

# THE VOICE...

"Behold I Send My Messenger Before Thy Face, Which Shall Prepare Thy Way Before Thee"



**THE TRUTH ABOUT SALVATION**

**VERSION: CHRISTIANS**

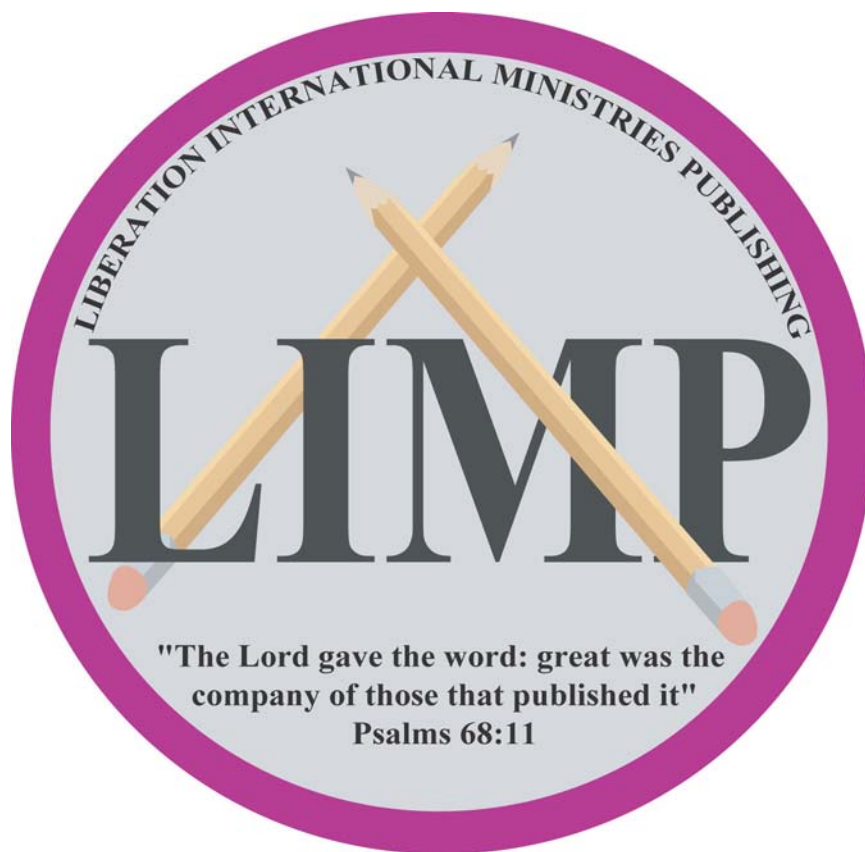
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End of Fall 2005

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End of Fall 2005



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# **“The Voice Of Him That Crieth In The Wilderness”**

“A Voice Crying In The Wilderness Of Our Denominations and Religions”

## NOTICES

**BOOK NOTICE:** In order to accomplish the goal of outlining the true tenets of salvation, this book follows a specific theological method from chapters 1 to 13 known as "interrogative theology", which is intended for the exploration and presentation of truth, not for the defending of an already established theology; thus an unbiased presentation so to speak. Then chapter 14 goes heavy into defending what was exegetically explained and is composed of several FAQ's. We "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

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**NUMBER NOTICE:** As stated on the cover, they are over 2000 questions asked and answered in this book, but they are only nearly 500 detailed FAQ's put together in Chapter 14. Altogether, according to the word processor, they are 2070 bible questions about salvation that are directly answered and many more indirectly, so that anyone "seeking," God may use this to cause them to "find." So, like Strong's Concordance, this is exhaustive and if God be willing, you should not be left with one single question about salvation not answered. These FAQ's are "expert in all customs and questions...wherefore I beseech thee to hear me patiently" (Acts 26:3).

**NAME NOTICE:** Our concern in this book is to defend the Principles of the Doctrine of Christ, not to attack personalities. Some names have been cited in this book, but this is because these individuals have made their position known in their published and public writings/works, which have been cited for examples and references. "As much as lieth in you, live peaceably with all men" (Romans 12:18). This name notice is encouraged to be on all copies.

**ANCIENT LANGUAGE NOTICE:** While researching, I found that many theologians have resorted to the ancient languages as their "backative;" especially when cornered by a presumed "lesser." Unaware to many, is that any resort to Greek, Latin or early English can't really prove anything solid over against what already is. Reason being, the bible was translated into these three languages, thus none were the original oral or written language the bible was recorded in; and to an extent, not even Hebrew. The original language is undisputable Aramaic and it has several forms, one prominent biblical one is GEEZ. The grammaticism and idioms are not the easiest to translate. Unfortunately we might not be left with a proper Aramaic Bible or English translation, though we have the peshitta and peshitto. Reason being, Devils went ahead and mess things up, knowing that if a true translation occurred, many truths would be revealed. To see what I'm saying, go to FAQ # 424. However, "There is no speech nor language, where...[God's] voice is not heard" (Psalms 19:3).

**SERIES NOTICE:** They are twelve books in this Truth Series, because twelve is the number of government or foundation. They are ten books for various faiths and two books for all. The ten books outline salvation, which should lead you in becoming saved or strengthened therein. The other two books are for growth, after receiving and being grounded in Salvation; one is on demonology, for greater spiritual awareness and the other outlines your survival kit after receiving salvation. All the books are seven chapters because seven is the biblical number for completion or perfection. All except one, "The Voice..." or the version for Christians, of the ten. It has 14 exhaustive chapters 7+7 (1 Kings 8:65), which represents double perfection, needed for the most diverse sect of people on earth. The one for Christians is called "The Voice...;" the ones for the other faiths (9 books) are called "You Believe, Now Receive...;" the one for greater spiritual awareness is called "Demonology Revealed;" and your survival kit is called "Fasting and Prayers." Twelve books in all, undoubtedly the most profound truthful exegesis on the Bible ever. After reading it, you can't admit that you don't know how and what it means to be save, how to survive and have not gained all proficiency in all knowledge of spirituality. Let these "book[s]...shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Josh. 1:8).

**TESTIMONY NOTICE:** They are many testimonies to this work of God, "The Voice..." and the entire Truth Series, but here is just one:

Part 1, Found out much - "The book is fantastic I am reading it rather slow so that I can figure everything out and I am praying while reading it so it is helping a lot. There are so many things I wasn't aware of and I am glad I am getting to understand them now. One of the things was the importance of the water baptism. I mean I know that water baptism is important however I grew up in a religion that preaches and practices infant baptism-sprinkling water on the infant's head- and considering that to be enough. In addition, in our teens we are encouraged to be confirmed so after baptism and confirmation everything is fine... well I am reading chapter 4 at the moment and I have an open mind. However there are so many things I have to consider at the moment, but I am glad I have your book, I had a few questions in mind but I am finding that the more I read, the more the questions are answered and new questions arise. I am going to write them down and send the outstanding ones when I have finished reading the book."

Part 2, The results - "Yes, yesterday was my day and I got baptized in [his] name, praise God and you know what, it felt like I was being buried with the Lord. I will always remember this day. Now, I will need your prayers to remain in my faith till the Lord comes. By the way, I am still reading your book, it is great" (Sheila. K, Accountant with Citi Group, Uganda, Africa).

True testimonies of the actual truth being done and accomplished is a sign that you are sent and doing the will of God; though it is not to be banked on by you. "He that hath received...[this] testimony hath set to...[My] seal that God is true. For he whom God hath sent speaketh the words of God" (John 3:33-34).

## PREFACE

What amazes me about God is that there is no set time to make a decision to believe in him or to be saved. Neither is there a set time to strengthen or straighten what we believe of him.

It wasn't appointed at the ages of 5, 13, 18, 21 or the big 4-0. It isn't before or after marriage, school or achievements. Neither is it by our feelings. God gave us one time across the board,

**"Today If You Hear My Voice Harden Not Your Heart"** (Ps. 95:7-8).

If you are the type of person that loves answers to your questions, this book is for you. If you're usually not satisfied with the norm and desire to know without a shadow of doubt the true tenets of salvation, you have begun to read the right book. I believe God has chosen such a method to speak to our hearts.

Its title is taken from the book of Isaiah 40:3 and Matthew 3:3, which speaks of John The Baptist and his ministry. Before the start of Jesus' public ministry, John the Baptist, his forerunner, "prepared" his coming. That is, he was the first radical preacher of righteousness since the times of the Old Testament; he announced the coming of the Messiah. He was the person God would use to turn the hearts of the people back to him from riotous living and undoctinal claims. Matthew 3:3 states, "the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for the Lord."

Why?

Between the time of the Old and New Testament the people of God were sunken away from true reverence. John the Baptist, in opposition, preached repentance and a return to truth and righteousness. His preaching prepared the hearts of the people for the one that shall come after him. Similarly, from the inception of the church until now, many truths have been put aside. However, the time is now that truth will spring up fervently again. This book intends to uncover some truths that have been put aside on the general scenes, but kept quite among the remnant scattered across our denominations. These truths are essential to salvation and therefore must be known.

This book is to be read by every professing Christian and anyone who really desires to be assured salvation.

John 1:8 said this about John, "He was not that light, but was sent to bear witness of that light." Similarly, this material or the physical writers alone is not the light. This is simply an instrument used by the Holy Ghost to bring that light.

Many in that time, listened to the "voice of him that crieth in the wilderness" and was changed. Moreover, they accepted Jesus Christ when he came on the scene, or he accepted them. The same result will happen to anyone who adheres to the ring of truth that embodies these pages: For the word of God states, "he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

This book is for those who desire to learn, without a shadow of a doubt, the true principles of the doctrine of salvation. Knowing that "doctrine... shalt both **save** thyself and them that hear" (1 Tim 4:16). Be sure that you are saved! It is not a feeling, fanaticism or flamboyant church-inanity; it must be based on the rightly divided word of God.

In all love and truth, 'today if you hear his voice harden not your heart.' May the Lord touch your heart, and lead you in all truth, unhindered, in the name of Yahoshua Ha Mashiah, affectionately called Jesus Christ of Nazareth.



**Oneil McQuick, Author.**

(My Christian name will be changed to Othniel or Yahothniel; the one not used along with my present Christian name will be my middle names, if God be willing.)

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## General Reading Keys

01. **Things in these brackets** ( ) can be read or omitted while reading; it is extra information. It's in parenthesis.
02. **Things in these brackets** [ ] are my explanations lines written in scripture quotations or a quotation from somewhere else. It's also in parenthesis.
03. **Things in these brackets** { } are sources of other person's work in the F.A.Q chapter. It's also another type of parenthesis.
04. **Asterisks** (\* or \*\* or \*\*\* or \*\*\*\*) beside a word, denotes that there is extra information on that word or phrase at the end of its chapter or FAQ.
05. **End Notes** are extra information on words or phrases marked within its chapter and also general info pertaining to the chapter.
06. **Answer Notes** are added information to an already answered F.A.Q.
07. **Please See FAQ** are at the end of each chapter, pointing to specific F.A.Q or just to read the F.A.Q for that chapter.
08. **B.C.** refers to date, an acronym that literally means before Christ. Example, 20 B.C means 20 years before Christ. Those who reject Christ say B.C.E.
09. **A.D.** refers to date, an acronym that literally means after Christ. Example, 30 A.D means 30 years after Christ. Those who reject Christ say C.E.
10. **Part 2 or 3** are separated parts or thesis of an F.A.Q, answering the same F.A.Q. Sometimes with a different author.
11. **ETC**, etcetera, it means "and so on" or "others."
12. **Pseudo**, means counterfeit, false, bogus or copy.
13. **E.g.** is a short way of saying example.
14. **Three dots** <...>, when you see dots like these between sentences or words, it means something was left out to make it flow; not maliciously.
15. **Bold** or **Underline**, things bolded and/or underlined are for emphasis.
16. **Quotation marks** <"> or ">, things in quotation marks means I quoted or repeated what somebody else said; another source. Or, it has peculiar traits.
17. **That is** <i.e.>, when you see those two letters together it means 'that is'. E.g., He is a boy, i.e., he is a male. Or, He is a boy, that is, he is a male.
18. **Ibid**, it means 'in the same book or source.' In quoting a second time from the same book, you put ibid rather than repeating the book's name again.

# INTRODUCTION – WHAT IS FAITH?

“Doubt”



“He That Believeth Not Shall Be Damned.”  
(Mark 16:16)

## Chapter 1

# INTRODUCTION – WHAT IS FAITH?

*“To you is the word of  
this salvation sent.”  
~Acts 13:26*

Many biblical truths concerning salvation are not being taught and therefore not known in the world today. One of its worse results is spiritual and/or doctrinal Anarchy. In other words ‘everybody doing his or her own thing.’ However, everything surrounding human existence and destiny must be rooted in the word of God. This is the basis for all scriptural judgment concerning salvation.

Salvation as it pertains to the saving of your soul is vital in human existence; everyone needs to be saved unless a perilous judgment awaits. The word of God tells us, “And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:15).

On the other hand, God loves every human being and he wishes that we all might receive salvation and be saved; he is “not willing that any should perish” (2 Peter 3:9). Thank God for this free gift of salvation!

God’s word boldly tells us that salvation only comes by grace, “by grace are ye saved through faith” (Eph 2:8). And grace implies obtaining something that one did not earn or cannot earn. It is a favor, something freely given. Also, Eph 2:8 carefully noted that this grace could only be attained **through** faith. In other words, it is for anyone who believes in it and consequently receives it.

How do we obtain this faith?

By hearing the word of God! “So then faith cometh by hearing, and hearing by the word of God” (Rom 10:17).

Faith, then, should be built on the complete belief and consequential obedience to the word of God. Without a doubt, faith and obedience are inseparable. The Bible made it clear in this verse:

“Even so faith, if it had not works, is dead, being alone” (James 2:17).

‘Works’ here does not imply earning something by doing. However ‘works’ are a product of faith, faith is not a product of works.

It is recorded in scriptures that Abraham believed God and it was counted or accredited to him for righteousness (Gen 15:6). Belief pushes to do, if it is real belief. It wasn’t enough that Abraham said, “I believe God” and stood still. But that belief led him to do God’s will – offer Isaac. To further elaborate, take Psalms 106:30-31,

“Then stood up Phinehas, and executed judgment: and so the plague was stayed. And **that was counted unto him for righteousness** unto all generations for evermore” (Ps 106:30-31).

One might say, ‘how is it Abraham believed God and it was counted unto him for righteousness, while Phinehas did something good or righteous and he was credited with righteousness as well?’ Abraham believed God and offered Isaac, Phinehas also believed God and did what God said to do – execute judgment on the “men that were joined unto Baalpeor” (Num 25:1-15). Therefore, both Phinehas and Abraham did the same thing, they believed God; and belief always leads to doing or else it is not belief (James 2:17). The thing is, in one verse Abraham’s faith was highlighted, while in another, Phinehas ‘doings’ or works were emphasized. However, initially, they both believed God! Then they did what God say do! The Apostle James clarified it by saying,

“Ye see then how that by works a man is justified, and not by faith only” (James 2:24).

In other words, obedience is a product of your faith in Jesus Christ and not the reverse. Therefore, if one has faith in Jesus Christ, then experiencing the principles of the doctrine of Christ (Heb 6:1-2, Acts 2:38) should automatically follow, by one’s obedience.

After believing on Jesus Christ (faith), he then becomes the one who authors your salvation through obedience. The Apostle Paul tells us, “he became the author of eternal salvation unto all them that obey him” (Heb 5:9). Your salvation is then dependent upon your obedience to the author of it. This obedience can only be achieved by faith. No wonder you first have to believe in him by receiving him as your personal savior.

Faith usually involves the incomprehensible, but a belief on the implied or expected results. The bible, in many ways, to our understanding seems foolish. However, by faith, it reveals the power of God, “For God has chosen the foolish things of the world to confound the wise” (1 Cor. 1:27). By your faith, the ‘foolish things’ can be obeyed. Even “the preaching of Jesus Christ which is according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations **for the obedience of**

**faith**” (Rom 16:26).

Simply saying you believe in Jesus Christ isn’t enough for salvation. If you believe in him, obey him; and if you obey him, obey his Prophets and Apostles! If he and his Apostles say you must be born again to be saved, then you must be born again to be saved, according to the revealed word (John 3:5, Acts 2:38).

## The Revealed Word...

Because of the importance of salvation, it should not be confused with one’s own belief, following a pattern laid down by your parents and/or fore parents, attending a congregation, being moral, being affiliated with people who you perceive to have salvation, form or partake in a religious ritual or a ceremonial shrine. Healing, so-called luck, monetary gain, financial prosperity, alms, favor or being blessed does not truly signify that one is saved. Nor is it by feelings, dreams, or a perceived visitation of God. Sincerity, goodwill, charity, kindness, education, arbitrary information, “doing what is right,” avoidance of certain sins and even being affiliated with a church alone cannot save anyone.

Salvation or being born again shouldn’t be what one thinks, perceives or logically ‘figure out;’ it must be derived from the complete belief and obedience to the revealed word of God. Miracles, signs, wonders, theological studies, degree (s) of divinity and supposedly great works for God alone can not save anyone.

Any person that believes for miracles in Christ will have them. God honors faith, not only of the born-again Christian or the doctrinally sound, but anyone who believes. So then, if the alleged Notorious Bin Laden truly receives Jesus Christ and believes whole-heartedly on Christ for the healing, without a doubt he will receive it. No matter what, God is always moved by faith!

These things are good and available to all. For instance, the book of 1 Peter 2:24 speaks of healing to everyone who believes. However, knowing that you possess salvation should be the utmost thing in your life.

It should also be understood that many people helped Noah build the Ark but only Noah and his family went in (saved). I am sure when they saw the outpouring of the rain, they banged on the door while the water began to rise. They became believers after seeing the evidence, not faith! Too late!

Similarly, many shall come crying, “Lord, Lord” who have done great and many things for the kingdom, but Christ said he shall say, “depart from me” I know you not (Matt 7:23). This quote from Jesus makes it clear that these men were alleged evangelists, apostles, preachers and miracle workers; not the ordinary Christian (if there is such a thing). So it is a fact that many and I mean many, can have a ‘big ministry’ but yet be unsaved; or a well known evangelist, prophet or preacher and yet lost. Yes I know there are still questions in your mind, like how, how comes, why and so on. It’s only intelligent to ask these questions.

Allow Jesus’ narration from the book of Matthew 20:20-23 to make this clear and it reads,

“Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, we are able. And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for **whom it is prepared** of my father.”

The above scripture shows that many can suffer for Christ sake and even be graced to work miracles, signs and wonders, by asking. However, you can ask for all that and he will give it, by your faith; but to sit on his right hand and on his left hand in heaven, is for all those **“whom it is prepared.”** Those that obeyed the mandate set down in God’s word for salvation. God cannot do anything contrary to his word. In fact, heaven and earth shall pass away before any of God’s words are moved or altered (Matt. 24:35 and 5:18).

So then, to be saved and thereby assured a place in heavenly paradise, one’s faith must be rooted in the word of God and thereby adhering to his doctrine; not being “good” or having a flawless record of Christian greatness.

The Apostle Paul writing to Titus said, “Thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (Titus 3:15).

Here we see that salvation is influenced by having a revelation of God’s word, “thou has known the holy scriptures, which are able to make thee wise unto salvation.” “Thou hast known,” he already know the scriptures; but a revelation is “able to make thee wise unto salvation.”

Why?

When one reads the bible one of two things can be gained, information and/or revelation. Someone can be informed about salvation through a familiarity with God's word, yet still unsaved, though having an outward show.

"How comes," one might ask?

The word is not revealed.

For instance, one of Jesus' disciples, Phillip, met an Ethiopian reading from the Old Testament book of Isaiah. Phillip quickly revealed the scripture to him, which resulted in a water baptism.

Guess what?

The Ethiopian was coming from "church" (synagogue) and possessing a piece of the scripture in those days, meant he was a learnt religious man (Acts 8:26-29). However, the scripture was not revealed to him. Only a revelation of the bible can save you. For you shall know the truth and a revelation of the truth shall set you free!

## The Gospel Entices, But The Revealed Word Saves

This \*gospel (the promise) will lead you to a relationship with Christ but it is the \*doctrine (obeying him) that will save you; Paul wrote, "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both **save** thyself and them that hear" (1 Tim 4:16).

Most people are enticed by the good news about salvation: - freedom, riches, glory and celestial status (gospel), but rarely anyone wants to learn how to get it (doctrine).

For instance, one might exclaim, "Wow, there is a medical cure for Aids (gospel)!" "But the medicine (doctrine) tastes like rubber, yak!"

