

At the baptism of Jesus, Christ arose from the waters of the Jordan; the Spirit of God descended upon Him from heaven; and the Father spoke from heaven with an audible voice concerning His beloved Son.

Matthew 3:16 & 17: - "And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God descending like a dove**, and lighting upon him: **And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**"

Christ issued his gospel commission to his disciples, to baptize in the **name** [singular] of the three members of the Godhead.

Matthew 28:19: - "Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost.**"

In the following verse, all three members of the Godhead are clearly distinguished. Jesus does the praying, to his Father [God], who will send **another** Comforter to the disciples, the Spirit of truth. Also notice, the personal pronoun "**him**" that Jesus' uses three times when referring to the Holy Spirit; and He also uses the pronoun "**he**" twice.

John 14:16 & 17: - "And I will pray the Father, and he shall give you **another Comforter**, that **he** may abide with you for ever; **even the Spirit of truth**; whom the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you."

On the Day of Pentecost, the disciples were filled with the Holy Ghost upon earth; while God the Father was in heaven, and Jesus had been exalted by God's right hand.

Acts 2:1 – 4, 32 & 33: - "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.** ... This **Jesus** hath **God** raised up, whereof we all are witnesses. **Therefore being by the right hand of God exalted**, and having received of **the Father the promise of the Holy Ghost**, he hath shed forth this, which ye now see and hear."

God the Father anointed Jesus with the Holy Ghost.

Acts 10:38: - "How **God anointed Jesus of Nazareth with the Holy Ghost** and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

**NOTE:** - If the Holy Ghost is Jesus as many claim, how does this text make any sense, that Jesus was anointed with Jesus?

This anointing of Jesus with the Holy Spirit by God the Father, is predicted in the following prophecy from Isaiah. In this prophecy, the Spirit [the Holy Spirit] of the Lord God [the Father] is to be upon the Messiah [the Christ]. Jesus in the synagogue at Nazareth proclaimed that this prophecy had been fulfilled.

Isaiah 61:1: - "**The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.**"

Luke 4:17, 18 & 21: - "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;** he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ... **And he began to say unto them, This day is this scripture fulfilled in your ears.**"

The following passages clearly distinguish between the three members of the Godhead – God the Father, the Lord Jesus Christ and the Holy Spirit.

Romans 15:30: - “Now I beseech you, brethren, **for the Lord Jesus Christ's sake**, and for the love **of the Spirit**, that ye strive together with me in *your prayers to God* for me.”

1st Corinthians 12:4 - 6: - “Now there are diversities of gifts, but **the same Spirit**. And there are differences of administrations, but **the same Lord**. And there are diversities of operations, but it is **the same God** which worketh all in all.”

2nd Corinthians 13:14: - “The grace of **the Lord Jesus Christ**, and the love of **God**, and the communion of **the Holy Ghost**, be with you all. Amen.”

Ephesians 2:13 & 18: - “But now in **Christ Jesus** ye who sometimes were far off are made nigh by the blood of Christ. ... **For through him** [that is, Christ Jesus – compiler] **we both have access by one Spirit unto the Father.**”

Ephesians 4:4 – 6: - “*There is one body*, and **one Spirit**, even as ye are called in one hope of your calling; **one Lord**, one faith, one baptism, **one God and Father of all**, who is above all, and through all, and in you all.”

**NOTE:** - In 1st Corinthians 12:4 – 6 & Ephesians 4:4 – 6, Paul refers to “the same Spirit” – “one Spirit”; “the same Lord” – “one Lord”; and, “the same God” – “one God”. These three Divine Persons are not only clearly distinct from each other, the Spirit is placed on the same level as both the Lord and God!

### **THE SIN AGAINST THE HOLY SPIRIT: -**

Jesus taught that a person can speak against the Son of man – that is, they can speak against Himself, and that sin can be forgiven unto them. But, the person who speaks against or blasphemes the Holy Spirit, that sin shall not be forgiven unto them. This passage clearly demonstrates that there is a clear distinction between our Lord Jesus Christ and the Holy Spirit. According to Jesus' own words, He is **NOT** the Holy Spirit!