What matters, merely knowing (gospel) that there is a cure and freedom from the disease called sin or using the medicine (doctrine) to cure it? Of course, using the cure (doctrine)! However, over the years that medicine has been tampered with, therefore, it will not yield the intended benefits and serious side effects have developed (Lk 11:23).

Paul rightly said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables."

Max Lucado gave a most enticing outlook of the gospel in his book, "No Wonder They Call Him The Savior." Excellent reading, it will make you want Christ as never before.

However, if one is aware of the life, purpose and promises of Jesus Christ and need to know how to apply it for salvation, read within this book. It behooves you to know without a fraction of a doubt that you are saved.

The chapters entails: The definition of salvation and its necessity; the facts about being born-again and or regenerated; what it means to be justified; The divine nature of God and Jesus Christ, which must be known; the real meaning of repentance; finalizing the issue of water baptism; key issues about the Holy Ghost; the Conclusion or what is to be done; the pit fall of naming calling and deadly deceptions; who's doctrine is correct and what doctrine is to be followed; and frequently asked questions.

Basically, it entails the principles of the doctrine of Christ (Heb 6:1); which seals salvation altogether.

My friend, if "you **feareth** God, to you is the word of this salvation sent" (Acts 13:26).

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### End Notes:

1. \* denotes, Gospel and doctrine are the same, in the sense that they are teachings. However, they are different in the sense that one teaches for information (gospel) and the other teaches for instruction (doctrine). Both are inseparable and indispensable. Teaching about what having money can do (gospel) and teaching someone how to obtain money (doctrine) are two different things. Nevertheless, one has to be enticed by the first teaching to seek or follow the second teaching. Most often, the first teaching (gospel) is known inherently.

Please See FAQ:

# WHAT IS SALVATION?



“There Is A Way That Seemeth Right Unto A Man But The End Thereof Is Death.”  
(Prov 14:12)

## Chapter 2

# WHAT IS SALVATION?

*“How shall we escape,  
if we neglect so great salvation?”  
~Heb. 2:3*

Where did I come from? Why am I here? Where am I going? What happens after death? Do I believe in what should be believed? Am I doing what is to be done? Should I do anything? How? What? When? Where? Why?

Questions often fill our minds (both saved and unsaved) when it comes to the unknown and the reality of one's eternal state. The principles of salvation are no different; it's man's ultimate desire, whether it's out-rightly admitted or unknowingly channeled through some other means.

That's the reason someone stated this fact, “Man is a credulous animal and must believe in something, in the absence of good grounds for belief they will be replaced by bad ones.” Why? God gave us “a measure of faith” (Rom 12:3). Though this verse was used while addressing Christians, it has its bearing on the rest of humanity.

In other words, every man was made with a belief system (a craven or capacity for faith). If it is not channeled to the correct belief, it will be consumed with a lie. Unfortunately, “there is a way that seemeth right unto a man but the end thereof is death” (Prov 14:12). From the fall of man due to Adam and Eve's disobedience, men have always tried to fill that void or spiritual vacuum (belief system) with something greater than him or herself; whether it was a cause, an idol, or an overriding ambition.

In the bible days, we see a group of people at a city called Babel deciding to build a tower that would reach the heavens (Gen. 11:1-9). One would say their intention was good, they wanted to reach to heaven; “let us build us a city and a tower, whose top may reach unto heaven” (Gen. 11:4). Though their intentions might have been good and instinctive because of our void belief system, the channel or method was not of God so their efforts would have been wasted, being unguided by their maker.

In essence, you either possess salvation or not. You either make it into heavenly paradise God's way or no way. Christ made this clear, “he that is not with me is against me” (Lk 11:23) and to be with Christ one has to be born again. There is no in between.

This can become difficult because salvation **involves** the recognition of and relationship with a higher source of being than one's self, in order to escape the ‘hell’ of one's environment at present and thereafter. Therefore, generally, many have tried reaching that summit by their own methods; through self-realization, yoga, eastern philosophies, ‘contacting the inner you,’ observing of times, animism, consulting of familiar spirits, using divination, enchantments, charmers, witches, wizards and other mediums. Some have tried an angel, person, achievement, human innovation, religious principle, altered state of mind, cause/effect, education and other things to replace true salvation; sometimes inadvertently.

The not so bold amongst us have made our jobs, spouses, monies, extra-curriculum activities and other exploits our god by placing more emphasis on them and unknowingly putting God secondary; most often inadvertently.

Rather than think contemptuously about such folks, he or she should be commended for his or her courage to reach out. The mere fact this has happened, shows that despite the money, influence, religious plateau and all our earthly achievements, we need a savior, in whose hands is true salvation. Attaining that salvation can only be achieved by what the savior says – Bible.

A computer cannot be assembled without reading the instruction manual. Similarly, one cannot attain salvation without knowing the savior's biblical principles - Bible.

## Again, Salvation Only Comes From God!

Salvation is only of the Lord as this verse states, “Salvation belongeth unto the Lord” (Ps. 3:8). Another verse says, “Salvation is of the Lord” (Jonah 2:9). Christians often quote, “the Lord is my light and my salvation” (Ps. 27:9).

Who is the Lord?

The Lord is God (Deu 6:4)

He is our savior and salvation. God himself stated, “I, even, I am the Lord and beside me there is no savior” (Isaiah 43:11). What great emphasis the Lord makes, “I, even I.” In other words, he is saying that he and nobody else can be your Lord and savior.

Not me and putting self, a man, a woman or an angel first: Not me and the witch doctor, wizard, physic, fortuneteller and other mediums: Not me and one's education, achievements, dreams and aspirations: Not me and one's money and one's collateral: Not me

and one's emphasis on theological studies, religious office or years of service: Not me and one's science, philosophies, rudiments of the world and traditions.

"I, even, I am the Lord and beside me there is no savior." In essence, without God only, there is no salvation.

No wonder the great King David said, "O God, thou God of my salvation," (Ps. 51:14). He went on to say, "In God is my salvation and **my glory**" (Ps. 62:7). Therefore, first, our salvation and second, all glory should be in God. David knew that "From him cometh ... salvation" (Ps. 62:1). The prophet Isaiah himself said, "Behold, God is my salvation" (Isa. 12:2).

Then from him, we see Jesus. He being a savior meant that he is salvation. Upon seeing baby Jesus Simeon had this to say, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (Luke 2:30-31). If that wasn't bold enough, Acts 4:12 said this about the name of Jesus, "Neither is there salvation in any other."

Christ is our savior and he alone is salvation. The book of 2 Timothy 2:10 assure us that, "salvation ... is in Christ Jesus with eternal Glory." In other words, we can only "obtain salvation by our Lord Jesus Christ" (1 Th 5:9).

Have you noticed the numerous amounts of bible scriptures above that relates to salvation. Have you noticed the millions of Christians and other faith based groups around the world. Have you noticed that most wars, if not all are religiously oriented.

So evidently, it is of a fact that we need salvation; not only that, but we need to know the truth concerning the principles of salvation: for "broad is the way, that lead to destruction, and many there be which go in ... because strait is the gate, and narrow is the way, which leadeth unto life, and **few** there be that find it" (Matt. 7:13).

Why must I mention that if this book is for "believers"?

On May 31, 1997, Robert Schuller interviewed the famed Dr. Billy Graham. From this interview, a most dangerous lie has been reveal. I am not the bit least afraid to say that no true 'Man of God', who is baptized in the spirit of God can come to the following conclusions:

**SCHULLER:** Tell me, what do you think is the future of Christianity?

**GRAHAM:** Well, Christianity and being a true believer--you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today, He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and **I think that they are saved, and that they're going to be with us in heaven.** [As against Mark 16:16 and John 3:3]

**SCHULLER:** What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been **born in darkness** and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

**GRAHAM:** Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived. [As against the prophetic verse of Isaiah 66:19]

**SCHULLER:** [R. S. trips over his tongue for a moment, his face beaming, then says] I'm so thrilled to hear you say this. There's wideness in God's mercy.

**GRAHAM:** There is. There definitely is.

Such statements by both leading men of popular 'Christianity' are inexcusable. This was not a slip of the tongue but was clearly premeditated. Such statements cannot come from the mouth of truly regenerated believers; especially knowing that "the New Testament affirms 1100 times that there is salvation in no other"- Jack Van Impe.

"The doctrine that Dr. Graham expressed to Dr. Schuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ-if he is a 'good person' and if he is sincere in whatever he may believe-is automatically 'redeemed by the blood of Christ'."

“No doubt the Pope shares this view. He was cited as saying, ‘The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us, they adore the one, merciful God, mankind’s judge on the last day’ (Agence France-Press, 1/18/2000).”

“Billy Graham has proudly held this belief for years; he said, ‘*I find that my beliefs are essentially the same as those of orthodox Roman Catholics*’ (McCalls Magazine, Jan. 1978).” Who are Orthodox Roman Catholics? The fathers or shapers of Roman Catholicism themselves; orthodox here means Original Catholicism when it became prominent. One source from a site that exposed the false teaching of these supposedly church fathers, which you will learn more about in Chapter 12, reads:

“The earliest Christian teachings held that the Holy Spirit exerted an influence upon the un-evangelized by means of reason, and that those who lived pure, upright lives before God might be called, justified and saved. **Justin Martyr, Clement** and still later **Zwingle**, taught this doctrine, and believed that the moral and pure among the heathen might be accepted for the sake of Christ’s finished work and atonement.”

“This incorrect doctrine of salvation is clearly seen and explicitly asserted in Schuller’s connection with paganism, it becomes clearer when we review his stance on transcendental meditation and his promotion of Hindu teachings. He says, ‘It is important to remember that meditation in any form is the harnessing, by human means, of God’s divine laws.... We are endowed with a great many powers and forces that we do not yet understand.... The most effective mantras employ the ‘M’ sound. You can get the feel of it by repeating the words, ‘I am, I am’ many times over... Transcendental Meditation or TM... is not a religion nor is it necessarily anti-Christian.’

It may be important to note, however, that in fact TM is a religious practice, one that is used in Hinduism, and that the repetition of “I am, I am” over and over is a direct replication of Hindu meditation, which is the very first step in the Hindu attempt to find the universe within oneself.”

More alarming, this is teaching a New Age doctrine! Be warned!

The Catholic reverend also appeared on *Larry King Live* on Christmas Eve 1999. Some of his comments leave no room to interpretation. Here are some excerpts:

**King** [asking why he met the Grand Mufti-leading Muslim Leader] “And why are you here?” The idea of bringing religions together, right?”

**Schuller** “Absolutely.... We’re in a totally new era...the age of being able to indoctrinate people is finished...”

**King** “Does [this visit], Robert Schuller, give you encouragement...?”

**Schuller** Oh, absolutely...the Grand Mufti said...‘religion is like rain that falls... the extremists...pollute the pure water’.... I predict we’re going to focus in the next millennium as religious leaders to clean up the pollution in religion...

No wonder “40 percent of Christians in America believe there are other ways to God.” This is the initial steps to the great falling away spoken of in the bible (2 Th 2:3); not only that, but if you read FAQ number 17 in Chapter 14, it will show you that this is a well-orchestrated conspiracy.

Nevertheless, without getting into any more popular personalities and arguments, Christ will speak for himself on the false notion that they are more than one way to salvation:

**“I am the way, the truth, and the life: no man cometh unto the Father, but by me”** (John 14:6).

He went further to say this about the New Testament salvation, “He that believeth not, shall be damned” (Mark 16:16); this include Muslims, Hindus, Buddhists, secular humanists and everybody that reject this gospel and doctrine by not becoming born again!

## Why does everyone need salvation?

Here is what the dictionary says about salvation: “act of saving or being saved, especially from sin and its consequences.” The same dictionary describes the word save as “rescue or preserve from danger or harm.”

Then the question arose, what am I being rescued from?

Let us look at this illustration:

When an outlaw becomes tired of being a fugitive from justice, he goes direct to the Sheriff's office, identifies himself and gives up. He confesses all the crimes he has committed and answers truthfully every question, regardless of how bad it is against him, or who it implicates, be it his own brother, or best friend. He withholds nothing.

When the Law is thoroughly convinced that he has made a full and honest confession, after certain legal procedures, because he has turned State's evidence, they mark off the penalty of his guilt against him according to the nature and seriousness of his crimes.

Sometimes he is given a light sentence, maybe a fine, or, complete freedom, whereas life imprisonment or the gallows might have been his fate had he not voluntarily surrendered. He now can meet the nation's police force without fear of apprehension for his slate is clean.

Likewise, when a sinner decides to no longer be an outlaw against God and a fugitive from Divine justice, he goes without hesitation to Jesus and in heart-broken repentance confesses his every sin and wrong and humbly begs His forgiveness.

In other words, because of sin we are sentence to life eternal in a lake of fire (Rev 21:8).

Why?

Firstly, everyone is born in sin because of Adam's disobedience. Romans 5:12 shows this, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

In other words, just being born one needs a savior. Miraculously, it took one man, Jesus, to rescued us from the Lake of fire, "for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ" (Rom. 5:15).

One would be guilty before God for his inherent and personal sin if there was no salvation. And we know that Justice has to be satisfied in any court.

Secondly, when Adam eat the fruit in the garden of Eden it severed his relationship with God. Unbelievably, one of God's utmost desires is not to make one wealthy, famous and comfortable, but rather to have a personal relationship with his most glorious earthly creation. He loves us and desires to have a personal relationship with us.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God came in the cool of the day to speak with Adam, he has always desired that with you.

Without this relationship with God on earth one cannot have real joy, peace, goodness, faith, meekness, temperance (self-control), be gentle or feel loved. One might possess wealth, beauty, education, status, influence and other cherished fabricated necessities, but still feel unloved and therefore cannot give love.

Look at it: - a big expensive empty house occupied by an empty aristocrat, married but unable to trust each other, educated but depressed and suicidal, theological sound but doctrinally incorrect, religious but unsure about heaven, well-known musician but lonely and do not know God.

Another nightclub, nothing; another drink, nothing; another drug, nothing; another sexual relation, nothing; another wayward attendance to church service, nothing; another book given to read, nothing; another day to live, nothing. And the cycle goes on. That's why Jesus came. That's why we need a savior. Yes, there is the lake of fire, but a Christ-less life is hell on earth.

One might even refute and say, I have all that and I am no way deficient in any of the above ways or any known way. That might be so now but later on with or without sudden misfortune one will soon realize that one is empty. A leaf does not start decaying the moment it falls from the tree to the ground.

The truth is, one cannot live without some of these necessities. Nevertheless, there are godly principles involved and it is summed up in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Therefore, there are two main benefits to salvation; one, to save your soul from burning in the lake of fire forever. In order to do this, the sins that would sentence you to death and the lake of fire must be pardon or waived; plus your 'spirit' and soul has to come alive. Jesus Christ came and did that for those who are born again.

Second, we need salvation from our present situation, though we seem physically, economically, socially and "morally" sound, a life without Christ is only hell on earth. It is sometimes full of pleasure, though worldly, which will only lead to hell's torment. Even if one is poor and possesses salvation, one is much better off than the rich, for "a little that a righteous man hath is better than the riches

of many wicked” (Psalm 37:16).

Also, do not be fooled, if one is not with Christ in covenant relationship, one is with the devil, whether one knows it or not (Luke 11:23). Here is a way to distinguish it, Jesus said, “the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (John 10:10). You will possess the exact same relationship that Adam had with God when he came in the cool of the day to talk with him (Gen 3:8). There you will find perpetual joy, peace, love and an experience beyond your wildest imagination. You will be drinking living waters and eating heavenly bread. In other words, Jesus came to give you eternal and abundant life.

In order to receive this, one must first know how to be saved. But first...

## So what if I don't want to be saved?

How does an eternal lake of fire sound?

God's words are very clear, “And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:15). As blunt and as harsh as that sounds, it is true.

Why should we pamper the truth; it has been watered down so much that there is hardly any dread of doing wrong. Even worse, a theory of one's own perception, which determines what is wrong and what is right, has lately been developed. Or, the ends justify the means.

In other words, if I can justify my anti-biblical act or unrighteousness then it is not sin. The bible clearly outlines what is sin. All unrighteousness is sin (1 John 5:17), even if a believer does anything out of faith it is sin (Rom. 14:23). We were born in sin and shaped in iniquity (Psalm 51:5); to the extent that everyday one commits a multitude of sins. So regardless of how ‘good’ one may be, one sins everyday. That's the reason we need a savior and salvation. For the bible clearly states that “the wages of sin is death” (Rom. 6:23) and “the sting of death is sin” (1 Cor. 15:56).

Death here refers to a spiritual death. Nevertheless, if one dies spiritually it will consequently lead to all other deaths, which includes the physical and the second death.

What is the second death?

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the **second death**” (Rev 21:8).

We can understand how some very bad people like Hitler and Stalin should spend time in the lake of fire. On the other hand, though it seems harsh, even Aunt Marie (who never darkened the door of a church but was generally a pretty good-hearted woman, even talked about God) is also destined for ‘that place,’ without salvation.

Of course, it's mind boggling, trying to justify burning Marie in the lake of fire forever. But the bible said that even the “fearful and unbelieving...have their part in the lake.” We still have to depict this with a God who is patient, quick to forgive, slow to anger, gentle, kind, and loving. Nevertheless, justice demands satisfaction; that is the reason, through Jesus, an escape was made to all those who would only believe it and consequently receive it.

Jesus went through all the trouble of leaving eternal splendor, suffered and died on the cross for you and me. He went through all the trouble of making atonement for our sins before God so that you and I might escape judgment.

Then “how shall we escape, if we neglect so great salvation” (Heb. 2:3)?

Moreover, we who are saved “joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Romans 5:11).

What is the atonement?

The Oxford dictionary states, “to make amends for wrongs.” In other words, you and I are destined for the lake of fire if there was no atonement.

One might even say, “no, I am not baptize, nor ‘in so deep’, but I do go to church occasionally and I don't do anything wrong, really. I'm going to heaven.”

No man alive can meet up to God's standard for perfection. So, he did us a favor and placed the emphasis on what he did at the cross

and his resurrection. In essence, no one can be saved or enter heavenly paradise unless he or she follows the savior's principles laid down for salvation; and consequently, if one doesn't want to, the lake of fire awaits. The pressing question should now be...

## How do I become saved?

After a jailer witnessed the power of God through the Apostle Paul and Silas, he quickly became convicted and asked, "What must I do to be saved?" In an attempt to answer this age-old question, the following scriptures have been used by many preachers, teachers, evangelists and numerous believers in Christ who have a sincere desire for anyone to be saved. You have probably heard them before or used them yourself.

- 1) By grace ye are saved --- Eph. 2:5
- 2) For we are saved by hope --- Rom. 8:24
- 3) Believe on the Lord Jesus Christ, and thou shalt be saved. --- Acts 16:31
- 4) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life --- John 3:16
- 5) Whosoever shall call upon the name of the Lord shall be saved --- Rom. 10:13
- 6) Except ye repent, ye shall all likewise perish --- Luke 13:3
- 7) If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved --- Rom. 10:9
- 8) Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God --- John 3:5
- 9) Even baptism doth also now save us --- 1 Peter 3:21
- 10) He that believeth and is baptized shall be saved, he that believeth not shall be damned --- \*Mark 16:16
- 11 ) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost --- Matt. 28:19
- 12) Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost --- Acts 2:38
- 13) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost --- Titus 3:5
- 14) Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life --- Romans 5:9-10
- 15) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee --- 1 Timothy 4:16

These verses are 100% correct; however, each scripture has a context to which it fits into. One scripture verse standing alone is not enough to form a doctrine. It must be applicable in all such occurrences of the said thesis. Each verse must be read, explained and used in its context. In addition, the revelation of each verse, within its context, must be applied. No wonder the bible tells us to study to show ourselves approved unto God (2 Tim. 2:15).

The following chapters will outline not only the revelation of these verses, but will also outline the truth about the principles of salvation; which are not being practiced extensively today, to the detriment of many.

Why is it detrimental?

Because if it is not known and preached as outlined by the bible, it will not yield its intended benefits.

It is imperative that you know, that you know, that you know you are following the savior's word - bible.

One T.V. preacher said that a sinner (unsaved person) is like a blind man, in a dark room, looking for a black cat.

Get the picture?

A Christian who has not followed biblical principles for salvation is like the same blind man, however, the room is lit and he is still looking for that black cat. So the question still is, how do I become saved or born again?

You can jump right to the conclusion (chapter 11); but for clarity, let us first start with the next chapter on what is being born again and the reasons for being born again.

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**End Notes:**

1. \* denotes, Many modern theologians assert that this verse isn't in the original scriptures, clearly a plot by satan to undermined it's usage. Such notions should be rigorously avoided. "Phillip Schaff's Companion to Greek New Testament, page 190 proves the passage is included in 500 ancient manuscripts! Schaff says: "The section is found in most of the uncial and in all the cursive manuscripts and on most of the ancient versions, in all existing Greek and Syriac lectionaries as far as examined; and Irenaeus, who is a much older witness than any of our existing manuscripts quotes vs. 19 as part of the Gospel of Mark."

**Please See FAQ:**

# WHAT'S THE REASON FOR BEING BORN AGAIN?



**“Marvel not that I said unto thee, ye must be born again.”  
(John 3:7)**

### Chapter 3

## WHAT'S THE REASON FOR BEING BORN AGAIN?

*“Marvel not that I said unto thee,  
ye must be born again”  
~John 3:3*

Can I enter in my mother's womb and come out a new person? What is the meaning behind 'born-again'? Who was the first man to have the born-again experience and why? After believing, how do I become born-again? Is this for everybody? How does it work? Could it be explained from the Bible? I've accepted Christ, isn't that being born again?

According to 1 Corinthians 15:45, Christ is the “Last Adam;” which links greatly with his resurrection, purpose and why every one needs to be born-again.

### Back Ground

It is recorded that Adam, the first man, was made a “living soul.”

How could this be?

Living refers to a earthly life and life meant a beginning and an end. Soul refers to that which is eternal; for example, angels. Adam was formed from the earth; that's the life part of him. It wasn't until God blew his spirit in him that a soul was created or placed in his body. One would say our flesh is a coat for our soul and spirit. The earthly part of him was live or living, but when God blew in him, he became 'a-live'. Something can be living and not 'alive.'

He was what we call, **born from above**.

Man is made up of body, spirit and soul; many times the soul and spirit are used interchangeably, but they are different, a distinction is seen in Heb. 4:12. The body being the flesh, the soul being the real you, and the spirit belongs to God (Ecc 12:7); it's apart of God that is built in you to function godly (Acts 17:27-28). Every man that was born was lighted upon being conceived in the womb (John 1:9), or given a measure of God's spirit; separate and apart from the function of the “breathe of life.”

Unfortunately, the scenario with the “tree of good and evil” which Adam ate from was used to kill the spirit's (or light) function and thus breaking fellowship with God. Even God told Adam he would “surely die” if he ate from the tree he ate from.

However, God wasn't speaking of an immediate death, but rather it was spiritual, physical and eternal. The only death that was instantaneous was spiritual, in other words man lost fellowship with God at the same instance. That's why many theologians sometimes refer to spirituality as God-consciousness.

From then, man basically acted based upon his body and intellect (mind- the central thinking part of the body). His relationship was lost so man lived based on what he understood and sensed. This resulted in murder, proud heartedness, lust, dishonesty and so on. In other words, he became 'egotistic' or a mindset that everything centered on him; or, that everything should be “self-gratifying.”

One preacher had this to add from a book I had in my archives since I was teen:

Now, the tree of the “knowledge of good and evil” had to go with the mind. God made man a spiritual being. God made man's soul to be supreme over his mind and body [through his spirit].

God didn't make man physical; he just gave him a body. God didn't make man mental; he just gave him a mind.

The devil knew if he ever got man to die spiritually, if he was successful in disintegrating the inner part of man that he could cause the spiritual likeness of God to disappear from ...man. Then ... man would be left with a [soul] and a body, with the ashes of his spirit scattered around him.

Adam and Eve saw that the tree had to do with their intellect; it had to do with their minds. *They chose to eat, so in other words they were thinking*, I'm going to elevate my mind and make the pursuit or knowledge the main thing in my life. The bible said, “they knew...”

God set about to redeem man. He would take the seed of Eve, and that seed would bruise the devil's head (Gen. 3:15):  
“And I will put enmity between thy seed and her seed; it shall bruise thy head...”

Notice that God said when the Messiah would come that he would deal with the HEAD of the devil. He would deal directly with intellect of the devil. Then, God said also to the devil, “and thou shalt bruise his heel” (Gen 3:5). Or, in essence you’ll be able to kill him-referring to Jesus’ death on the cross.

## The Come Back

“For since by man came death, by man came also the resurrection of the dead. For as Adam all died, even so in Christ shall all be made alive” (1 Cor 15:21-22). Notice the word ‘a-live’!

Spiritual death led to all other deaths, including the second death (Rev 21:8); which is the soul’s torment in eternity. All mankind was destined for eternal death, because of Adam’s disobedience.

However, through Christ’s spirit there is salvation to everyone that believes.

How?

“The first Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor 15:45). The word “quicken” means to give life, as against our church belief, which associates it solely with shaking, rolling, ‘get-into-spirit’ and other bodily expressions. No. The word quickens means to give life.

Christ was like Adam before he ate the fruit, faultless and without sin. He was spiritually alive and in connection with God 100%. Like Adam, Christ represents soul and spirit covered in flesh, with the spirit ruling over and/or guiding the entire ‘being’ (body and soul).

The book of Matthew records that he was not born of natural birth, but that the Holy Ghost overshadowed Mary. Christ, then, was simply the Holy Ghost or ‘word’ covered in flesh, waiting like a fine wine to burst open to its drinkers. When the body was ripped away at Calvary, his spirit resurrected on the third day and that ‘quicken” spirit’ was now available to mankind. That is, a life giving spirit.

Adam birthed humans in the earth without a connected spirit to God. However, the second Adam, Christ, came and birthed living souls (1 Cor 15:21 & 45). Souls that when regenerated will be revived as Adam was and pre-enjoy some of its qualities (Acts 9:40, Acts 5:15, Acts 28:8).

It can then be argued that man was initially made to live forever and his flesh also. How is it then his flesh was ‘live’, which suggests a beginning and end? The fact is, when one so call dies, the body or flesh does not just vanishes; it lives on. When the soul is removed upon death, the body goes back to the soil in a different state. That’s why scientists have discover that the same chemical make up that is in the soil exists in man. Your body is then still ‘alive’ in the ecosystem of the world. No wonder we say from ashes to ashes and from dust to dust. The life cycle goes on. But when it’s an earth suit, or human body for a soul, it remains intact until that soul departs. Man was probably made to live in that earth suit forever and manipulate it at will; for instance molecularization, as seen with Jesus walking through the wall in flesh (John 20:26). Or even reconstruct it if it decays, as seen with his resurrection and the purpose of the “tree of Life” (Gen 3:22). However, all this along with the essential relationship with God was lost.

Fortunately, Jesus Christ (quicken” spirit) came to be an example for us and to give us the power to overcome death, hell and the grave. He came to set the captives (Humanity) free. Through him, we can all become like Adam and fear death no longer but inherit the resurrection power, with a unique fellowship with God.

How?

We have to be born-again.

Did you know that the Greek rendering for the English translation ‘born-again’ literally means ‘born from above?’

Who before the day of Pentecost (Acts 2:2) was born from above?

Adam!

God blew his breath in him and he became alive. Similarly, when someone is baptized with the Holy Ghost he is born from above just like Adam. Adam’s birth was new because he wasn’t conceived in sin nor was he born any other way, he was the first man.

Christ became the first in fallen humanity to be born this way; therefore, becoming the second Adam or the second man that ever really lived – ‘a-live’.

St. John 3:8 records what will happen when someone is born of the spirit, “the wind bloweth where it listeth, and thou hearst the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is everyone that is born of the spirit.”

Look at the composite that is used to describe someone who is being born of the spirit – wind.

Where else could that be found, besides the day of Pentecost?

When God blew his breath on Adam to make him come alive. In fact, the very word spirit means breathe; both the Hebrew word *ruach* and the Greek word *pneuma*, used for spirit, means breath and/or wind.

Remember, God is not a human that breathes in oxygen and release carbon dioxide. So he made Adam come alive and somehow its nature (the process) is similar to wind.

And, the bible said, “so is everyone that is born of the spirit.”

This point alone should show how important the Holy Ghost is for every human being. What a privilege to have the same thing done that was done to Adam, the first man, thousands of years ago. It might be noted that this new birth was different from Adam’s creation, simply because he was the first man to experience it and was completely made by it. To us, this process will make us “awake to righteousness” (1 Cor 15:34) and is called the ‘Second Birth’.

Many Born-again Christians don’t even realize what they have.

After being born again, the Holy Spirit acts not only as a person, but is also the expressed power of God. God used his express power to make Adam come alive (quicken). In the same way, Jesus resurrects our spirits plus we still have his express power, his word and his exemplary life to prevent our spirits from dying again indefinitely. This makes us imperishable, unlike Adam and Eve.

Satan is still around seeking whom he may devour. However, the expressed power is still with us, to prevent us from ‘sinning’ and walking out of fellowship with God; and even if it occurs we can be resurrected by the Holy Ghost that is still in us. \*Paul knew this and wrote, “I die daily” (1 Cor 15:31); how could he die daily, except through the Holy Ghost he was resurrected daily. Something that is already dead cannot die again.

This is a mechanism Adam couldn’t utilize.

What a blessing and gift to mankind. It would be the first time since Adam, God can now live fruitfully in us; and at the last resurrection, with him being in ‘physical’ form.

Therefore, without the baptism of the Holy Ghost one is only a dead man walking. Have you ever heard the term, the ‘the living dead,’ it can be applied here. No wonder Christ could have said, “let the dead bury their dead” (Matt 8:22).

Remember also, one is not born-again unless he is also born of the water (John 3:5).

## John And The Last Adam

Remember we said that Jesus is the last or second Adam. In that, He was the first ‘man’ after Adam who was like Adam before Adam fell; that is, perfectly joined to God with an upright soul; so to speak. This verse then puzzled me when I first read it, “he shall be filled with the Holy Ghost, even from his mother’s womb” (Lk 1:15). This spoke of John the Baptist, the only man in the bible that was recorded as having this happen to him.

I then pondered, how is it he wasn’t the second Adam, seeing that the spirit in him was alive, making him also ‘a-live’ just like Adam? Why wasn’t he the second Adam?

Because though he was ‘a-live’ like Adam, he couldn’t produce more ‘a-live’ humans; like how Adam could with Eve, if they had not eat the fruit. In other words, though he was filled with the spirit from birth, which makes his spiritual nature born again, he couldn’t make anybody else born again. That’s why he said, “I indeed baptize you with water unto repentance: but he that cometh after me ... he shall baptize you with the Holy Ghost” (Matt 3:11).

Now, Jesus Christ the man was not only ‘a-live’ but he could give life through the quickening spirit. Not only that, but everyone who he has made ‘a-live’, can make others ‘a-live’ too! The power that Adam had with Eve to create more beings with the image of God, fully humans, spiritually alive and connected with God, has been restored. In other words, you, granted you’re truly born again, have the power to create life! Now the devil has worst than a bruised head or headache, he has a nightmare.

## Being Born Again

When Adam lost his relationship with God, he also lost his likeness. That is, he had the ability to call things into being, the ability to see the end from the beginning and the privilege to name his wife; that's where we get the custom of women taking the last name of their husband.

When the regeneration first came to man, at the day of Pentecost and downwards to us, our likeness with God was revived, spiritually.

This resurrection brought about some dynamic gifts. In the book of Acts 'ordinary men' who were Holy Ghost filled had the ability to see terrible famine coming ahead (Acts 11:28) and even the death of prominent Christian figures (Acts 21:10), without spirit mediums.

A born-again believer can know the end from the beginning; not only in general bible prophecies, but even our own personal lives. One doesn't have to go to the psychic or fortuneteller, the Holy Ghost will reveal all things unto you and teach you of things to come,

"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" (St. John 16:14).

Christ, by his Holy Spirit, has made us men equal to God on earth through son ship. "Impossible," you might say! Well, we know that Christ is our master and by revelation we also know that he is God. Then it is a fact that God is our master. So then, what does this bible verse say about us and God, "The disciple is not above his master: but every one that is perfect shall be as his master." In other words, we are not about God, but we share his authority through son-ship. For instance, if I have a son and I tell him to go and tell the neighbors kid to get out my yard. He would say, "my father said you all must get out here now." He used my authority and they recognize him, because he is my offspring. He is not the father and never will be, but being the son I can authorize him to use my authority. By this equal-ness, a born-again believer can even call things into being, "we shall have whatsoever we saith" (Mark 11:23).

Sicknesses and diseases have to be in obedience to a born again believer, making a faith-full believer operating in the realms of the supernatural. They are many cases of persons being raised from the dead, even locally. I personally spoke to the wind and rain on two occasions, it was trying to prevent me from getting to my break through destination and it obeyed and ceased, instantaneously.

There are numerous testimonies of men calling wealth into being, stopping bullets at point blank range, dead coming to life, incurable diseases cured, court charges dropped, supernaturally breaking out of physical confinement and many, many, many more witness of the gifts and help of the Holy Spirit.

One of the greatest effects of being born-again is the ability to overcome the former things that held us bound. St. John told us, "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

In other words, nothing on earth or in heaven, neither any devil or flesh can have a born-again believer bond; even if one is in literal chains, one is free. One is also free from the devil's strong hold of fornication, lying, stealing, pornography, hate, cursing, swearing, all addictions and the world of sin.

I was so shock to realize that awesome power on an oversees outing, after recently being born again. A female acquaintance came to my hotel room, I knew what she wanted, but somehow by the power of the Holy Ghost I overcame and even after other instances with her, I still overcame; I never knew men could have this power.

I couldn't believe it, as tight as one can be with money, me, taking up \$500.00 and giving it to retailer at my high school; after years of robbing him blind in credit. Surprisingly, I found out he was born-again too and attending an apostolic church near by. No wonder I couldn't resist the voice that told me to repay him of my debts; robbing God's serving all these years. He came back and told me he gave a testimony in church how God answered his prayers for a financial breakthrough and he was delivered from certain calamity. At that time, I was even unfamiliar with a church testimony or testimony service. Regardless of what you've been told, this new birth is instantaneous.

Here is a good one. I was in a difficult jam, nowhere to live and no money. I kind of landed this freelance job with a realtor/business owner. Lo and behold he was so generous he gave me the key to his business, code to the alarm and even a three-bedroom house he owned for me alone to stay. I thought what a blessing.

Then I realized the enemy's device of setting me up. I hardly came to church or witnessed; all I was doing was his work with only gas and food money. When I wanted to go I couldn't, indirectly. The mystery of iniquity began to work.

The Friday night they called me to give a word, who told them to do that. He insisted that I stay. Knowing the outcome, with other things involved, I voluntarily said NO! Indirectly, I told him I couldn't do his work anymore, just because he's 'putting me up' and all. So he said I should go, asking for his key, in a manner that he wanted me to beg him to return.

Wrong person, wrong Christian! I said I am out of here and I don't care if I'm on the streets; I'm not going to sell out this Christian faith for no money, car, secure financial future or anything for that matter. Someone paid too high a price for my salvation.

How did I do that?

I'm born-again, and whatsoever is born of God overcomes the world. I am more than qualified by experience alone to write detail books on spiritual warfare -occultism, Satanism and witchcraft- and they would sell millions. But that doesn't make one born again after reading it. However, being born again automatically makes you more than equipped and knowledgeable in spiritual warfare.

In fact, one doesn't have to listen to all the 'how-to' sermons and teachings to make it or war a good warfare, by being born again it becomes automatic. God herald it and it must come to pass, "ye shall receive power..." (Acts 1:8).

One will have power to change an environment, power to live righteously, power to refuse political favors and bribes, power to resist sin, power to say yes and to say no, power to get wealth, power to tread upon serpents and adder, power to eat any deadly thing and it has no effect, power to overcome satanic inserts and devices, power to overcome mind control, power to trample all the wiles of the enemy, power to fix one's marriage, power to get your mind focus, power to love your "enemies", power to be the head and not the tail, power to live, walk and talk as God being his son. Remember, "Ye shall receive power, after that the Holy Ghost is come upon you."

If I were to write of the experiences of the born-again believers, it would be innumerable; "taste and see that the Lord, he is good."

## Further On Why We Need It

It can be seen that our bodies are provision grounds or rich soil for the spirit, which is capped in the soul, the spirit being the seed (1 Cor 15:37-38). God could have made our bodies from anything, but it was symbolic that he made us from earth. The body represents the soil and his spirit represents the seed (1 Cor 15:37-38).

What happens in the biological or natural world when a seed is placed in the ground, achieving its potential?

It becomes a plant and grows towards the sky. We will also break forth and grow to God, by his seed that he revived in us – resurrection!

"But some will say, how are the dead raised up? And with what body they come. Thou fool, that which thou sowest is not quickened, except it die" (1 Cor 15:35-36).

When a seed goes in the ground, it dies and what results break the ground and shoot up. This can be interpreted that when our body dies it represents the breaking of the earth and our soul, propelled by God's spirit, goes back to God. What came from above goes back above.

We were first natural, and then we became spiritual, in respect to the first and second Adam (our fall and rise). Because of this anticipated fact, we now live heavenly (righteously) and not earthly, as we now await our redemption; in other words, "we also now bear the image of the heavenly" (1 Cor 15:49).

According to my pass biology class, a plant needs three things to grow: sunlight, water and chlorophyll (this process is called photosynthesis). We also need three things to grow to God, which are:

### Sunlight

1. Repentance. After seeing the light one turns (repent) to it. With its radiance, one will be pulled towards it.

### Water

2. Water Baptism

### Chlorophyll

3. Holy Ghost baptism, like chlorophyll, is apart of us that is used by the sunlight and water to generate growth. It's always there, however, inactive without the sunlight and photosynthesis.

This should spark life in every believer, which should result in daily prayer, daily reading of the bible and daily worship.

According to the bible, Christ said he would demolish the man-made temple worship (John 4:23-24). Our bodies are now the temple of God (1 Cor 3:17) and we worship anywhere.

In the ancient Old Testament days, the temple had three parts: outer court, holy place and the most holy place. That can be rendered as, “outer courts”-body, “holy place”-mind, and “Holiest of holiest”-spirit.

The high priest has to be in the “Holiest of holiest” when the glory of God comes to receive the word. Similarly, our souls and spirits have now been resurrected and we possess the freedom to worship, pray, think and live either through the body (outer courts), mind (holy place) or spirit (holiest of holiest).

If we live solely through the body, we’ll produce the works of the flesh (Gal 5:19) and thereby omitting ourselves from the kingdom of heaven.

If we operate through the mind, we will also be against God, for this might produce carnality and we know the carnal mind is enmity against God (Rom 8:7).

We have to stay and worship through the spirit (holiest of holiest), that is where the priest’s sacrifice is accepted and where God shows up. Not only show up for blessings, personal word and other delights; but ultimately the “rapture” at Christ return. Being in the spirit is not mere bodily vibration with tongues, it’s been led by the Holy Ghost 24/7 in all matters; “for as many that are led by the spirit of God, they are the sons of God” (Rom 8:14).

Of course without being born-again we have no chance of entering the holiest of holiest; only a high priest could enter there. And, according to the bible, born-again believers are now that priest (Heb 7:26, Rev 1:6).

Leviticus 8:20 tells us that for the priests to enter in the temple of God or to be sanctified as priests they were to be sprinkled with sacrificial blood and oil. Not only them, but we also see in Leviticus 14:25-28 that for a leper to be presented cleanse, blood and oil had to be placed on him.

This is a classic ‘type and shadow’ of being born again.

Blood represents the washing or remission of sins (atonement). For “without the shedding of blood there is no remission of sins.” Remission of sin or the sprinkling of the blood of Jesus, is applied through faith in water baptism (Acts 22:16; Acts 2:38). This is \*\*being born of the water.

And oil here signifies the anointing or the Holy Spirit, which is \*\*being born of the spirit.

Therefore, God had this in his forethoughts while the children of Israel were going through the ritual of temple worship. If God had it planned from then and reveals it to us now, how important it must be for everyone to personally experience it. Let us therefore be less explicit to fleshly exploits, but awake to righteousness, spiritual awareness and progression, for the great harvest of our souls “draweth nigh.”

Only those souls who are born again or regenerated will make it in eternal life.

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#### End Notes:

1. \* denotes, It can be noted that when Paul said “I die daily,” he was referring to the physical dangers he faced, however the next scripture after he repeated his daily dying (“for to morrow we die” verse 34) show us that he was talking of sin. It reads, “Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not” (1 Cor 15:33-34). In other words, though I die daily (sin) don’t be fooled, sin corrupts, do righteous deeds and do not presumptuously sin.
2. \*\* denotes, will explain later in its own chapter; PLEASE READ IT.
3. New Concise Bible Dictionary had this to say on the Kingdom of God and the Kingdom of heaven “There is no distinction between the two terms.” “The kingdom is present. For Jesus the kingdom was already present in his own person and ministry, and appeared visibly in the casting out of demons, satan’s power had been broken (Lk 11:17). It was also signified by the many other works which Jesus did, as he reassured John the Baptist (Mt. 11:2). This proclamation of the kingdom and is also a reality offered now, not just in the future (Mk 2:11).”