Matthew 12:31 & 32: - “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but **the blasphemy against the Holy Ghost shall not be forgiven unto men**. And whosoever speaketh a word against **the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.**”

**NOTE:** - The blasphemy or sin against the Holy Spirit is an extremely solemn and serious matter. It is a salvation issue. Do **NOT** sin against the Holy Spirit, by confusing the Person of Jesus with the Person of the Holy Spirit.

# CHAPTER 7: - THE AUTHENTICITY OF 1ST JOHN 5:7

## CONSIDERED:-

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” – 1<sup>st</sup> John 5:7 & 8 – *King James Version*.

### THE ISSUE TO BE EXAMINED: -

Those Christians who advocate the “one true God” movement beliefs, assert that this passage is a interpolation<sup>20</sup> into the Scriptures. This is an obvious response from these folk, because if this passage is indeed authentic, then their whole theological framework falls apart.

To those who oppose the “*three Person Godhead*” teaching, I shall quote from the following Biblical scholar who summarizes the claim that this verse is spurious as far as the Greek manuscripts go.<sup>21</sup>

“a manuscript of the entire New Testament dating from the late fifteenth or early sixteenth century ... is the first Greek manuscript discovered which contains the passage referring to the Three Heavenly Witnesses (1 John v. 7-8).”<sup>22</sup>

### WHAT ARE THE REAL FACTS ON THIS POINT?

We should make it clear, that while the above quotation might lead one to believe that 1 John 5:7 does not appear in any manuscripts before 1400 A. D., it should be pointed out that MS. 61 was the first Greek manuscript **DISCOVERED** which contains this passage. Metzger does admit that the “**Johannine Comma**” (that is, 1 John 5:7 & 8), also appears in manuscripts from the twelfth, fourteenth and sixteenth-century.<sup>23</sup>

Very careful research has been undertaken to evaluate the authenticity of the Johannine comma. Dr. Frederick Nolan concluded that the Johannine comma was part of the original biblical manuscript.

“Dr. Nolan, who had already acquired fame for his Greek and Latin scholarship, and researches into Egyptian chronology, and was a lecturer of note, spent twenty-eight years to trace back the Received Text to its apostolic origin. He was powerfully impressed to examine the history of the Waldensian Bible. He felt certain that researches in this direction would demonstrate that the Italic New Testament, or the New Testament of those primitive Christians of northern Italy whose lineal descendants the Waldenses were, would turn out to be the Received Text. He says:”

“The author perceived, without any labor of inquiry, that it derived its name from that diocese, which has been termed the Italic, as contradistinguished from the Roman. This is a supposition, which receives a sufficient confirmation from the fact, -- that the principal copies of that version have been preserved in that diocese, the metropolitan church of which was situated in Milan. The circumstance is at present mentioned, as the author thence formed a hope, that some

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<sup>20</sup> “INTERPOLATION, n. The act of foisting a word or passage into a manuscript or book.” – Noah Webster’s 1828 Dictionary.

<sup>21</sup> The compiler of this chapter [that is, Rick Henwood] has been studying New Testament Greek for over 15 years now, and has a thorough understanding of the Greek grammatical issues involved in this issue.

<sup>22</sup> “The Text of the New Testament: Its Transmission, Corruption, and Restoration”; by B. M. Metzger, p. 62.

<sup>23</sup> IBID., pp. 101 & 102.

remains of the primitive Italic version might be found in the early translations made by the Waldenses, who were the lineal descendants of the Italic Church; and who have asserted their independence against the usurpations of the Church of Rome, and have ever enjoyed the free use of the Scriptures. In the search to which these considerations have led the author, his fondest expectations have been fully realized. **It has furnished him with abundant proof on that point to which his inquiry was chiefly directed; as it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate.**"<sup>24</sup>

"The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D."<sup>25</sup>

**NOTE:** - This historical research establishes the fact, that 1<sup>st</sup> John 5:7 was in the Italic version of the Scriptures (from which the Waldnesian Bible was translated), before the Modern Vulgate appeared around 380 A. D. So we can go back to 157 A. D. to when the Italic version was translated from the Greek, which version contained 1<sup>st</sup> John 5:7.