**Please See FAQ:**

# WHAT IS REGENERATION?



**“Except a man be born-again he cannot see the kingdom of God”  
(John 3:3)**

## Chapter 4

# WHAT IS REGENERATION?

*“Except a man be born-again  
he cannot see the kingdom of God”  
~John 3:3*

What does regeneration means? Who has to be regenerated? Is it for me? How do I become regenerated? Can it be explained biblically? Why is it so important to be regenerated?

Regeneration is a popular word among Christians. Nevertheless, it is most often confused. If you have read the previous chapter, you have already covered what it means to be regenerated.

According to the dictionary, regeneration means, “Generate again, bring or come into renewed existence; invest with new or higher spiritual nature 2. Spiritually born-again, reform.”

What does born again literally means?

Born :- existing as a result of birth; being by nature.

Again:- another time

Isn't it safe to then say that regeneration and being born-again is the same thing? Being born again or regeneration is really a rebirth of one's self. And unless one is born-again he cannot see God (John 3:3), though he is near to all of us (Acts 17:24-31). Therefore, it is also safe to say that this is the 'New Birth' that every believer should experience; and without being regenerated, you are only living a dead life, even if you have a good 'Christian' background.

Titus 3:5 is the scripture often quoted when speaking of regeneration; it reads, “Not by works of righteousness which we have done, but **according to his mercy he saved us**, by the **washing of regeneration**, and the **renewing of the Holy Ghost**.”

We are saved “according to his mercy.”

How?

“By the washing of regeneration and the renewing of the Holy Ghost.”

The text stated that we are saved according to his mercy. In other words, by grace (Eph 2:8). However, it didn't stop there, it went further to state how this mercy is applied to us, “by the washing of...and the renewing of...” In other words, after mercy is given it must be received by obedience.

For instance, someone bought you a pair of sports tickets (grace/mercy). So, now you have two free tickets. However, you have to go to your friend to get them or the other way around (gospel/relationship). You also have to prepare and get dressed (doctrine) or you won't be allowed in the stadium without clothes; and, you have the option to find someone to take with you to the game (evangelism). So again we see that being saved is more than just saying, “I believe in Jesus and accept him.”

## Two Things

Regeneration involves the “washing of regeneration” and the “renewing of the Holy Ghost.”

First, regeneration washes you and second, it effects a change in your spirit by the Holy Ghost.

Where else in the bible such events are spoken of to save one's soul?

Being born again!

John 3:3 states, “except a man be born-again, he cannot see the kingdom of God.”

It was then further broken down in verse 5, “Except a man be born **of the water** and **of the Spirit** he cannot enter the Kingdom of God.”

Again, we see two composites for entering the Kingdom of God or receiving the free gift of salvation. Illustrated below side by side:

**REGENERATION (Titus 3:5)**

- 1) Washing of Regeneration
- 2) Renewing of the Holy Ghost

**BORN AGAIN (John 3:5)**

- 1) Born of the water
- 2) Born of the Spirit

**How Can It Be Applied?**

It is universally accepted that being 'born of the Spirit' and 'the renewing of the Holy Ghost' are referring to the baptism of the Holy Ghost.

However, we have to define what is meant by 'being born of the water' and/or 'the washing of regeneration.'

1. **Is it the washing of the word?**
2. **Is it the washing away of the old you, with all its bad habits and nature?**
3. **Is it remission of sins, or washing away of our sins?**
4. **Is it water baptism?**
5. **Is it the washing of the mind?**

If it were the washing of the word, which means not just reading or hearing, but also obedience to the scriptures, then it would take a while to be born again, for we would first have to know the word, rightly divided. The high priests, Ethiopian Eunuch, disciples of John and other men then and now knew the word. Why weren't they born again by 'the washing of the word'?

Because only the spirit baptism can take care of the word in us. God said, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek 36:27). Even Christ said, "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" (John 14:26). Paul confessed, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb 8:10).

Also, the book of Proverbs gives detail instructions from the wisest man that ever lived. Yet he failed to follow these words of wisdom himself. For example, in the book of proverbs were many warnings against adultery, but he himself was adulterous.

Why can't we, in and of ourselves, follow God's word?

Because, in this flesh there is no good thing (Rom 7:18). God has to put his spirit in us and cause us to perfectly follow his word (John 8:31-32). Therefore, only the Spirit Baptism can be the washing of the word. When Eph 5:26 refers to "washing of the water by the word," it has nothing to do with baptism or regeneration directly. It was only giving an analogy that involves Christ and the church; see FAQ # 46 for a full explanation.

The spirit baptism will also take care of the old you, "if any man be in Christ he is a new creature, old things are passed away; behold, all things are become new" (2 Cor 5:17); and to be in Christ, one has to be baptized by his spirit into his body (1 Cor 12:13). Three options are now left of the five possible questions.

Is it remission of sins?

Well, born of water and washing of regeneration signifies that something is to be cleansed. What could possible fit that criteria? What could be so serious that for us to be regenerated or born-again it must be washed away?

Of course, SIN.

Sin is what separated us from God and cause man to die in the first place. Sin is what caused our minds to be marred with carnality and guilt.

How are sins washed away or remitted?

Acts 2:38 says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The prophet Ananias also told the newly converted Saul to be baptized so that his sins maybe washed away. He said, "Arise, and be baptized and wash away thy sins calling on the name of the Lord" (Acts 2:16).

So then, water baptism in his name not only washes away our sins but also represents being born of the water; and it also washes the mind, for Peter correctly said, “baptism doth also now save us ... [but it is also] the answer of a good conscience towards God” (1 Peter 3:21). That is, faith. Faith is what saves and present a good conscience towards God, evident by one’s decision to be baptized.

Yes, I know, how could this earthly act commanded by Jesus produce such significant results? That is, satisfying these three outset:

3. **Is it remission of sins, or washing away of our sins?**
4. **Is it water baptism?**
5. **Is it the washing of the mind?**

Remember, “God has chosen the foolish things of the world to confound the wise” (1 Cor 1:27).

At one point, baptism in Jewish history was used for ritual cleansing or as an initiation to become a person’s disciple, amongst other things. Nevertheless, God chose this foolish thing of the world to put at naught man’s wisdom. We must not forget that “the foolishness of God is wiser than men” (1 Cor 1:25).

As a result, only a true believer can be regenerated. One who truly believes in the life, death, burial and resurrection of Jesus Christ will follow anything he is commanded, whether or not it is understood; much more seems foolish, that takes faith! And we are saved by faith!

Only a believer will be sorry for his or her sins and openly repent (change) to God; and only a changed mind will follow God all the way, regardless of possessing deep understanding - faith. That’s the reason the bible said to believe on the Lord Jesus Christ and you **shall** be saved. In essence, only a true believer can be saved. So then, the “washing of regeneration” and “being born of the water” is water baptism in Jesus’ name for the remission of all your past, present and future sins.

We also need something that will prevent us from continuously sinning and revive the likeness of God we had before Adam sinned. Only the spirit baptism can produce this result. In other words, what is re-born by the Holy Ghost is our spiritual nature; or what was effected by being born of the spirit is your very ‘spirit’ and not necessarily your flesh.

Meaning, the spirit man that once lusted, murdered, lied and cheated is now renewed; once reconnected to God’s spirit again. So then, though the devil puts evil thoughts within, the spirit will cut it out before the opportunity arises to execute it. Whilst in the pass the spirit man lacked this mechanism and thus ‘the flesh’ ruled. But now, through the spirit, your mind (central thinking part of you) is revived and/or washed to follow God.

That’s the reason it is impossible for someone who is genuinely born-again to continue in a life of unwed sex, adultery, lying, stealing and other sins: which only results in self-hurt, lack of peace, sicknesses, diseases, separation from God and all deaths. Christ made it clear that when the comforter or the Holy Spirit comes in us, it will reprove the world of sin (John 16:8): Which will reprove the continuance of the former life. This is the essence of being born again or regenerated!

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#### End Notes:

1. Please read the chapter on water baptism.

2. New Concise Bible Dictionary had this to say on the Kingdom of God and the Kingdom of heaven, “There is no distinction between the two terms.” “The kingdom is present. For Jesus the kingdom was already present in his own person and ministry, and appeared visibly in the casting out of demons, satan’s power had been broken (Lk 11:17). It was also signified by the many other works which Jesus did, as he reassured John the Baptist (Mt. 11:2). This proclamation of the kingdom and is also a reality offered now, not just in the future (Mk 2:11).”

#### Definitely See These FAQ:

1. FAQ # 45, "Is ... water baptism and spirit baptism works...?" **and** FAQ # 40, “Was the water referring to our first birth, being in our mother’s womb surrounded by water?” **and** FAQ # 52, "Was the ‘water’ in John 3:5 speaking of the ‘water of salvation’ or ‘Christ’s belly’ or lastly, another metaphor for Spirit?”

# WHAT DOES JUSTIFICATION MEANS?



**“Their righteousness is of me saith the Lord.”  
(Isaiah 54:17)**

## Chapter 5

# WHAT DOES JUSTIFICATION MEAN?

*“Their righteousness is of me saith the Lord”  
Isaiah 54:17*

Does it matter how God sees us? What does being righteous in God’s eyes have to do with one’s salvation? Can one be saved today and not saved tomorrow? What really are the signs and benefits of a person who is saved (righteous)? How do I know for sure I’m righteous or justified? In fact, did you know I’m saved; actually, I’m ‘very’ saved? Did you know that I’m forever saved? Am I more saved than I think? What am I talking about, anyway?

“Have you ever considered what it would mean to you if you could only live a sinless life? Yes, I know it is generally considered impossible, but then how do we understand the biblical record on people like the mother and father of John the Baptist: “There was in the days of Herod, the king of Judea, a certain priest name Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Lk 1:5-6).

Living the sinless life would mean that you would be a happy person. It would mean a clear conscience. You would never have to be ashamed. You would be above reproach. You wouldn’t have to endure reproach from things you deserve. It means freedom; and also liberty from oppression. Your companions will be God-fearing people. It will mean that you are a person with uncommon judgment and justice. It would mean that you are a person of uncommon wisdom and understanding. You would have great peace of mind and heart. It would mean you never hurt anyone. And would never have to apologize. It would bias life in your favor.

So, with all this in its favor of living the sinless life, who would not want to live that way? So why don’t we? Because it isn’t possible? That doesn’t make lot of sense. Not only do we have the example of Zacharias and Elisabeth, Paul says much the same thing of himself: “Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless” (Phi 3:4-6).

So what is our excuse? Well, by his own admission, we know that Paul was not really blameless. He wrote to Timothy, “that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim 1:5).

Now this is all rather confusing, but the Sermon on the Mount can shed a lot of light on it. Jesus made it clear enough that one can keep the letter of the law blamelessly while still falling far short of the sinless life. He said, for example, “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment” (Matt 15:21). Most of us have little difficulty in keeping these laws. The problem is that Jesus went on to explain that this was not all there was to it.

So what is the answer for the person who wants the benefits of living the sinless life? Why is the law of God so complicated? Because, the law describes life and life is very complicated.

But the doctrine of justification dissuades [the curse of] the law of God and undoubtedly makes a born again believer live the sinless and blessed life.

First, let me call your attention to Galatians 3:8, 9: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, [saying] In thee shall all nations be

blessed. So then they which be of faith are blessed with faithful Abraham" (R. Dart, A postal mail newsletter he sent to me while living in Lauderhill).

Notice that justification precedes blessing. Remember, Jesus did say, “But seek ye first the kingdom of God, and his righteousness [justification]; and all these things shall be added unto you.” It can also be noted that without attaining knowledge of and faith in justification, one cannot be truly bless; regardless of having wealth. Because only righteousness exalts a nation or individual, but sin is a reproach to anyone (Prov 14:34).

The word justification, justifieth, justified, justifying and justify are seen 59 times in the New Testament and related hundreds of times elsewhere. Its true essence can be seen by reading the book of Hebrew and Romans, very timely. The meaning hold the keys to freedom from fears, insecurities, personal chaos, torments, and doubts, among other self-defeating hindrances.

Why self-defeat?

Self-defeat is the most often used weapon of the devil, because of its success relative to other evil traps. By this, he causes us to defeat ourselves, because he cannot (1 John 5:18).

Crosswalk.com Greek lexicon defines justification as, “the act of God declaring men free from guilt and acceptable to him.” Strong’s Concordance defines justification as an “acquittal”.

What is acquitted?

A born-again Christian is acquitted of all his or her past, present and future sins, making him or her forever holy and righteous before God. In other words, by being born again one has attained all righteousness (Eph 5:9).

The Apostle Paul puts it nicely, “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 their minds will I write them [spirit baptism]; And their sins and iniquities I will remember no more [water baptism]. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:16-19).

Men might not see a born-again Christian as righteous or holy, but in God’s eyes, one is holy and that’s what counts. One dictionary defines holy as, “of high moral or spiritual excellence; belonging to God.” The same dictionary states righteousness as, “being virtuous, upright and just.”

Therefore, justification not only means that one is saved, but also make it plain that one can never be condemned in this life and the life to come for anything.

Why is that important?

The bible describes the devil as an accuser of the brethren; even the very word devil, means accuser.

These devils can only have legal right to torment an individual because they are condemned before God, because of sin: Justice always demands satisfaction.

On the other hand, the devil can only torment born-again Christians when they are ignorant of and/or lack faith in Justification.

When someone becomes saved, God puts a hedge around him/her. One cannot be touched by the devil. When a believer staggers at accusations of past and present sins, he or she falls prey of doubt and fear, the devil’s key tools; where fear is, there is torment (1 John 4:8). With it, a believer can seem to be rendered powerless and thus lifeless.

Faith is lost and so is God’s hedge too, so to speak.

The bible book of Job will note that the devil has some legal dominion over humans. It is usually in the confines of God’s own word, meaning, a violation of an ordinance, law, inherent principles or spiritual rule set up by God, so he has to honor it. God often works within the confines of his own words. Therefore, when the devil goes in accusation against a human, he or she is doomed because of personal or inherent sin (John 9:31). He or she is then taken captive.

However, when he comes to accuse a born-again believer, Jesus stops him and shows him the blood stains from Calvary’s cross, which purchase our redemption. In other words, we now have an advocate with God (1 John 2:1); every charge that is taken against us or ever can be taken against us is acquitted.

Now, if a believer is ignorant of or consequently doesn’t believe the above, he or she is also doomed with self-inflicting torments.

## **Breast Plate Of Righteousness**

The word of God declares that we must put on the whole armor of God that we may be guarded against the wiles of the devil (Eph 6:11).

It went further to say that by being born-again we are automatically in the line of fire from the evil powers of the air, rulers of the darkness of this world, spiritual wickedness in high places and principalities.

These are organized high-ranking agents of satan’s evil regime. If you are a born-again believer without believing in Justification, you can fall prey to any of the above; their subordinate demons will carry out numerous attacks in all areas of your life.

However, the Apostle Paul gives us the formula for standing against these forces.

He said, symbolically, in Eph 6:14-17,

1. **Our loins should be girt about with truth.** God's word is truth (John 17:17) and it's available to most people throughout the world and obeyed fully by his spirit (Eze 36:27).
2. **Our feet shod with the preparation of the gospel of peace.** As a believer always be prepared to tell of the salvation experience in peace; also possessing that peace as a witness of one's conversion (Isaiah 32:17).
3. **Carry a shield of faith.** Of course, a believer must have possessed this in the first place, for we are saved by faith. We are also given a measure of faith (Rom 12:3).
4. **Wearing the helmet of salvation.** This involves knowing without a doubt that you are saved. Any element of doubt can bring captivity. A double minded man is unstable in all his ways.

Each piece of armour fitted with the appropriate word has a specific meaning.

The piece that was left for last, is the,

#### 5. **Breastplate of righteousness.**

This involves Justification. Being justified is being righteous. Not only are sins acquitted, but also, a born again believer is completely pure and spiritually unspotted. Your former and future sins are hid with Christ. In other words, when God sees a born-again Christian, he doesn't see the past, present nor future sins. He doesn't see any blemishes, whatsoever. He sees moral and spiritual excellence; which is holiness and/or righteousness. Therefore, a born-again Christian is always accepted by God and doesn't need to fear approaching the throne of God, no matter what they have done.

The bible said Christ died unto sins once (Rom 6:9-10). Not just your sins, but sins in general, so that anyone who believes in him can be as if they had never sinned.

Justification, represented by the breastplate of righteousness, provides us with a defense to stand against high-ranking devils (accusers); who not only orchestrated one's fall, but also condemns one before God. They are both the collaborator or leading 'partner in crime' and the prosecutor.

When a believer puts on the "breast plate of righteousness," he has made an impenetrable stand against unforeseen forces of evil.

The breastplate is the area that covers the chest and heart. If this area is uncovered, then the heart, which represents the core or life, will be attacked: If shut down, no more life will flow to the other areas.

Similarly, an attack against a born-again believer who doesn't have his or her breastplate on, can cause serious damage to one's faith. Granted the shield of faith wasn't swung in place, which left other areas open. Yes, this is real warfare.

### **No More Works**

One preacher stated that Justify or Justification means, "just as if you've never sinned."

A born-again believer not only has to accept this, but he or she has to continue to believe it. Faith in justification makes one no more a convicted sinner, ever, Paul tells us, "But to him that worketh not, but believeth, on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:5).

Look what a man had to do to be justified:

"But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD" (Eze 18:5-9).

This was not burdensome, but a difficult task, even for the best of us and none can be this 'good' at all times. Therefore, Jesus, through his death, burial and resurrection has made all born again believers complete in him (Col 2:10). Or in essence, "just."

This completeness or justification was prophesied by the Prophet Habakkuk in Chapter two, which was to come in Jesus' time; he even confirms this by saying, "the vision is yet for a time" (Hab 2:3).

Now, verse four of chapter two said, “Behold, his soul which is lifted up is not upright in him:” Pointing to the ‘unjust’ and/or humanity today. Verse five sealed this by listing a few things that was done, “he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death...” However, notice the “but” in verse 4, “his soul which is lifted up is not upright in him: **but the just shall live by his faith.**”

This is very powerful! In other words, though he (us today) is wicked, with faith he can be just. And faith is the substance of things hoped for the evidence of things not seen (Heb 11:1). In other words, the physical manifestation of being justified is not altogether seen, but with faith one is just: And even with failings we remain just, because now the just shall live by faith, or live righteously by believing rather than by always “seeing.” This faith is the righteousness of God through Christ Jesus. That is why the scripture says, “But to him that worketh not, but believeth on him that justificth the ungodly, his faith is counted for righteousness” (Rom 4:5). No more works in exchange for justification! It’s a free gift through Christ Jesus.

Being justified is the cornerstone of what salvation is all about; it’s being righteous or holy for free on our part. It’s the privilege to come before God acceptable, holy and never to be condemned; the veil of the temple was torn in two. In other words, without justification, one has no boldness to come before God and thus has no relationship with him. One has no mechanism to deal with the dread of a great God. Coming before God in his fullness in heavenly places, without being hid in Christ would result in a sure fiery consumption. Whilst me, being born again, get up in the morning and greet God with a “what’s up Dad?” Normally, will a father ever kill or throw his son in a fire because of offence? He will, of course, chasten and beat you out of love, but he’ll never utterly forsake his son or won’t allow any devil to for long. In other words, Christ made it available for you and I to now freely communicate and fellowship with the one who created us. Adam destroyed this for us, but Christ came and regained it for all: “Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Rom 5:18).

How can this be applied?

By faith, “knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we who have believed in Jesus Christ” (Gal 2:16).

Basically, doing what is right in the sight of men will not justify anyone. One’s “good hearted” man disposition or “living a fairly good life” will not justify anyone. It can only be achieved by faith in Christ and especially what he did for you as a born-again believer. One is therefore righteous, holy and without condemnation before God, angels and men. The word verifies this by strongly stating, “there is now no condemnation to them which are in Christ Jesus” (Rom 1:8).

A popular gospel song has these lyrics, “I’m coming up on the ruff side of the mountain, and I’m doing my best to make it in.” Nice song and I love it. However, the meanings I derive from the lyrics are incorrect biblically.

Why?

One cannot do anything more to be more righteous or “make it in” after being born-again.

One is “**sealed** unto the day of redemption” (Eph 4:30) after being born again. Seal here suggests that you’re stuck with salvation until Jesus returns and you can’t do nothing more to be more sealed; you’ve already made it in! In other words, over the bridge, no turning back, fat lady has sung, over, done, finished!