The following statement from a Scholar, who defends the "Received Text" from which the King James New Testament was translated, makes a number of valid points defending the authenticity 1<sup>st</sup> John 5:7.

"Evidence for the early existence of the Johannine comma is found in the Latin versions and in the writings of the Latin Church Fathers. For example, it seems to have been quoted at Carthage by Cyprian (c. 250) who writes as follows: "And again concerning the Father and the Son and the Holy Spirit it is written: and the Three are One." It is true that Facundus, a 6th-century African bishop, interpreted Cyprian as referring to the following verse, but, as Scrivener (1883) remarks, it is "surely safer and more candid" to admit that Cyprian read the Johannine comma in his New Testament manuscript "than to resort to the explanation of Facundus."

"The first undisputed citations of the Johannine comma occur in the writing of two 4th-century Spanish bishops, Priscillian, who in 385 was beheaded by the Emperor Maximus on the charge of sorcery and heresy, and Idacius Clarus, Priscillian's principal adversary and accuser. In the 5th century the Johannine comma was quoted by several orthodox African writers to defend the doctrine of the Trinity against the gainsaying of the Vandals, who ruled North Africa from 489 to 534 and were fanatically attached to the Arian heresy. And about the same time it was cited by Cassiodorus (480 - 570), in Italy. The comma is also found in an Old Latin manuscript of the 5th or 6th century, and in the *Speculum*, a treatise which contains an Old Latin text. In the first place, how did the Johannine comma originate if it be not genuine, and how did it come to be interpolated into the Latin New Testament text? ... **Why does it not contain the usual trinitarian formula, namely, the Father, the SON, and the Holy Spirit? Why does it exhibit the singular combination, never met elsewhere, the Father, the WORD, and the Holy Spirit?** In the second place, the omission of the Johannine comma seems to leave the passage incomplete. For it is a common scriptural usage to present solemn truths or warnings in groups of three or four, for example, the repeated **Three things, yea four of Proverbs 30, and the constantly recurring refrain, for three transgressions and for four, of the prophet Amos.** ... It is in accord with biblical usage, therefore, to expect that in 1 John 5:7-8 the formula, **there are three that bear witness**, will be repeated at least twice. When the Johannine comma is included, the formula is repeated twice. When the comma is omitted, the formula is repeated only once, which seems strange. ... In the third place, the omission of the Johannine comma involves grammatical difficulty. The words **spirit, water and blood** are neuter in gender, but in 1 John 5:8 they are treated as masculine. If the Johannine comma is rejected, it is hard to explain this irregularity. It is usually said that in 1 John 5:8 **the spirit, the water, and the blood** are personalized and that this is the reason for the adoption of the masculine gender. But it is hard to see how such personalization would involve the change from the neuter to the masculine. For in verse 6 the word Spirit plainly refers to the Holy Spirit, the Third **Person** of the Trinity. Surely in this verse the word Spirit is "personalized," and yet the neuter gender is used. Therefore, since personalization did not bring about a change of gender in verse 6, it cannot fairly be pleaded as the reason for such a change in verse 8. If, however, the Johannine comma is retained, a reason for placing the neuter nouns **spirit, water, and blood** in the masculine

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<sup>24</sup> "Our Authorized Bible Vindicated"; by B. G. Wilkinson, pp. 40 & 41.

<sup>25</sup> IBID., p. 35.



gender becomes readily apparent. It was due to the influence of the nouns **Father and Word**, which are masculine. Thus the hypothesis that the Johannine comma is an interpolation is full of difficulties.”<sup>26</sup>

### THE INTERNAL GREEK GRAMMAR SUPPORTS THE AUTHENTICITY OF 1<sup>ST</sup> JOHN 5:7: -

The following information concerning the Greek grammar of 1<sup>st</sup> John 5:7 & 8 supports the authenticity of this passage.

Below is the actual “Textus Receptus” Greek text of 1<sup>st</sup> John 5:7 & 8<sup>27</sup>. The disputed portion is underlined and in italics.

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

At the start of VS. 8 the Greek word τρεῖς - “three” which is Masculine in Gender<sup>28</sup>, and Plural in number, is referring to the three Neuter nouns – τὸ Πνεῦμα - “the Spirit”; τὸ ὕδωρ - “the water”; and, τὸ αἷμα - “the blood”.