God knows everyone before they are born and he already placed it in him or her (“such as to be saved”) to conform to or believe in Jesus Christ. Having done that, he will be the same person to justify these ones. Trying to be a good person on your own won’t help: “For whom he did foreknow, he also did predestine to be conformed to the image of his son [Jesus]. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Rom 8:29-30).

Don’t be fooled, not that avoidance of sin or good works aren’t good. It’s just that it won’t justify nor save anyone. In fact, it’s after one becomes save, real good works will follow (Gal 5:22).

This is one of the most glorious things as a born-again believer; being completely sinless and spiritually unspotted. Your praise and worship are always accepted with God no matter how frail, tired or weak it might seem. There are also no more requirements to meet up to God’s standard for anything, whether praise, prayer or worship. It is always accepted with God, because he ‘wills’ it in you (Php 2:13). Therefore, no matter what happens from the point of one’s conversion, one is assured a place in heaven; even if one is killed by God himself. We are forever saved because of Jesus Christ, no matter what!

“For by one offering he hath perfected **for ever** them that are sanctified” (Heb 10:14). Two verses before said, “But this man, after he had offered one sacrifice for sins **forever**, sat down on the right hand of God” (:12).

So should we, as it pertains to fretting over our sins: Including past, present and even future sins; though not making provision for the flesh. Being born again is as far as righteousness goes. Because a born again believers' righteousness is based on the Lord (Isaiah 54:17) and not themselves; which is the highest righteousness. In fact, a born-again believer is just as holy as God. Let me write that again. A regenerated saint has equal holiness as God, through Jesus Christ; only because it is his holiness that has embalmed us from our sinful nature. You could say that we are wearing his clothes (righteousness). What a privilege!

## Once Saved, Always Saved?

“Since our works [one’s own godly efforts] had nothing to do with meriting grace in the first place, there is nothing we could do that would cause us no longer to merit it and thus “fall” from it.”

One might then exclaim, sarcastically, ‘Wow, justification gives me licenses to sin.’

No.

“Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are **sanctified**, but ye are **justified** in the name of the Lord Jesus” (1 Cor 6:10).

According to the dictionary, sanctification means, “consecrate, make as holy; **purify** from sin.” In other words,

JUSTIFICATION = SANCTIFICATION = PURIFICATION

The three are just terms for the same thing. Therefore, a justified person is also a sanctified one, which means he or she is **righteous** and **holy** before God; the same is also **purified**. If one were truly saved, they would not be in the sinning business “being sanctified by the Holy Ghost” (1 Cor 15:16).

Why?

That’s one of the main purposes of the Holy Spirit (Ezek 36:27). The Holy Spirit makes you do the things that are pleasing in the sight of God; he gives you the grace to stay unspotted from the world; “Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself” (1 John 5:18). Keeping yourself, relatively speaking, is the result of being begotten of God or born again; and not necessarily the reverse.

The suffix “eth” means a continuance. In other words, “sinneth not” means not to continue in sin. For example, you’ll not find a born-again believer clubbing every weekend, making off with one-night stands for years on end without true conversion.

One might even ask, “I’ve seen Christians continue in the most heinous acts of sins, what’s up with that?”

Well, all that glitters is not refined gold. Even the word of God said, “He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him” (1 John 2:4).

In other words, once a person is saved we must be able to see the fruits of that salvation. After all, born-again believers are the ‘live and direct’ epistles to the world, read by all men. There must be a change in life-style, a change from sinning, a desire for the word of God, the fruits of the spirit and other godly attributes.

“Let no man deceive you: he that doeth righteousness is righteous” (1 John 3:7, 8). Knowing “that every one that doeth righteousness is born of him” (1 John 2:29). Not that one does righteousness to become righteous. Rather, being justified by being born again brings fruits of righteousness.

Similarly, faith without works is dead. Not that works bring about faith; rather, as a result of your faith, works appear. One believes for a house (faith), one gets a house (works). Without the house (works), your faith is not real - dead - it hasn’t been proven; which is the purpose for believing in the first place. You believe in Jesus Christ (faith), obey him (works). In other words, ‘works’ are results of your faith.

Likewise, living righteously is a result of you being justified. In other words, because of justification, righteous and godly living will automatically develop. Otherwise, one may not be born-again, because “the fruit of the Spirit is in all goodness and righteousness and truth” (Eph 5:9).

How could you say such a thing?

I didn't, the word of God did,

“Whosoever is born of God **doth** not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God. **In this** the children of God are manifest, and the children of the devil: whosoever, doeth not righteousness is not of God” (1John 3:9-10). Also, “He that doeth good is of God: but he that doeth evil hath not seen God” (3 John 1:11). So then, you cannot have a true born again believer living a presumptuous life of sin, and yes those who do weren't save in the first place; as the above scripture makes clear.

The Apostle John went further to say, “And he that keepeth his commandments dwelleth in him, and he in him. And **hereby we know** that he abideth in us, by the **Spirit** which he hath given us” (1 John 3:24).

John knew that because of the Spirit Baptism this was all possible to every believer.

Why?

God said, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them” (Eze. 36:27). In other words, I will make it happen in you!

So then, a seasoned born-again sister would not carry herself in a manner to expose her cleavage to other men, especially after marriage. Dressing sexy is to dress for sex or to entice the opposite sex to have sex. A justified person would never feel comfortable in this position. The spirit of God that is in one would automatically reprove, quicken and awake one to righteousness. It's apart of God's born-again plan (Heb 10:16).

For instance, you might take a flop-eared mule and try to make a racehorse of him. You could feed him the finest food, run him around the track everyday, and house him in the finest stable. But on the day of the race when the gun sounds, all he'll do is lope off down the track – because he's a mule. It's just not in him. Yet you can take a racehorse, and not give him as good care, but when you put him on the starting line, and the gun sounds – he's gone! It is his nature, what he does is the result of what he is. He is born that way. In order for that old mule to be a racehorse, he would have to be re-born – and that is impossible.

Man, however, who is a soul, living in a body, can be re-born. His nature can be changed. He can become a new creature in Christ Jesus. He won't flip flop when he's save. When the gun or rather the trumpet sounds – he's gone (present life and raptured when Christ returns).

Therefore, imposing strict church rules for hair, clothing and other outward adornment is good, but it won't save anyone. When one is saved, it will automatically happen. Of course, one has to be genuinely saved.

On the same note,

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” (James 2:14)

As it pertains to justification, how vain it is, if one says he's justified and there are no fruits of righteousness. Can a belief in justification alone save him?

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

You see then how that by works a man is justified, and not by faith only” (James 2:24).

Abraham believed God before he offered Isaac, but unless he offered Isaac he wouldn't have believed – as complex as that sounds. In other words, unless there are fruits of righteousness ('godly' living), though you proclaim to be saved or righteous, you are not – for faith without works is dead. And by the consequential automatic 'works of righteousness', a man is deemed justified. Hence, there is no license to continue in sin, because you simply cannot (1 John 3:9-10)!

## We Are Purchased

Well, I don't feel righteous or they don't look and always act righteous to me.

That might seem so, but born-again believers are far more holy than even most realize. Born-again believers sit far above every being and we are positioned next to God, figuratively. Nevertheless, on the outwards we bear the traits of a pass life. Reason being, this can only be attained by faith.

“For yet a little while, and he that shall come will come, and will not tarry. Now the **just shall live by faith**: but if any man draw back, my soul shall have no pleasure in him. But we are not of them [other righteousness] who draw back unto perdition; but of them [Christ’s righteousness] that believe to the saving of the soul” (Heb 10:37-39).

In other words, the just or the justified Christians are justified because they believe it, “**the just shall live by faith;**” and of course, “**faith is the substance of things hoped for, the evidence of things not seen**” (Heb 11:1).

These two verses are often misunderstood. They are popularly used among Christians when in need of a financial blessing, spiritual breakthrough, healing, miracles and other supernatural things from God. However, these two verses are strictly speaking of justification, as they even follow one after another.

The full text reads,

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now **the just shall live by faith**: but if any man draw back, my soul shall have no pleasure in him. But we are not of them [other claims to righteousness] who draw back unto perdition; but of them [Christ righteousness] that believe to the saving of the soul. **Now faith is the substance of things hoped for, the evidence of things not seen**” (Heb 10:35-39 & 11:1).

The Apostle Paul, in this text, addressed the same sore point among believer of not feeling justified.

Why?

It is not a feeling, it’s a belief. And without this belief one might fall prey of the enemy’s attacks and who knows what will happen.

He assured us that faith is the substance of things hoped for, the evidence of things not seen. In other words, justification involves a solemn belief in what the creator says you are, though the born-again believer or an onlooker does not see an outward celestial adornment of it.

We were purchased, but our redemption is not yet completed. Yes, many believers and songs used the phrased, “I am redeemed.” But we sing and say it by faith. Knowing that we are “sealed unto the day of redemption.”

In other words, we are sealed or born-again, with a guarantee by the Holy Spirit that we will be redeemed.

Redemption, by the dictionary’s definition, means, “reclaim or to fulfill a promise.”

God made us a promise of glory beyond our wildest imagination; however, it cannot be realized or reclaimed in this corruptible earth suit called flesh. We have to take off the flesh before we can see the extent of our justification.

Nevertheless, born again believers are “sealed with that Holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession” (Eph 1:14).

In other words, we were bought but not redeemed. We were already paid for, by Christ’s death, burial and resurrection. However, we have not been taken off the shelf as yet.

For instance, I went into Family Thrift store to look around and speak with the owner as I’m the one who had managed his website. While in the store I saw a nice stereo that appealed to me. I pondered the price and asked a fellow gentleman. He was also interested in the stereo and didn’t know the price. He turned it on and I realized the person who had it before loved reggae music. Before we could ask an assistant the price, we both saw on the top of it “SOLD.” We both gasp, and then sigh in disappointment.

This situation allowed me to realize Eph 1:4, “until the redemption of the purchase possession.” It shows that we are already bought but not taken out of the store (earthly vicissitudes) as yet.

So we look like the other ‘merchandise’ and actually have marks of the former owner, but we are a “purchased possession” not yet redeemed. When the enemy comes to get a born-again Christian, all he sees is SOLD. He might be able to turn some of us on, but we are still SOLD. He cannot take us off the shelf to his place, Hell’s fire, because we are SOLD. “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor 6:10).

For another example, someone played an arcade game and won many tokens.

Can he spend the tokens? No.

But he has the cash's worth. When he completes winning all the tokens from the game box he goes to the counter and turns them into cash or reclaims them.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom 8:23). In other words, we are like those tokens (mortals) waiting to be turned into real money (immortals)!

One might say, though being born again seals me, can I not be redeemed?

We are "**seal** unto the day of redemption." God is not so careless to drop the tokens from his hands.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he **justified, them he also glorified**. What shall we then say to these things [*doubts of not being redeemed*]? If God be for us, who can be against us" (Rom 8:30-31).

## No Condemnation

One bible teacher taught that without justification she suffered internally, though on the outside she was an ideal church person;

"For many years, I tried to please God with my works. It seemed as if I was living on a performance treadmill—always trying to do something to feel good about myself and feel like I was in right standing with God. In the process, I became weary and worn out, lacking peace, joy and power in prayer."

Since born again believers are saved, no one can ever point their finger at him or her for conviction of any personal sins or near-sin experiences: Neither can a charge be brought against them by the household of faith for inadequacies, inconsistencies and often failures. No matter what, a born-again believer is no better off, or worst, in anything he or she does or doesn't do.

Don't you dear, as a born-again believer allow guilt to choke your joy, peace, happiness and consequently, your life, because someone ignorant of the grace of God points their finger at you. God paid too high of a price for your justification. Hold your head up high.

Don't you dear, as a born-again believer allow fear to fester because of old wives fables and someone supposedly through the Holy Ghost pronounced condemnation to hell, because you have sinned.

Didn't the salvation author said, "the son of man [Jesus] is not come to destroy men's lives, but to save them" (Lk 9:56).

He went onto say, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea... for the son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt 18:6-12).

In other words, even though they might "**seem**" to do things out of the will of God, leave them alone, for they're still his. One should be very careful about offending a true born-again believer. Even an inexperience preacher should also be careful of bringing condemnation accusations against a congregation with a frequently called, "judgment message." A believer must also be careful of 'Judgment messages;' having one's mind exercise to discern between good and evil.

If a message utterly condemns the assembly of believers and even go as far as to hint a born again believer going to hell, it is not of God. If death is pronounced it should be a general utterance and not vehemently targeted to the saints. These are not the days of the Israelites under the law, we are sons and daughters. Fear that brings torment is not of God; goodly sorrow is what should develop and it will lead to change (2 Cor 7:10).

In the book of Acts, Ananias died because he lied to the Holy Ghost. The Apostle Peter didn't pronounce his death (Acts 5:1-9). He stated the offence and God did the rest. Is his soul going to hell? If he was born again, no! The same thing happened to Ananias wife. Peter knowing that they were 'one flesh' and by interrogation found out she was a partaker in this evil deed, knew she would suffer the same faith of her dead husband.

With Moses, he was taken out of the way because he struck the Rock; however, this man of God is nowhere in hell's torment. He was justified and once justified always justified. God was the one who dealt with him; moreover, his tenure was over as a deliver. Joshua,

the conqueror, was to take over. The same can be said of King Saul, he even tried to kill himself (1 Sam 31:4), but God didn't allow it (2 Sam 1:9) because it would probably seal his afterlife to torment, so he preserved his life and allowed an Amalekite to kill him. The same "Amalekites" that he should have taken care of that brought him this curse in the first place.

Even further, Aaron the Jewish high priest and Miriam came against the man of God, Moses (Num 12). Moses might have been wrong, but one dares not come against God's authority.

Because of this, Miriam (the initiator) became leprous.

How is it Aaron seems to get away?

He was the high priest (righteous) and it was forbidden for a leper to be an high Priest. Aaron represents the born-again believers and Miriam represents the unsaved; the unsaved without regeneration will suffer judgment. Born-again believers, on the other hand, are priests (1 Peter 2:9). But our priesthood doesn't require periodical fasting and praying for remission of sins. Neither do we have to undergo the popularly acclaim, "Consecrations". We were washed in the priceless blood of Jesus once and it took care of all our sins; past, present and future.

"For such an high priest became us [born-again folks], who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; **Who needeth not daily, as those high priests**, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb 7:26-27).

One should not be weakened because someone has accused you of sin or being a sinner or going to hell's fire. Such an accuser is playing the role of a devil. It is forbidden for a justified man to go to hell's fire!

Notice Acts 2:24: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

Why was it not possible for death to hold Jesus?

Because of His faith and Divine Justification IN THE SPIRIT! The bible said that Jesus was "justified in the spirit" (1 Timothy 3:16). Jesus overcame death by faith and believing God's Word. Gloriously, for believers in Jesus Christ, it is not possible for eternal death to hold us either!

John 5:24 tells us this, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation**, but is passed from death unto life."

Judgment does begin at the house of the Lord (1 Peter 4:17). However, God knows how to sharply rebuke his children. Those he loves he chastens and chastises, but never to utter destruction of hell's fire (1 Cor 3 9-15). If the Judgment of God is announce in a particular area by a preacher, prophet or an apostle, the unsaved will be feeling the bite of it, as a show of God's wrath, as in the example of Aaron and Miriam.

One might even say that Aaron the high priest died somewhere later when he 'took off' his priest robe. However, born again believers are made high priests after the order of Melchizedek and Christ (Heb 6:20). In other words, our priest-hood has no ending.

The Apostle Peter having a revelation of our sure seal said this,

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the **unjust** unto the day of judgment to be punished" (2 Peter 2:9).

A born-again believer should never be frighten, become fearful or feel insecure at accusations. It has no bearing or record with God. Fear can be extremely harmful, and the same goes for guilt. Why fear men and devils, who can only wound the flesh, to their own destruction (Matt 18:6-12)?

If an unsaved person accuses a born-again believer, he or she should not become fearful, doubtful, insecure, feel threaten or astonished. One should be at peace for the Apostle John assures us, "Marvel not, my brethren, if the world hates you" (1 John 3:13).

However, I'm sorry for the ones who bring these things on a born-again believer - the Lord's anointed. As Christ himself even warned, "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt 18:6).

Why?

Saved or unsaved, one should know this about any born again believer,

“You must treat them as holy because they offer up food to your God. You must consider them holy because I, the LORD, am holy” (Lev 21:18).

On the other side, the worse accusation and feelings of doubt can be brought on by one’s self. Regardless of what you may have done, before or after being born-again, remember, “If our heart condemn us, God is greater than our heart, and knoweth all things” (1 John 3:20).

In essence, a born again believer should quit trying to beat up on one’s self because of direct, indirect or near sin experiences and inadequacies. Many of these scenarios were planned and executed by devils to cause one’s down fall. God know exactly what took place and he most of all know your heart; so if you as a born again believer fell down, get back up and finish your course. You are washed, you are sanctified and you are forever saved as a born again believer.

This grace and freedom from guilt, fear and insecurities was promised long ago and it’s forever imparted; made plain by this verse:

“In righteousness shalt thou be established: thou shalt be far from oppression; [because] thou shalt not fear: and from terror; for it shall not come near thee.

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake...

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the LORD” (Isaiah 54:14-17).

With this outstanding vocal from God, who dears bring an accusation against God’s people.

Who dears, being born-again, would walk with their heads down or be afraid of men’s words or faces? He or she has no need for shame, one is sanctified/justified: Far above principalities and powers, even satan himself. One is in the presence of the Most High God.

What status! What amazing grace that pardons sins, takes away guilt and makes a born-again believer higher than the heavens!

Born again believers, think it not robbery to be equal with God in his holiness, being in his form (Php 2:6), regardless of how you might feel or what others may say or think.

In slight jester, God is saying, this one is on me (Isa 54:17).

## How Are The Righteous Then Judged In The After Life?

It is not that born-again Christians do not sin, because the words of God warns us, “grieve not the Holy Spirit of God, whereby **ye are sealed unto the day of redemption**” (Eph 4:30).

In fact, every disobedience receives a just recompense (Heb 2:2). Those he loves he chastens and chastises, though it is never to utter destruction (1 Cor 3:9-15). Moreover, “if ye be without chastiment, whereof all are partakers, then are ye bastards, and not sons” (Heb 12:8). He even said to Daniel that his Son, Solomon, will sin and for that he will be chastised, but he will never take his mercy away: “I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee” (2 Sam 7:14-15). How much more us?!

This scourging doesn’t cut off your inheritance, this would contradict the scriptures; in fact, it was meant to help you. In Moses days, though an Israelite fell prey to the Mosaic laws and suffered because of it, that doesn’t make him un-Jewish. Similarly, after being saved we fall prey to sin and inadvertently suffer because of it, but we are still apart of the divine nature. We are still “sealed unto the day of redemption.” Or, in essence, we are still saved.

For example, in a normal case, will a father shoot his six year old son with a shot gun for the sole purpose of utterly destroying him, because he eat too much sweet? No. Though the boy will inadvertently suffer from eating too much sweet, this doesn’t make his father destroy and disown him. Think, isn’t God’s love much deeper than this?

It's at this point that justification is most needed, for the enemy can render a believer powerless with lies, causing a believer to be stagnant or become Luke warm. And of course the Lord then spits that 'believer' out, theoretically; or refuses him (Rev 3:16), so to speak. So then, you see that all the devil tries to do is cause you to kill yourself, because he cannot. That's the only man God cannot help or reach, a man without faith (Heb 11:6). Regardless of what you have done and all the lies the devil told you, you can begin again, you are washed; forever believe it!

Born-again Christians are not judged in heaven for any thing except their motives for godly service. They shall stand before God in judgment, prior to the judgment of the world, only this judgment is not for heaven or hell nor life or death; but rather to see if one's motive for singing on the choir, preaching the word, giving out tracts, writing Christian books, giving food to the poor, being a deacon, bishop, pastor, or evangelist and other ministries were of a good godly heart or for reputation and vain glory.

The born-again believer is judge according to his works. If they come back good, he shall receive a reward. If they come back not 'good', he shall be in shame but his soul shall be saved, being justified forever; any argument for being judge for works as a born again believer alludes only to this.

The text reads,

"For we are laboures together with God: ye are God's husbandry, ye are God's building... For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved" (1 Cor 3:9-15).

In any case, a born-again believer should not presumptuously live or speak contrary to the leading of the Holy Ghost, just because he or she is forever saved. Every disobedience, do receive a just recompense (Heb 2:2); true and long lasting obedience is usually learnt this way (Heb 5:8). Paul himself writes after listing a few sins, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the \*children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph 5:6-8).