Further on in VS. 8, the Greek words οἱ μαρτυροῦντες - “that bear witness”, are Masculine in Gender, and Plural in number, and refer again to the same three Neuter nouns - “the Spirit”, “the water” and “the blood”. And at the end of VS. 8, the Greek words οἱ τρεῖς – “these three”, are also Masculine in Gender, and Plural in number, and refer again to the same three Neuter nouns - “the Spirit”, “the water” and “the blood”. This can only have been written in this form in the Greek by John, because of the presence of the two Masculine nouns in VS. 7, ὁ πατήρ - “the Father”; and, ὁ λόγος - “the Word”.

If VS. 7 is not genuine, then John should have used the Neuter Plural form τὰ τρία – “the three” in VS. 8 referring to the three Neuter nouns “the Spirit”, “the water” and “the blood”. The fact that he did not do this, but used the Masculine, Plural forms of τρεῖς, and οἱ μαρτυροῦντες and οἱ τρεῖς when referring to these three neuter nouns in VS. 8, is solid internal proof that 1<sup>st</sup> John 5:7 & 8 is indeed genuine and belongs in the Greek text.<sup>29</sup>

☞ For a counterfeit or forgery to be able to successively deceive people, it needs to be as close as possible to the genuine article. Imitation and **NOT** dissimilarity, is the first rule to successful counterfeiting. If [and I emphasize the word if] 1<sup>st</sup> John 5:7 is a forgery or interpolation, why did not its **supposed** interpolator use the common Trinitarian formula as found in Matthew 28:19 – “The Father, and the Son, and the Holy Ghost”? Why use the unique formula, “The Father, the Word, and the Holy Ghost”, which might arouse suspicion? The simple fact is that this expression “the Word” fits in with the Apostle John’s terminology as found in both his Gospel, his first epistle itself, and in the Revelation [See John 1:1 & 14; 1<sup>st</sup> John 1:1 & Revelation 19:13].

<sup>26</sup> “The King James Version Defended”; by Edward F. Hills; pp. 210 – 212.

<sup>27</sup> This Greek text is taken from “H KAINH DIAΘΗΚΗ - The New Testament” – The Greek Text Underlying the English Authorized Version of 1611.” This is printed by the Trinitarian Bible Society.

<sup>28</sup> When reference is made to the Gender of a Noun in Greek, it is not referring to sexual or natural gender, but rather to grammatical gender.

<sup>29</sup> A point of particular interest is the fact that the Greek Orthodox Church includes this disputed passage in its Greek New Testament. The following is from the current Greek New Testament, which is the authorized 1904 text of the Ecumenical Patriarchate of Constantinople.

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, 8 τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. - <https://www.goarch.org/chapel/greek-new-testament>. Accessed 12/01/2020.

## MORE INTERNAL EVIDENCE THAT SUPPORTS THE COMMA'S AUTHENTICITY: -

- One of the consistent themes that runs throughout the epistle of 1<sup>st</sup> John concerns Jesus being the Christ – the Son of God, who has come in the flesh. John clearly testifies to the Divinity of the Son of God in this epistle. He warns his readers against being deceived by those false teachers who were denying these truths concerning our Lord Jesus Christ.

1<sup>st</sup> John 2:22 & 23: - “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*”

1<sup>st</sup> John 2:26: - “These *things* have I written unto you concerning them that seduce you.”

1<sup>st</sup> John 4:2 & 3: - “**Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:** And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

**NOTE:** - The Spirit of God is known to be of God, by confessing that Christ is come in the flesh.

1<sup>st</sup> John 4:15: - “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

1<sup>st</sup> John 5:1: - “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

1<sup>st</sup> John 5:5: - “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

**NOTE:** - As I shall proceed in my study of 1<sup>st</sup> John 5:7, we shall see that this verse is a Divine testimony or witness from the three Persons of the Godhead, concerning Jesus being the Christ – the Divine Son of God. The apostle is NOT testifying to the truth of the three Person Godhead teaching in the disputed verse. Rather, he is recording the testimony of the three members of the Godhead, to the Divinity of Jesus Christ, the Son of God.

- A consistent principle of God's justice that is recorded throughout the Bible, is the fact that two or three witnesses must be produced to establish the truthfulness of any testimony.

Deuteronomy 17:6: - “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.”

Deuteronomy 19:15: - “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

John 8:17: - “It is also written in your law, that the testimony of two men is true.”

2<sup>nd</sup> Corinthians 13:1: - “This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.”

**NOTE:** - As we shall soon see, the Godhead has followed this principle in 1<sup>st</sup> John 5:7. This is another evidence that this passage is genuine and harmonizes perfectly with the surrounding context of 1<sup>st</sup> John 5, as the three members of the Godhead have testified that Jesus is the Christ – the Divine Son of God.

- 1<sup>st</sup> John 5:9: - “If we receive the witness of men, the witness of God is greater: **for this is the witness of God which he hath testified of his Son.**”

Where is to be found the witness of God concerning his Son Jesus being the Christ in this chapter? It is found in the disputed verse 1<sup>st</sup> John 5:7, concerning the Three Heavenly Witnesses. **They are one** in their testimony concerning Jesus being the Christ – the Divine Son of God.

1<sup>st</sup> John 5:7: - “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

- God the Father testified publicly concerning Jesus being the Christ – the Divine Son of God, several times during Jesus’ public ministry.

At Jesus’ baptism, the Father openly testified that Jesus was his Son.

Matthew 3:16 & 17: - “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**”

At Jesus’ transfiguration, the Father testified to the three chosen disciples that Jesus was his Divine 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.**”

Jesus himself stated that his Father had borne witness concerning him.

John 5:37 & 38: - “**And the Father himself, which hath sent me, hath borne witness of me.** Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.”

John 8:18: - “I am one that bear witness of myself, **and the Father that sent me beareth witness of me.**”

- The Word (that is, Jesus Christ) testified by his works that he was the Christ – the Divine Son of God.

John 5:36: - “But I have greater witness than *that* of John: **for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.**”

John 8:18: - “**I am one that bear witness of myself,** and the Father that sent me beareth witness of me.”

John 10:25: - “Jesus answered them, I told you, and ye believed not: **the works that I do in my Father’s name, they bear witness of me.**”

Jesus himself claimed to be the Christ – the Divine Son of God.

John 4:25 & 26: - “The woman saith unto him, **I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.**”

Mark 14:61 & 62: - “But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed? And Jesus said, I am:** and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

- The Holy Spirit testified that Jesus was the Christ – the Son of God at Jesus’ baptism.

John 1:32 - 34: - “**And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.** And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.**”

Jesus informed His disciples, that the Comforter, the Holy Spirit, when He should come, would testify concerning Himself.

John 15:26: - "But when **the Comforter is come**, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, **he shall testify of me.**"

★ Some textual critics who oppose the authenticity of 1<sup>st</sup> John 5:7, quote the following verse from Jesus himself, concerning the unity or "oneness" that Jesus testified as existing between Himself and His Father.

John 10:30: - "I and *my* Father are one."

**NOTE:** - They then ask the following question: - "Why did not Jesus include the Holy Spirit in this verse, concerning the oneness and unity that is supposed to exist between the three members of the Godhead? Because if He had done this, it would strengthen the case for the authenticity of 1<sup>st</sup> John 5:7."

Jesus Himself has provided a simple answer to this question: -

John 7:38 & 39: - "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: **for the Holy Ghost was not yet given; because that Jesus was not yet glorified.**)"

**NOTE:** - Jesus could not include the Holy Spirit in His statement of John 10:30, because the Holy Spirit had not yet been given [with power]. This event would occur when Jesus had been glorified in heaven, after His ascension to heaven, and the Holy Spirit was poured out upon the earth on the Day of Pentecost.

✎ If the disputed passage is removed from this chapter, the witness that the Godhead has given concerning the Divine Son of God is not present; and therefore, 1<sup>st</sup> John 5:9 makes no sense. But when the disputed passage is allowed to remain in the chapter, it harmonizes perfectly with 1<sup>st</sup> John 5:9. This is another evidence that this passage is indeed genuine.