The apostle Peter also warns us to be careful of this freedom we have, taking heed not to sin though we are forever sinless:

"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (1 Peter 2:16).

In other words, as having no sin or cannot be condemned thereby, but do not use this liberty to sin, but give yourself over to the things of God.

## Born-Again Believers Are Higher Than Angels (Please See FAQ Also)

Born-again believers are of the highest spiritual excellence and/or righteousness. Actually, though this maybe shocking, born-again believers are more righteous than angels.

How?

Jesus was "made so much better than the angels, as he hath by **inheritance** obtained a more excellent name than they" (Heb 1:4). In other words, this righteousness or status is gained by inheritance. We, like Jesus, would have inherited it. The Psalmist David hinted at this in the 17<sup>th</sup> Psalms verse 15, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." So, it is after we put off this mortal flesh we shall truly see it.

You might say Heb 1:4 was only talking about Jesus! Well this verse says other wise and includes all born again believers:

"For both he that sanctifieth and they who are sanctified are all of one" (Heb 2:11).

Meaning, the same righteousness or holiness that Jesus has, who is far above all angels and powers, is the same exact holiness we as born-again believers possess. In fact, this verse made it even plainer, "Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures" (James 1:18). "Creatures" here mean man, angels, cherubim, seraphim and all other creature. I also checked out the Greek word used for "**firstfruits**," which is 'Aparche.' Did you know that it means "**persons superior in excellence to others of the same class**." In other words, born again believers are far higher, not only than angels, but all creatures, being second to God!

Even further, a popular preacher was expounding on this text and it sanctioned what I just said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). He said that in the language it was translated from the word "shall" was added for clarity, being italicized. It should then read, "it doth not yet appear what we be: but we know that, when he appears, we be like him." In other words, it's a now action

already enforced, but clearly seen when Christ appears the second time. We already have that status of superiority, but plagued with finite understanding cannot attain to it until the finite (flesh) is taken off.

When I first realized this while doing research at my school library, I was so blown away I exclaimed loudly. Me, greater than the angels; you got to be kidding.

No wonder the devil wants to keep born-again Christians in ignorance.

Six-form History teaches us that the abolition Act of 1833 freed the slaves throughout Great Britain's Empire, but only education could secure it; which actually did happen.

The ex-slaves in 1833 had to reprogram their minds that they weren't inferior livestock, but are human beings just as their former masters, regardless of whatever state they're in. Likewise, a born-again believer has to reprogram his or her mind that he or she is no longer inferior to angels, spirit, imps and devils, but in fact, higher than them through Jesus Christ. In reality, we are second to God.

You might say, "we are greater in status than even the 'good' angels." Yep, we are second to God. This verse clarifies it, "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? **Are they not all ministering spirits**, sent forth to minister for them who shall be heirs of salvation" (Heb 1:14-15)? In other words, none of the angels at any time will have the privilege we have.

Because Jesus "is gone into heaven, and is on the right hand of God: [all] angels and authorities and powers being made subject unto him" (1 Pet 3:22). We are there too, by faith (Heb 2:11); Christ being the first example.

One of the best things about this is to know that one is right next to God. So anything one says, he hears and 'will' do; "And this is the confidence that we have in him, that, if we ask anything **according to his will**, he heareth us: And we know that we have the petition that we desired of him" (1 John 5:14).

The prayers of a born-again believer, in both petitions and commands, will always be answered as long as it is in God's will. Having the knowledge of this increases one faith tremendously. Wouldn't you pray more and take authority over every situation if you knew you were heard and backed by God himself?

After full assurance, faith and knowledge of Justification, one will be glorified as an authorized son or an authorized agent of God. Without it, a born again believer cannot function effectively in any capacity of ministry, though possessing the power and probably an outward show.

One bible teacher noted, "A believer that is lacking this understanding [Justification] is like a jumbo jet on the runway with no gasoline – he has all the equipment but is going nowhere" (J.M).

That is why it is elementary that one develops faith and knowledge in justification/sanctification before one becomes an authorized user of the word of God. Baker's evangelical dictionary of bible theology had this to say,

The generic meaning of sanctification is "the state of proper functioning." To sanctify someone or something is to set that person or thing apart for the use intended by its designer. A pen is "sanctified" when used to write. Eyeglasses are "sanctified" when used to improve sight... things are sanctified when they are used for the purpose God intends. A human being is sanctified, therefore, when he or she lives according to God's design and purpose.

If a born again believer knows that he is higher than angels while walking in justification, and remembers it, no devil or demon can mishandle him or her in anyway.

Christ said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions [6000 or 6000×12] of angels" (Matt 26:53). As Christ is, so are the born-again believers (Heb 2:11) and consequently our usage authority.

Be very careful at this privilege, we can cause catastrophes. Christ had this power on earth, but he limited himself so that he might give unto men the same power to overcome all things, including the unconquerable sin and death. To the born again believer, use it wisely, knowing that our mission is to save souls as he did for us. In fact, exercise all our authority only by the leading of the Holy Ghost (Prov 16:33).

Because, "as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1).

However, "if ye suffer for righteousness' sake, happy are ye" (1 Peter 3:14).

## The Book Of Job

Did you know that the entire book of Job was talking about Justification, unequivocally? I was so blown away when I first realized it, because I've heard almost every preacher touch on Job but I've never heard Justification preached; and that's what the book is about. In fact, the book uses the word 'justify' more than any other book that I had previously read from Genesis (I was currently reading the bible from cover to cover).

What had happened was that Job's friends had accused him of secretly sinning because of all the stuff that had happened to him; not knowing God's prior meeting with Satan. And guess what? Most folk are still like that today, some can't even wait to see you fall.

Job's friends gave dozens of instances of men who suffered because of sin and their wickedness and therefore not being "right with God." Job answered them by showing men in sin who lived and died peacefully, enjoying all the blessing of the Land; so to speak. He also showed them men of good character and godliness who suffered even though they were godly (it's still like that today).

In other words, Job's friend and some of us believed that all calamities that one faces are caused by personal, inherent or congregational sins. Not only that, but it is also believed that because of this "you are not right with God," or to a lesser extent, have out rightly sinned.

By the way, by this time I'm assuming that you have read or know about the "Book of Job"; if not, it's a wonderful book right after the "Book of Esther" and it's the 18th book from Genesis in most Bibles.

Now, Job showed his friends this paradox of how some men of good standard suffered and some evil men live wonderfully, as against their notion that all men who suffered, as he did, was because they are "not right with God" or to a lesser extent, have sinned. This took up 38 chapters until Elihu's answer; that's majority of the book (42 Chapters in total).

From these 38 chapters we see that God allow this to happen to talk about the coming savior and what it means to be born again or in essence, Justified. In other words, from these passages we could see a clear cry for justification because man then and now had it all wrong; we saw a cry for a definite way man could know for sure that he is right with God regardless of..., because this suffering thing had failed, as was seen in Job's experience. Job himself exclaimed, "I am full of confusion" (Job 10:15), because he also thought he was kept from calamities because he was good and justified.

Then after the toss back and forth, Bilad, one of Job's friend, spoke out his confusion as well and said, "**How then can man be justified with God? Or how can he be clean that is born of a woman?**" (Job 25:4)

That was what the entire book was trying to bring out, a need for justification and a way to know it, because all earthly wisdom had failed.

Job himself cried, "**Neither is there any daysman betwixt us, that might lay his hand upon us both**" (Job 9:33). Or, "**O that one might plead for man with God, as a man pleadeth for his neighbour!**" (Job 18:21).

Who were these two verses talking about? Jesus Christ of course, "for there is one mediator between man and God, the man Christ Jesus" (1 Tim 2:5). In other words, Job didn't know that he was used to speak of the Justification to come, though he knew he was speaking under inspiration, because he said, "Oh that my words were now written! oh that they were printed in a book!" (Job 19:23).

This "**one man that plead for man with God**" that Job wanted was Jesus Christ. He would be the justifier of the "just" and the unjust, as I've seen been wanting, displayed in the scriptures from Genesis; "And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel...**" (Gal 3:8).

Meaning, even if you lose your bank accounts, job, wife/husband, fiancé, ministry, money, joy, health, hopes and dreams, it doesn't mean you're not justified (or sometimes have sinned); but most often it's because you're justified, as seen with Job. Jesus "hath perfected forever them that are sanctified" (Heb 10:14), even if one has sinned.

You see, the bible said that devils are accusers of the brethren (Rev 12:10) and as seen in the book of Job, they do this to get the right to torment you to death. Therefore, if you have sinned they would have legal right to torment you **ABOVE** measure.

The mere fact a saint had a child out of wedlock, stole from the treasury, backbite the pastor, got caught in adultery one time and other sins, yet can still lift up his or her hand to God in the congregation, shows that you are justified. Because just by these sins alone, old Satan and his brethrens would have you for good.

Through Jesus Christ, man now has a measure to show to the world that they are right with God even if things are not right with them. Isaiah prophesied it, "Their righteousness is of me saith the Lord..." In other words, even if they look like they're not going to make it, broke, disgusted and busted, confused, tormented, sick, diseased and even dying, "their righteousness is of me saith the Lord."

Again, you're righteousness is not of you but it's God that justified you. So even if you've sinned after becoming saved, it's God that is your righteousness and not yourself. You might be messed up, but it's Jesus Christ that took it and paid it. For an example, say my buddy and I went to the Christian Concert, I had no money and couldn't get in, my buddy had lots of money and would gladly say to the cashier, "it's on me!" That's what Christ did for you and I, he covered our tab where we couldn't; as expressed in the saying, "I got you covered" (Restoration by Phillip, Craig and Dean).

In other words, physically you have sinned and have messed up, but when men and angels see you, they see Jesus Christ and his righteousness. You are made one with him and according to Heb 10:14, it's eternal. Your righteousness is based on Christ.

Now, Elihu, the young fellow that came along after Job's friends, had spoken the same exact thing as the first three, read chapter 36:17-18, "But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee. Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee." Here the presumption of this fellow, "thou hast fulfilled the judgment of the wicked." In other words, he's being judged because he's wicked. Not only that, this young fellow was angry because he thought Job "justified himself rather than God" (Job 32:2). He went further to say it to him, "He putteth my feet in the stocks, he marketh all my paths. **Behold, in this thou art not just**" (Job 33:11-12).

You have some folk like that in church today; see you going through your going through and quick to cast judgment of condemnation saying you've sin and hissing, "not all who say Lord, Lord, is going to make it." Even if you have sinned, Christ made it clear to us that you're going to make it, guaranteed!

Further more, when the Lord answered Job about his greatness, it wasn't a rebuke but a conformation of what Job had said. For instance, it couldn't be a rebuke when Job had said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21). In other words, glorifying God that he can do all things and he's great. Moreover, the very narrator said Job didn't do anything worthy of God's rebuke; "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

The conclusion of the whole matter is this, once you're born again – Repented, Baptized in the name of the Lord Jesus Christ, and Spirit (evidence by speaking in another tongue) – **YOU ARE JUSTIFIED!**

Therefore, if God said you are justified, then you're justified and no sufferings, calamities, preacher's word, leader's demotion, accusations and sins can reverse that. Even if God physically come and strangle you in front of all the church folk, you're still justified; "For by one offering he hath perfected **forever**, them that are sanctified" (Heb 10:14). Forever means eternal; taken from two Greek words, 'Eis'- meaning into and 'Dienekes'-meaning "continuously" or "continuous." So then, it's never ending.

No wonder Paul taught us, "There is therefore now no **condemnation** to them which are in Christ Jesus" (Rom 8:1). Quit putting down yourself, quit letting others putting you down, quit letting your fallings make you feel defeated. You are perfect!

Guess what? Elder Campbell was taking me home one night and he told me this (paraphrasing), "we try to be so perfect all the days of our lives, asking God to take away the sin that he already took away. Feeling so ugly when we fall and condemning others when they do. The book said, 'In a moment, in the twinkling of an eye...this corruptible must put on incorruption, and this mortal must put on immortality' (1 Cor 15:52-53). In other words, Oneil, all that we as Christians are trying to do [wasting time] to be cleanse after we are already assured cleanliness, is going to take place in **'the twinkling of an eye.'**"

How powerful I thought, at the split of a second your dirty Adamic nature will be changed. That's why you're justified by faith, faith is something not readily seen but believed.

## In Concluding

The teaching on justification to those who are already saved is this, once saved, no matter what happens after conversion, one is still saved. In other words, one cannot lose his or her salvation. However, one has the option to give it up, though this is also very unlikely, seeing that God knows how to keep the godly and reserve the unjust (2 Pet 2:9). Why? He knows that you have made your mind up to follow him and the devil knows it too. The devil also knows that sin cannot have any long-term effect on you. So, he'll persecute you, especially using strong delusions, to cause you to give up. By doing that he would have created within you doubt and fears. This he knows that God can have no part with. In fact, the only man God cannot help or save, is a faithless man who is filled with fears. So much so that the word of declares that even "the fearful, and unbelieving...shall have their part in the lake which burneth with fire and brimstone" (Rev 21:8).

So don't you dare stop believing who you are after becoming born again. Nevertheless, I am persuaded God will see you through!

The ultimate reason for Justification (holiness) is meeting God, without it you can't come before God on good terms; some call it heaven or paradise, but the bible simply says, "see the Lord." The actual text reads, "Follow peace with all men, and **holiness, without which no man shall see the Lord**" (Heb 12:14).

## A Short Summary Of Justification (aka Sanctification)

### 1. Types and shadow of sanctification

Genesis 2:3; Exodus 13:2; 19:14; 40:9-15; Leviticus 27:14-16

### 2. One is separated to God by sanctification

Psalms 4:3; 2 Corinthians 6:17

### 3. EFFECTED BY

God

Ezekiel 37:28; 1 Thessalonians 5:23; Jude 1:1

Christ

Hebrews 2:11; 13:12

The Holy Spirit

Romans 15:16; 1 Corinthians 6:11

In Christ

1 Corinthians 1:2

Through the atonement of Christ

Hebrews 10:10; 13:12

Through the word of God

John 17:17,19; Ephesians 5:26

Christ made, of God, to us

1 Corinthians 1:30

### 4. Saints elected to salvation through sanctification

2 Thessalonians 2:13; 1 Peter 1:2

### 5. All saints are in a state of sanctification

Acts 20:32; 26:18; 1 Corinthians 6:11

### 6. The Church made glorious by sanctification

Ephesians 5:26, 27

### 7. SHOULD LEAD TO

Mortification of sin and a just walk

1 Thessalonians 4:3, 4 Romans 6:22; Ephesians 5:7-9

Offering up of saints acceptable through sanctification

Romans 15:16

Saints fitted for the service of God by sanctification

2 Timothy 2:21

God wills all saints to have sanctification

1 Thessalonians 4:3

### 8. MINISTERS

Set apart to God's service by sanctification

Jeremiah 1:5

Should pray that their people may enjoy complete sanctification

1 Thessalonians 5:23

Ministers can still minister even if they have sinned  
Eze 44:10-11

Should exhort their people to walk in sanctification  
1 Thessalonians 4:1, 3

**9.** Offering up of saints acceptable only through sanctification  
Romans 15:16

**10.** None can inherit the kingdom of God without sanctification  
1 Corinthians 6:9-11

If you are not born-again, described in this book, the blessings of justification will not be for you. However, this grace is poured out to everyone who initially believes, then becomes born again. Grace be unto you.

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**End Notes:**

1. \* denotes, You have persons who do disobedience and you have children of disobedience. As in, you have persons who do plumbing work around the house and you have professional plumbers. A born again believer might slip in temporary disobedience, but he or she can never be categories as “children of disobedience.”

**Please See FAQ:**

# **GOD?**

**I am the Lord: That is my name, and my  
glory will I not give to another, neither  
praises to graven images**

**- God  
Isaiah 42:8**

## Chapter 6

### GOD?

*“For they that worship him must  
worship him in spirit and in truth”  
~John 4:24*

Are we supposed to understand the deity of God? Can we understand God’s deity? Is it important to know the divine nature of God? Are all gods the same? Do I have to know whom I’m worshipping? Doesn’t knowing that he knows me is enough? Should I want to know who God is? Is this too big for us?

Does this sound like you, at one time or the other? The Apostle Paul writes:

“If ye have heard of the dispensation of the grace of God which is given...to you...how that by revelation he made known...the mystery...which in other ages was not made known unto the sons of men” (Eph 3:2-5).

God’s deity or divine nature is not hidden, it is actually commanded that we first know it (Mark 12:29). For they that now worship or reverence him, must do so in spirit and in truth (John 4:24); truth about who he is, was and always will be. One might interpret the word truth in the above verse as sincerity of heart. However, one may have a sincere heart while still giving reverence to a lifeless rock.

The truth is, there has always been “one God and [who is] father of all, who is above all and through all” (Eph 4:6). He is then all powerful, all knowing and exists everywhere, yet one being.

“He is the ‘I AM’ – to whom past, present and future are equally today, who is ... without beginning and without end, without succession of days or change of conditions. He is the Omniscient One, to whom all things are so absolutely known that there can neither be anything hidden from Him nor any increase of knowledge or intelligence. He is the Omnipresent One, so pervading all space and time with His presence that it is only in an accommodated sense that He can be said to be at any point of time or place....

He is the Immutable One, who changes not. His absolute perfection at once forbids change for the worse, which would be improvement and imply previous imperfection, since perfection cannot be improved. Such a unique and solitary Being must have His own ways, both of thinking and doing.

He has his own lexicon, using language in a unique sense and defining his own terms; that he has his own arithmetic and mathematics, not limited to man’s addition and multiplication tables; his own calendar, reckoning time in his own fashion, and dividing all duration into ages and dispensations, to suit his eternal plan; that he has his own annals and chronicles, writing up history according to methods of His own, leaving great gaps of silence, chasms of oblivion, where he deems nothing worthy of record; that he has his own grammar, using all the nice distinctions of conjugation and declension, voice and mood, tense and person, gender and number, with discrimination and design. In a word, everything about God and His methods shows that he lives on a different plane from man and cannot be either restricted to man’s notions or judged by man’s standards” (A.T Pierson, from a book awarded to me by the Y.M.C.A in 1997).

One bible teacher noted, “Humanity as a whole, have always been mystified by his various manifestations. That is why, he has to be revealed – not only to us but, as Paul confessed, in us (Gal 1:6). No man can discover him by experiment, or any form of academic study, however intense” (Earl Campbell, correcting a paper I gave to him).

Isaiah himself confirms this in prophecy, by saying, “To whom then will ye liken God? or what likeness will ye compare unto him? ... Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ...To whom then will ye liken me, or shall I be equal? saith the Holy One” (Isa 40:18).

How can we then know him?

Only by what he says of himself, nothing more, and nothing less.

The Hindu religion is recorded to possess over 330 million gods and goddesses; and Buddhism has similar multiplicities of gods and goddesses. We noted earlier that God made every man with the capacity and desire to believe in a higher being. This is clearly active in the Hindu religion, most religions and even secular humanism.

For all religions seek for a higher being, source or guidance than themselves. But most often the means and results are not of God, even though it might seem spiritually ecstatic or fulfilling. Nevertheless, much praise to men and women of every faith who have taken the courage to believe in the unforeseen. However,

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in the temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of Men for to dwell on all the face of the earth, and hath determine the time before appointed and bounds of their habitation; that they should seek the lord, if haply they might feel after him, and find him, though he be not far from everyone of us;

For in him we live, and move, and have our beings; for we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's devices [secular humanism or "religion"].

And the times of this **ignorance** God winked at: but now commandeth all men everywhere to repent [change their concepts of him to the truth of who he is]:

(Acts 17:24-30)

## God Is One

The bible teaches that God is one and he himself affirms this fact. He is one being, one person, one source or one self-entity – ONE.

Therefore, for him to be everywhere he must be a spirit (John 4:24). For only God the spirit can be in heaven talking to Michael the archangel and also giving instructions to someone else on earth.

It is a popular belief that God is three distinct persons as one, with everyone being co-equal or in some cases, with a degree of subordination among the three. That is, one person for the Father, beside him is the Son and beside the Son, is the Holy Spirit. It is also a popular belief that they are one in unity and not in person. That is, forming a three-person entity.

However, according to the scriptures our God is a "jealous God" (Duet 6:15) and will have no other God beside him. This is where we must build from, for this is one of God's most outstanding qualities; he stands alone, needing no help.

The Jews were constantly pounded by the prophets of the bible (who were all monotheistic\*) about the oneness of God and its importance. That is why they recited the "schema" religiously, "Hear, O Israel the Lord our God, the Lord is one" (Duet 6:4).

Even unto death Peter, apostle of this faith, last spoke the schema when he was martyred. One could exhaust this topic and many books have been written about the indivisible deity of God; however, history and the bible will witness that there is only one God and he is one individual being.

### ONLY ONE GOD: OLD TESTAMENT

1. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. (Duet 32:39)
2. I am the Lord: That is my name, and my glory will I not give to another, neither praises to graven images. (Isaiah 42:8)
3. Ye are my witnesses, saith the Lord and my servant whom I have chosen that ye may know and believe me, and understand that I Am he: before me there was no God formed, neither shall there be after me. I, even, I am the Lord and, beside me there is no saviour. (Isaiah 43:10-11)
4. Thus, said the Lord the King of Israel, and his redeemer the Lord of host; I am the first and last, and beside me there is no God. Fear ye not, neither be afraid: Have not I told thee from that Time, and have declared it? Yea are my witnesses. Is there a God Beside me? Yea, there is no God; I know not any. (Isaiah 44:6-8)
5. There is no one holy like the LORD, Indeed, there is none besides Thee, nor is there any rock like our God. (1 Samuel 2:2)
6. O Lord, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. (1 Chronicles 17:20)
7. Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. (Duet 4:35)

8. Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee. (2 Sam 7:22)
9. Yet I am the LORD thy God from the Land of Egypt, and thou shalt know no god but me: for there is no saviour beside me. (Hosea 13:4)
10. Have we not all one father? Hath not one God created us? (Malachi 2:10)

OTHERS: Isaiah 45:5-6, 21-22, 18; Isaiah 18:21 & 14; Isaiah 46:5 & 9; Exodus 8:10; Joel 2:27; Jer 10:6

## God Said, “Let Us...”

The Hebrew word **Elohim** was used for God before the translation of the bible into English and before the name revealed to Moses, that is, **Yahovah** or mistakenly called **Jehovah** or **Yahweh**. Now, **Elohim** or **Eloheem** is the plural of ‘**Eloah**,’ a form of “**EL**,” which means **Mighty One**. So translating the word from the Hebrew to English would show a plural noun and therefore reveals why translators often imprinted a plural pronoun for God, as can be seen in Gen 1:26, “And God said, Let us make man in our image, after our likeness.” The word “us” is said to have been translated from the word **Elohim**; that is, being the plural modifier which correspond to the plural pronoun of Gen 1:26 – “**God** [**Elohim**, plural modifier] said let **us** [resulting plural pronoun].”

A plural noun is one or more person, thing or place. For example, a jury, a football team or any other group of persons or things. With Gen 1:26, this does not mean that God was plural or more than one. This only pointed out his greatness. Writers of that time and of that language frequently used plural names for God or great persons to show their outstanding qualities, greatness or majesty.

For instance, **Elohim** was used to depict other Old Testament deities (whether real or imaginary). **Beelzebub**, in 2 Kings 1:2 was also translated from “**Elohim**”, but he was not a trinity or more than one. In Judges 6:31 the word **god** in reference to **baal** was translated from the word **Elohim** also. None of these figures were trinities or more than one, neither was it stated or implied; even though their references was translated from **Elohim**. One source stated, “God, The idea advanced that the word ‘**Elohim**’ referred to a plurality of persons when referring to the living God in the Godhead Hardly finds now a supporter among scholars. It is what grammarians refer to as ‘majesty’ or ‘strength’ or ‘power’” {Smith's Bible Dictionary, ed. S.N. Teloubet (Teacher's Edition; New York: Holt, Reinhart, and Winston, 1948), p. 220}.

Another popular Hebrew word translated for God is **Adonai** (Due 6:4). This word is actually the plural of **Adon**, which means sovereign and translated **Lord**. Again, this did not imply a plurality of persons. Instead, it showed greatness or great attribute, which was the style of the time, people, culture and language. In other words, these terms in the context of God and other areas did not mean a multiplicity of persons or things, but rather majesty of office.

For example, Sarah called Abraham, her husband, ‘**lord**’ (Gen 18:12); the word ‘**lord**’ here was translated from the Hebrew word **Adonai**.

Was the Patriarch Abraham more than one? No. Was it pointing to his marriage? No. She called him **Lord**.

The same can be said about the Hebrew word ‘**echad**’, often used when describing God’s oneness (Due 6:4), instead of ‘**yachid**’. ‘**Echad**’ suggests one in unity, rather than ‘**yachid**’, which implies an absolute one.

Strong defines **echad** as “united, one, first.” It apparently can mean both one in unity and one numerically.

For example, “and the king of Israel said unto Jehoshaphat, [There is] yet **one** man, Micaiah the son of Imlah, by whom we may enquire of the LORD” (1 Kings 22:8).

“One” here was translated from the word ‘**echad**.’ Here it means one in absolute numerical value, rather than one in unity; the same instances can be seen in Joshua 12:9-24, Ezekiel 33, Ezekiel 48:31-34, Daniel 10:13, Genesis 27:38, Deuteronomy 19:15.

Therefore, the word ‘us’ used in “Let us make man in our image” (Gen. 1:26), which is said to be translated from the word **Elohim** (pronoun usage), did not mean a number of gods in unity; but rather one absolute God in person, attribute, counsel and will - one. Another theory is that the “Let us” was referring to angels. However, verse 27 of the same chapter said, “God created man in his own image.” So it was not saying the angels and God created man.

Moreover, the book of Isaiah 44:24 relates the same thesis and loudly disqualify both theories, “Thus saith the Lord thy redeemer, and the one that formed thee from the womb, I AM the Lord that maketh ALL things; that stretch forth the heavens **ALONE**, that spreadeth abroad the earth **BY MYSELF**.”

God is one as seen in the Old Testament and the following New Testament scriptures will present the same truth:

#### ONLY ONE GOD: NEW TESTAMENT

1. "The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord."  
That is, the first commandment is to know that God is one!  
(Mark 12:29)
2. "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."  
(Romans 3:30)
3. "...But to us there is but one God, the father, of whom are all things, and we by him."  
(1 Corinthians 8:6)
4. "One Lord, one faith, one baptism."  
(Ephesians 4:5)
5. "Thou believest that there is one god: Thou doest well: Devils also believe, and tremble."  
This is actually saying that one is doing fine when one knows and believes that God is one - "thou doest well". In other words, you have attained a great deal.  
(James 2:19).
6. "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:"  
(Mark 12:32).
7. "For there is one God, and one mediator also between God and men, the man Christ Jesus."  
(1 Tim 2:5).
8. "For when God made the promise to Abraham, since he could swear by no one greater, He swore by Himself."  
(Hebrews 6:13)

What does the Old Testament tell us of God? It tells us nothing explicitly or by necessary implication of a triune God who is Father, Son and Holy Spirit. Similarly, if we take the New Testament writers together they tell us there is only one God, the creator and Lord of the universe ..., they give us no formula or formulated doctrine of the trinity, no three co-equal divine persons.

"The doctrine of the trinity did not form of the Apostles preaching" (Encyclopedia International, 1982, page 226).

Nor was it implied! References to scripture where the terms Father, Son and Holy Spirit are alluded to, are clearly understood by the early Jewish Christians who had it embedded in their minds that there is only ONE God (Deut 6:4). Or more precisely, the early catholic fathers "manipulated" these terms and ideas to coincide with the later formed "doctrine" of a Trinity, to appease the pagans.

Our schoolmaster (Jewish Law) that led us to Christianity has no such record of a three persons entity as one God or any other such allusions. That would be a violation of Jewish history and consequently Judeo-Christianity. As the scriptures says, "Ye worship ye know not what: WE KNOW WHAT WE WORSHIP: for salvation is of the Jews" (John 4:22). One Rabbi noted,

"This sublime pronouncement of absolute monotheism was a declaration of war against all \*\*\*\*\*polytheism . . . In the same way, the Schema excludes the trinity of the Christian creed as a violation of the Unity of God" (The Pentateuch and Haftorahs", J. H. Hertz, 1941, Vol. 1, p. 215).

The distinguished Dr. Hans Kung in his book, Being A Christian (1976, p.446) wrote, "The \*monotheistic faith taken over from Israel...must never be abandoned in any doctrine of the Trinity. There is no God but God."

What distinguishes Judaism and consequently Christianity from other religions is that we worship one single solitary God and at that fact devils tremble (James 2:19). That's the reason Muslims call us the people of the book, for there is no God, but the God of Abraham, Isaac and Jacob; who is Jesus Christ.

#### Verifiable Historical Data Of The Trinity Error

Historical and scholastic sources show the Trinity as a later development of organized Christianity and is not biblical.

**"The doctrine of the Trinity itself, however, is not a Biblical doctrine... It is the product of theological reflection upon the problem... The ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, which is remote from the Bible"** (The Christian Doctrine of God" by Emil Brunner).

"The Holy Trinity- the basis for the doctrine of the Trinity... The question as to how to reconcile the encounter with God in this threefold figure (The Father, Jesus Christ, and the Holy Spirit) with faith in the oneness of God, which was the Jews' and Christians' characteristic mark of distinction over against paganism, agitated the piety of ancient Christendom in the deepest way... **Christ as the Logos, under the influence of Neoplatonic Philosophy, became the subject of a speculative theology... This question was answered through the Neoplatonic metaphysics of being...** In Neoplatonic philosophy both the nous and the idea of the world are designated the hypostases (essences, or natures) of the transcendent God. **Christian theology took the Neoplatonic metaphysics of substance as well as its doctrine of hypostases as the departure point for interpreting the relationship of the 'Father' to the 'Son' in terms of the Neoplatonic hypostases doctrine... The Neoplatonic concept of substance... was foreign to the New Testament itself... The dispute on the basis of the metaphysics of substance... led to concepts that have no foundation in the New Testament [Trinitarianism]**" (Encyclopedia Britannica, 15th edition, 1984, Vol. 4, page 485).

"It is a well confirmed historical fact that beginning in about 130 A.D. many of the Church Fathers- the Apologists- were converts from paganism and trained pagan philosophers. These included Justin Martyr (ca. 100-165), Tatian (ca. 200) and Theophilus of Antioch (ca. 160-200). Indeed their knowledge of the Old Testament came through their readings of the philosopher Philo. Tertullian explicitly employed written works of pagan philosophers in support of his Christian philosophy (De Test. Animae I). Such fathers as Justin Martyr (Apol. I, 4, 5, 7, 20) and Athenagoras (ca. 177) (Supplic. 5, 6), in order to defend Christianity, **stated that they were following some of the practices advocated by the best of the pagan philosophers.** Clement of Alexandria (ca. 150-215) **actually undertook to create a new Christian philosophy he termed the 'true philosophy' [Trinitarianism]** (Strom. II, 11)" (Robert A. Hermann, "Oneness, The Trinity, And Logic", pg 18).

"The Trinity doctrine... traces its history to a rebellious extremist named Tertullian... **And it is not improbable that the development of the doctrine of the Trinity, which formed no part of the original Jewish Christianity, may be traced to Egyptian influence; as the whole of the older Egyptian theology was permeated with the idea of triple divinity,** as seen by both in the triads of gods which the various cities worshipped, and in the threefold names, representing three differing aspects of the same personality, under which each god might be addressed" (Joseph Crafton Milne, "A History of Egypt, pg 155. Vol. 5).

**"It is a solution by harmonization,** an attempt to combine, as Gregory of Nyssa characterizes it, the monotheism of the Jews and the polytheism of the Greeks. **the method of harmonization used by them was to thin down the Jewish monotheism as a concession to Greek polytheism"** (Wolfson, Harry A. "The Philosophy of the Church Fathers", pg 578-579).

"The ancient Babylonians, just as the modern Romans, recognized in words the unity of the Godhead; and, while worshipping innumerable minor deities... they distinctly acknowledged that there was One infinite and Almighty Creator, supreme over all... **in the unity of that one only god of the Babylonians, there were three persons,** and to symbolize that doctrine of the Trinity, they employed... the equilateral triangle... just as is well known the Romish Church does at this day... the recognition of a trinity was universal in all the ancient nations of the world... The triune emblem of the supreme Assyrian divinity shows clearly... though blasphemously, the unity of Father, Seed, or Son, and the Holy Ghost..." (The Two Babylons, chapter 2, by Rev. A. Hislop).

"The Cappodicians, theologians who reconciled the faith of Athanasius with the current philosophy, and apprehended it abstractly, did not retain his teaching pure and simple... They boldly characterized the **PLURALITY OF HYPOSTASES, E.G., AS A PHASE OF TRUTH PRESERVED IN GREEK POLYTHEISM**" (Adolf von Harnack, "History of Dogma", pg 142-143).

"The thing that most people do not realize is that THE IDEA OF TRINITY WAS CENTRAL TO MITHRA WORSHIP. It (Trinity) was taught in the oldest Chaldean, Egyptian, and Mithraic schools. The Chaldean Sun-god, Mithra, was called 'Triple,' and the Trinitarian idea of the Chaldeans was a doctrine of the Akkadians, who themselves belonged to a race which was the first to conceive a metaphysical trinity" (Blavatsky, vol. 2 sec.1 page 46, as quoted from Three Persons- from the Bible? Or Babylon, by Thomas Weisser, page 26).

"Is there one, who fears God, and who reads these lines, who would not admit that Paganism alone could ever have inspired such a doctrine as that avowed BY THE MELCHITES AT THE NICENE COUNCIL, THAT THE HOLY TRINITY CONSISTED OF 'THE FATHER, THE VIRGIN MARY, AND THE MESSIAH THEIR SON'? Is there not one who would shrink with horror from such a thought? What, then, would the reader say of a church that teaches its children to adore such a Trinity as that contained in the following lines?- 'Heart of Jesus I adore thee; Heart of Mary, I implore thee; Heart of Joseph, pure and just; In these three hearts I put my trust.' If this is not Paganism, what is there that can be called by such a name? Yet this is the Trinity which now the Roman Catholics of Ireland from tender infancy are taught to adore..." (Rev. Alexander Hislop, The Two Babylons. He quotes from the Quarterly Journal of Prophecy, July 1852, p. 244 for his statement that the Melchites at the council of Nicea claimed Mary to be part of the Trinity).

"Numenius of Apamea (fl. c. 175 AD), a Syrian pagan philosopher, and one of great influence upon the Alexandrian Trinitarians, BOASTED THAT HE HAD GONE BACK "TO THE FOUNTAINHEAD OF PLATO, SOCRATES AND PYTHAGORAS, TO THE ANCIENT TRADITIONS OF THE BRAHMINS, MAGI, EGYPTIANS... AND HAD RESTORED TO THE SCHOOLS THE FORGOTTEN DOCTRINE OF THREE GODS.' Bigg calls Numenius the founder (along with the Catholic Clement of Alexandria) of Neo-Platonism... According to Bigg, 'Numenius... first personified the Arch-Idea of Plato or spoke of it as God.' Numenius wrote concerning his doctrine of three Gods that the first was Mind (Nous), simple and changeless, good and wise. Being changeless, mind cannot create, and so there is a second God, derived from him, called the creator. This son is no longer simple like the father, but is twofold. A part of the son is incorporated in the things he made, and becomes the third God, the world spirit... [But it wasn't until the fourth century till this became dogma among Christendom].

"The definition of the Christian faith as contained in the creeds of the ecumenical synods of the early church indicate that **unbiblical categories of Neoplatonic philosophy were used IN THE FORMULATION OF the doctrine** of the Trinity, as well as in Christology and the doctrine of man..." (*Encyclopedia Britannica*, 15th edition, 1984, Vol. 4, page 476).

## Conclusion

When God told Moses and the Israelites that he was Yahovah (or Jehovah), he was literally telling them of God before humanity, God after humanity and God "dwelling" with humanity. The word Yahovah literally means, "He that was, He that is and He which is to Come" or the "I AM THAT I AM." In other words, the three terms signifies God above His people, God with His people and God in His people; not three 'persons' for each term, one God. This is illustrated below with the biblical references:

<b>"That was"</b>	-God of Abraham, Isaac and Jacob, who created the Heaven and the Earth (Ex 6:3).
<b>"That is"</b>	-Yahovah God and deliverer to the Israelites (Ex 6:3)
<b>"Which is to come"</b>	-Jesus the savior and Holy Spirit (Isa 43:11, Ezek 36:27)

So then, he is the same one person from eternity to eternity that we refer to as God, not separate individuals for each dispensation or role; but one 'person' revealing or manifesting himself to us as Father, Savior and Holy Ghost.

In our endeavors to know God, let us remember that HE is not known intellectually, philosophically, metaphysically or by any other means. He is known spiritually or by spiritual revelation through his written word, given to us because we cannot understand his deity on our own and will make a mess of it trying to. We are never to abandon the truth that we worship one single solitary God! Not three persons as one God!

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### End Notes:

1. \* denotes, The word monotheistic means a belief in one God.
2. \*\* denotes, El and Eloah are different, though Eloah comes from El. El has it's own development: El - singular, Eili - plural and Elim - collective plural. It is also use for God and pagan deity (one individual) or deities (many individuals, separated or collective). El simply means strength. Elohim or Eloahim is derived from Eloah, the plural of Eloah is Eloahi. However, both Elohi and Elohim are the plurals of Eloah, but Elohi is simple plural (Jurors) while Elohim is a collective plural noun (Jury). I also checked the dictionary and it states that collective plural noun is a "singular noun denoting group of individuals." Apparently, Elohim (Eloahim) and Elohi (Eloahi) is used interchangeably. That is, where Elohim is said to be in DUE 6:4 it can also read Elohi or some say it reads that. Elohi is also often translated Elohe. Nevertheless, as stated in the chapter "GOD?" under the section "God Said Let Us...", the plural forms can be used for a singular subject, that is, one person.

Another thing, although the prohibition on pronunciation applies only to the four-letter Name, Jews customarily do not pronounce any of God's many [Titles] except in prayer or study. The usual practice is to substitute letters or syllables, so that Adonai becomes Adoshem or Ha-Shem, Elohaynu and Elohim become Elokaynu and Elokim, etc.

3. \*\*\* denotes, Some say Jehovah instead of Yahovah, but according to Hebraic/Aramaic pronunciation/ linguistics there is no 'e' sound after 'J' as seen in the word "Jah" (Ps 68:4); which is the present tense of Jehovah. Now, there is no 'J' letter type in the Hebrew Alphabet, so it is simply Yahovah or Yah. J in the alleged Jehovah or Jesus was never pronounced as 'Jay' but as a Y up until 1630 and first KJV came out 1611. The Encyclopedia Americana contains the following on the J; "The form of J was unknown in any alphabet until the 14 century. Either symbol (J,I) used initially, generally had the consonantal sound of Y as in year. Gradually, the two symbols (JI) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England." Again proving that his name is pronounced Yahovah or Yah. Yahweh is not a name of God it is an attempted name of the Tetragrammon YHWH, it was used so they wouldn't call the name Yahovah, because of fear of blaspheming it. So they kept saying Yahweh until it became a common name to call God in this contemporary time. It's like calling someone with an alias, but Yahovah is his name as stated to Moses (Ex 3:14). Please see the FAQ's that deal with his name; numbers 162 to 167 and 238 to 241. And let me emphases, Yahweh, Yahovah or Lord is not the Hebrew name of Eloheem or Elohim. Eloheem is a universal word in Hebrew language that was used for deities or deity, including false gods. It's like saying god or God in English to a deity; especially because God's name was considered unknown. God first revealed his name to Moses -Yahovah- and he is the only one that holds it. That's why he said, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the [title] name of God Almighty, but by my name Jehovah [Yahovah] was I not known to them" (Ex 6:13).

4. \*\*\*\* denotes, God stressed His oneness to Israel, however, to guard against the polytheism of the surrounding nations. *Echad*, being interpreted as a unity would lend itself to a polytheistic conception of God, which would defeat God's entire emphasis for His singularity. There is another Hebrew word for "one," namely *yachid*. This word is a strict numerical one. Had YHWH wanted to conclusively demonstrate that He is one in number, it is suggested that this word could have been used. Surely God could have used this word, but it should be noted that this word is used in a stricter sense for an only child, or for expressing the feelings of solitude, loneliness, and isolation (Genesis 22:16; Judges 11:34; Psalm 25:16; 68:7; Jeremiah 6:26). {Source: Jason Dulle}

5. \*\*\*\*\* denotes, Polytheism is a belief in more than one god or many gods.

**Definitely See FAQ:**

1. Look under faq chapters 'God' and 'Jesus,' for much more details.

# JESUS?



**“I Am The Bread Of Life.”  
(John 6:48)**

## Chapter 7

### JESUS?

*“And without controversy great is the mystery of godliness:  
God was manifest in the flesh, justified in the spirit...”  
~ 1 Tim. 3:16*

What about Jesus’ deity? Is he a man or God? Why is he called Emmanuel? Is he really the “Everlasting Father”? If he is God, how can there be another God, the father? Did God really come in flesh? Did the bible teach or imply that he is God? Is it important for me to know this? How does this affect my salvation?

Every Christian knows that Jesus Christ is Lord and Savior.

However, God, **often called the father** said, “I even I am the Lord; and beside me there is **no Saviour**?” (Isaiah 43:11) He even declared to the Israelites, “I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no savior besides me” (Hosea 13:4). God the father went on to boast, “there is no God else beside me; a just God and **Savior**. There is none beside me” (Isaiah 45:21).

If Yahovah (or Jehovah) God the Father made these statements, then who is Jesus Christ; angel, man, prophet, demi-god or God?

For God (Father) to be our literal savior something must take place.

“What is that,” you might ask?

Hebrew 9:22 tells us, “Without the shedding of blood there is no remission of sins.” Meaning, the sacrificial death of literal flesh and blood, or the human Messiah. A blood sacrifice was needed. For we to understand this we have to look to our schoolmaster, Judaism. It tells us, “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for **it is the blood that maketh an atonement for the soul**” (Lev 17:11). Some flesh has to sacrifice for your sins to be cleansed. Salvation is of the Jews (John 4:22), so the method must be of Judaism, but this time rather than every man sacrificing an animal for his sins perpetually, the Messiah would sacrifice his flesh and all be cleanse eternally through that sacrifice, by faith. Hence this verse, “Jesus Christ...loved us, and washed us from our sins in his own blood” (Rev 1:5). And, “Whom God hath set forth to be a propitiation through faith in his blood...that he might be the just, and the justifier of him which believeth in Jesus” (Rom 3:25-26; see also 1 John 1:7; Eph 1:7; Col 1:20; Rom 5:9; Heb 10:19).

However, the bible said, “God is a spirit” (John 4:24). So how is it possible for him to be a savior?

Spirit cannot shed blood, neither does it have flesh. So then, for God to shed blood and be a sacrifice for you and I, it was necessary for him to clothe himself in flesh.

Jesus, then, is the incarnation of the one true God whom we call ‘father above’. Jesus was God the Father, who is spirit (John 4:24), covered in flesh, “For the fullness of the Godhead dwells in Christ bodily” (Col. 2:9). Meaning, Jesus Christ is divine in all the aspects of God’s divine nature. He is truly (or the very) God. Not A God or part of God, but THE God, in flesh.

For example, only the president of an organization can do certain things. If that president were to transfer all (fullness) his powers from himself to another man, he would cease from being president. Or we would have a ‘change of office.’ That’s impossible with God (Duet 6:15, Isaiah 42:8). Therefore, if Jesus possesses all the power of the Godhead, it means that he is God.

Did you know that the word Godhead has nothing to do with numbers, but with divine nature and attribute? We use the term Godhead to identify a number of persons in godly governance. However, the term Godhead was use to simply show deity.

Isaiah’s prophecies pointed to one who would be the incarnate Godhead or Messiah. One of his purposes was to redeem Israel and humanity. In other words, bring us back in fellowship with God after our fall from the time of Adam and Eve’s disobedience.

No one was worthy enough to do this job but God himself. Only God could lay down his life and take it up again, “Hereby perceive we the Love of God, because **he** laid down his life for us” (1 John 3:16).

Abraham unknowingly hinted about his coming in this form when he said, “God will provide himself a lamb” (Gen 22:8). And did you know that the same day Jesus was crucified is the same day Abraham attempted to sacrifice Isaac?

### Emmanuel

The book of Isaiah was written in a time when Israel was sunken in their worst spiritual adultery, which was one of the reasons God,

through Isaiah, continuously and fervently, outlined his deity. He went as far as to prophesy his coming in much more details. "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name IMMANUEL" (Isaiah 7:14). According to St. Matthew 1:23, this was obviously fulfilled. It states, "Behold, a virgin [Mary] shall be with child, and shall bring forth a son [Jesus], and they shall call his name EMMANUEL, which being interpreted is GOD WITH US." He was not to be named Immanuel or Emmanuel; rather he was to be called Emmanuel, which means GOD with us. His name is \*Yahoshua from the Hebrew/Aramaic or commonly rendered Jesus from the Greek. So then they would say, "Jesus, God with us." Jesus is his name, while "God with us" is who he really is. Similar to saying something like, Alexander the great. Alexander is his name while "the great" is the title men bestow upon him for he has accomplished.

Yahoshua or Jesus, literally means 'Yahovah (God) savior' or Yahovah saves. No wonder Matthew 1:21 also state that "he will save **the** people from their sins."

Jesus Christ was the very God (the Father) clothe in flesh (1 Tim 3:16). And yes, he did possess all and endure all the natural things humans go through, like going to the bathroom, changing his underwear, eating, drinking, suffering and others- fully man in flesh and also fully God in spirit. That's one of the reasons for this season of God's grace, because God came and be as one of us. So much for Atlantis Morison's song and Joan Osbourne statement, "What if God was one of us."

Therefore, "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" (Heb 4:15). Indirectly saying that God the father came, humbled himself in flesh (Son) suffered and died that he might experience what we go through in order to save us.

Is this denying the Father or the Son?

No.

Jesus is God the Father and God the Father is Jesus. Therefore, "he that acknowledgeth the Son hath the Father also" (1 John 2:23). Moreover, "He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 1:9).

Jesus, which means Jehovah savior, and predicted "God with us" (Emmanuel) is only God the Father as a human being. He was more distinct from a smog of cloud, pillar of light and other visitations as the father. Needless to say, Jesus is the greatest expression of God. Notice, after Jesus' ascension and a return to his "original" state (spirit), he met the infamous Saul on the road to Damascus.

What form was he in?

He was back to a Pillar of light again. Speaking out of the Pillar of light, he said, "Saul, Saul, why persecutest thou me?" Saul said, "who art thou, Lord." The voice answered saying, "**I am Jesus...**"

In other words, the very God that appeared to Moses and others in the Old Testament as a Pillar of light is the same Jesus! Remember I had said that the meaning of Yahovah in the previous chapter was, "which was, which is and which is to come," well guess who declared that same thing? Jesus! In Rev. 1:8 he said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Clearly proving that Jesus is Yahovah or THE GOD! The same Yahovah! The same one God of heaven we refer to as God the Father! There is no other God beside him (Isa 44:8, Due 4:35, 2 Sam 7:22), hence no trinity! One literal God!

#### SCRIPTURAL REFERENCES OF GOD THE FATHER BEING JESUS

- i) "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 anything made that was made. 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)." - John 1:1-3 & 14
- ii) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the God-head bodily." - Colossians 2:8-9
- iii) "Phillip said unto him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, **have I** been so long with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father, and how sayest thou then, shew

us the Father?” - St John 14:8-9

- iv) “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.” - 1 Timothy 3:16

## Jesus (God) As Savior

Even further, the reason why Jesus the Savior is called Emmanuel is to separate him from previous saviors, in that, this Savior wasn't another man but the very God. Nehemiah 9:27 reads, “Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours [men and angles (Ex 23:21-22)], who saved them out of the hand of their enemies”

Just to take it a little further, if you are familiar with the scenario of King David and his rebellious son Absalom, you can see a clearer picture of how and why God became a savior; which is basically love! The text reads,

“And, behold, Cushite came; and Cushite said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cushite, Is the young man Absalom safe? And Cushite answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. **And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son**” (2 Sam 18:31-33)!

Absalom, King David's son, led a rebellion against him to overthrow his Kingdom and crown himself King; of course this was spawned by bad advice. In turn, David and his army had to involuntarily fight against his own son. But you see by the last verse above that when he died David wasn't pleased, even though Absalom wanted to kill him. Which is also expressed here, “And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, **O my son Absalom, O Absalom, my son, my son**” (2 Sam 19:1-4)!

If it were possible, loving David would have died for his son, but of course the results would have been horrendous. In fact, his exclamation was, “**O my son Absalom, my son, my son Absalom! would God I had died for thee!**” What love!

This was a type and shadow of Jesus Christ or the same exact instance with God and us. Because of bad influence, spawned by the Devil, man is in rebellion to God and being just, he has to involuntary “take us out” as seen with Absalom. But what David couldn't do, God did! In that, he came and died for us, so that he might not kill us as David's army killed Absalom. And this didn't have to be ‘horrendous’, because he is God and he can lay down his life and take it up back again (John 10:18)!

On these grounds, everyone that believes or utilizes this way that God has made will escape his just judgment for rebellion, spawned by Satan himself. So then, the love that David had for his son Absalom is portrayed in God's love for us. In that, to keep us alive, even though we were in rebellion to him, he died so that you and I might live. What a glorious and loving God.

## Who Is The Mediator?

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim 2:5). Hence, our mediator is Jesus Christ.

A mediator is someone who is an intercessor or connecting link point between two parties as a compromising force. 'A go between person or peace-maker'. A person who mediates.

Mediate according to the dictionary means connecting through some one or thing. Or, one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant. A medium of communication, arbitrator.

For instance, a lawyer, referee, high priest and others are all mediators. Then it is safe to say that at least three persons have to be involved in any given mediation. For example, a mother parting two siblings from tearing each other to pieces (over who is to get the most food) is a mediator. The job agency that got you that US\$75,000.00/year job with Coca Cola is your mediator. A marriage counselor who prevents a couple from filing divorce is a mediator.

The person standing between you and Godly judgment is Jesus and our mediator.

“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? For this cause he is the mediator” (Heb 9:14-15).

However, Gal 3:20 state “**Now a mediator is not a mediator of One, but God is one.**”

In essence, can one mediate one? Can I be the job agency and the Cocoa Cola employee at the same time? In another instance, can I be the sibling and the mother who parts the fight at the same time?

Of course, this is impossible.

However, look at this astounding fact, Gal 3:20 indirectly points that one did mediate one.

How?

God was incarnated in the flesh (Jesus Christ). God, who is omnipresent, clothed himself in flesh as the mediator. Hence the mediator and God the Father is the same person!

The bible states, “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor 5:19).

In essence, the impossibility of it would sound like this, “the mother and one of her siblings are the same person.” But nothing is impossible with God (Lk 1:37), and he did become our mediator; and thus Jesus Christ is God the Father in flesh. This makes our mediation sure, because there is no middleman, but in fact, one mediating one. Sounds bizarre, Gal 3:20 said it,

“Now a mediator is not a mediator of One, but God is one.”

Still not clear? I can understand why, because even intellectual Christians haven’t got it. One such one said, “John 14:6-11 - Notice in the passage that Jesus begins by stating, ‘No man cometh unto the Father but by Me’ (v.6) and later states, ‘He who has seen Me has seen the Father’ (v.9). [Dr. Robert Bowman](#) points out that ‘the natural sense of these words is that Jesus is, not the Father, **but a mediator** between us and the Father.’ It would be ridiculous for Jesus to claim that no man could come ‘to’ the Father except ‘through’ Him if Jesus and the Father were one and the same person” (Pastor Roger Griffith of Bosque Farms Assembly of God, joywell.org). But let me explain further.

Christ Jesus is referred to as our High Priest (Heb. 3:1). A priest’s primary role is to act as a mediator between God and his people. Jesus qualifies as our priest (Heb 9:14-15). However, he is also God, for "every knee should bow...And that every tongue should confess that Jesus Christ is Lord [Yahovah]" (Php 2:10-11).

That’s the reason Melchizedek is used as a type of Christ (Heb 5:10). Melchizedek who was the king of Salem was also its priest. Therefore, he was royal and priestly.

Christ divinely unites the function of king and priest, similar to Melchizedek. He is both God the Father and the mediator, which explains Gal 3:20. In other words, Jesus is both the lawyer and Judge (2 Cor. 5:10; Rom. 14:10,11; Rev. 20:11,12 with 1 Tim 2:5; 1 John 2:1). He is also both Christ and God the Father of heaven.

It should have been God the Father (**Judge**), a Mediator (**Lawyer**) and man (**You**) on trial for sins. That would make three.

But instead, God the Father (**Jesus**), the mediator (**Jesus**) and man (**You**), are in spiritual court. That would be mediation between one, which is humanly illogical; that’s why it’s a mystery - 1 Timothy 3:16. A mystery in your favor, a bias litigation towards you. So profound was it that not even “the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” (1 Cor 2:8). This was subtly foreshadowed when the Patriarch Abraham met the Priest King Melchizedek and when Moses met Jethro, also a type of Priest King. That is the reason this salvation is sure and guaranteed, because your Lawyer is the Judge! And this is not a type of court that has a Jury!

Look closely at the following quotations of God the father from the Old Testament (Jehovah) and Jesus (God) of the New Testament (Jesus): They both claim the same thesis, as seen below:

**1. Both Reigneth**

Psalms 146:10  
Luke 1:33

**2. Both are the Rock**

Psalms 18:31  
1 Corinthians 10:4

**3. Both are the Beginning and the End**

Isaiah 44:6  
Revelation 1:8

**4. Both are King of Israel**

Isaiah 43:15  
Matthew 27:37

**5. Both Almighty**

Genesis 17:1  
Revelation 1:8

**6. Both Created the heavens and the earth**

Isaiah 42:5  
John 1:10

**7. Both are the First and Last**

Isaiah 44:6  
Revelation 22:13

**8. Both are coming back**

Zechariah 15:5  
1 Thessalonians 3:13

From the above it can be seen that there is a claim to the same divine statement that only God can make. Remember, God is a jealous God and will have no other God beside him (Duet 6:15), so, Jesus could not be another God. But rather, he was that same God (Father) in Flesh (Son).

In fact, the three outstanding divine natures of Yahovah God, which alone he possesses, can also be seen in Jesus Christ. Notice the following:

<u>Yahovah God</u> is Omnipotent	--- Isa 43:10-11	<u>Jesus</u> is Omnipotent	--- Matt 28:18
<u>Yahovah God</u> is Omnipresent	--- 2 Ch 6:18; 1Kings 8:27	<u>Jesus</u> is Omnipresent	--- Matt 18:20; John 3:12-13
<u>Yahovah God</u> is Omniscient	--- Isa 46:10	<u>Jesus</u> is Omniscient	--- John 1:43-50

Jesus had to be God in the flesh “reconciling the world unto himself” (2 Cor 5:19), for him to possess the nature that can only be attributed to “The God.”

In addition, there are also three outstanding prerogatives of God. Guess what? Jesus possesses them as well. A prerogative is the exclusive right of an individual that no one else has. They are: -

**1. To receive worship:**

Acts 14:6 & 15 and Rev 22:8-9, respectively, records a man and an angel refusing worship. The angel, when refusing worship said, “worship God,” which shows that only God alone is to receive worship (Rev 22:9). Even Christ himself said, “Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matt 4:10). However, we see Jesus with no record of refusing worship, but receiving it (John 9:33-39, Matt 2:2, Matt 8:2, Matt 9:18, Matt 14:33, Matt 15:25); indirectly saying, “I am God!”

**2. To forgive sins:**

If there is one thing that is known by everyone, Christians and non-Christians alike, is that only God can forgive sins. Take a look at this verse, “For I forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light” (Jer. 31:34 & 35).

On the other hand, Jesus is recorded as doing the same thing in the book of St. Matthew 9:2, “Son... thy sins be forgiven thee.” How is this possible, except Jesus is God himself! Even the Pharisee had trouble with this and usually class Jesus as blasphemous because they rightly affirm “who can forgive sins but God only?” (Mr 2:7).

**3. To Create:**

As recorded above, both God the father and Jesus claims the right of creating the earth, Isaiah 42:5 and John 1:10, respectively. However, the bible states, “I AM the Lord that maketh all things, that stretch forth the heavens ALONE, that spreadeth abroad the earth BY MYSELF,” which shows that there is one creator and only one person that can claim this right; making any other a liar. Hence the fact is, Jesus is the very God the father of heaven, incarnated.

**What then is the truth about the “Trinity”?**

Here are some views from popular teachers in Christianity:

**Tommy Tenney** -- “We do not deny the Father, the Son or the Holy Spirit,” Tenney told Charisma. “We believe Jesus Christ is wholly, fully, absolutely and completely God. But no one is going to put us in the position of saying there are three Gods.” “Christians

share a common body of beliefs, such as salvation by faith in Christ, the divine inspiration and authority of the Scriptures, the deity of Jesus Christ and the triune oneness of God" (*God's Dream Team* p.18). "Theologians struggle vainly to draw a line between Sonship and Fatherhood. *We are unable to describe* the oneness of Father and Son or the unity of the Trinity because these things are beyond our comprehension. Jesus Christ so wrapped Himself up in the providence and Person of His Father that He bluntly said, You can't separate us. I and My Father are one" ( *God's Dream Team* p.31).

**Creflo Dollar** -- "The trinity is of course God the father God the son God the Holy Ghost. We have to be careful because religion has us sometime thinking we have three different Gods. You know there's God here ..hey holy ghost- hey Jesus...its God one God one faith one baptism not three Gods not three faiths not baptism's every time you mess up, one. God the father, one God, three functions one and different functions. God functioning as a father- God functioning as a son -God functioning as the holy ghost. I am Creflo Dollar I'm a husband to my wife, I'm a father to my children I'm a pastor to gods sheep. Right now I'm not functioning as husband I am not functioning as a father I am functioning as one of the 5 fold ministry gifts to God's sheep. Same guy... One God other functions." (Feb.19, 2001 World Changers program).

**Rod Parsley** -- "God the father, God the Son, God the Holy Ghost, God three in one. The Holy Ghost is no different than Jesus and Jesus is no different than the Holy Ghost ...water you see it...if you take that to a scientists and ask it to analyze that and tell you what it is. He won't tell you its water he'll say that's two parts hydrogen one part oxygen. That's H2O now if take this and boil it and I capture the steam and I take that to the scientist he won't say its steam he'll say its H2O if I take this and put it in the freezer and take it to the same scientist hand it to the scientist say analyze this for me he won't say that's ice he'll say that's H2O they're all H2O but there different manifestations of the same thing" ( *Breakthrough* 9/19/2000).

**T.D. Jakes** -- "The Trinity, the term Trinity, is not a biblical term, to begin with. It's a theological description for something that is so beyond human comprehension that I'm not sure that we can totally hold God to a numerical system. The Lord said, "Behold, O Israel, the Lord thy God is one, and beside Him there is no other." When God got ready to make a man that looked like Him, He didn't make three. He made one man. However, that one man had three parts. He was body, soul and spirit. We have one God, but He is Father in creation, Son in redemption, and Holy Spirit in regeneration. It's very important that we understand that, but I think that the first thing that every believer needs to do is to approach God by faith, and then having approached Him by faith, then they need to sit up under good teaching so that they can begin to understand who the God is that they have believed upon" ("Living by the Word" on KKLA, hosted by John Coleman, Aug. 23, 1998).

**Benny Hinn** -- "Man, I feel revelation knowledge already coming on me here. Lift your hands. Something new is going to happen here today. ...God the Father, ladies and gentlemen, is a person; separate from the Son and the Holy Ghost. Say, what did you say? Hear it, hear it, hear it. See, God the Father is a person, God the Son is a person, God the Holy Ghost is a person. But each one of them is a triune being by Himself. If I can shock you - and maybe I should - there's nine of them. Huh, what did you say? Let me explain: God the Father, ladies and gentlemen, is a person with his own personal spirit, with his own personal soul, and his own personal spirit-body. You say, Huh, I never heard that. Well you think you're in this church to hear things you've heard for the last 50 years? You can't argue with the Word, can you? It's all in the Word." (Benny Hinn program on TBN, 10/30/90). "God the Father, God the Son, and God the Holy Ghost—three separate individuals, one in essence, one in work—and, may I add, each one of them possess His own spirit-body. You don't like it?" (Benny Hinn, Praise the Lord program on TBN, October 23, 1992).

**Dake's Annotated Reference Bible** -- "What we mean by Divine Trinity is that there are three separate and distinct persons in the Godhead, each with His own personal Spirit body, personal soul, and personal Spirit in the same sense each human being, angel, or any other being has his own body, soul and spirit."

**Jimmy Swaggart** -- "What we mean by Divine Trinity is that there are three separate and distinct persons in the Godhead, each one having His own personal spirit BODY, personal SOUL, and personal SPIRIT in the same sense EACH human being... has HIS OWN body, soul, and spirit... " (from an old tract called "The Error of the 'Jesus Only' Doctrine" by Jimmy Swaggart).

**Kenneth Copeland** -- God is a "spirit-being with a body, complete with eyes, and eyelids, ears, nostrils, a mouth, hands and fingers, and feet" (Kenneth Copeland ministry letter, 21 July 1977).

**John Calvin** -- "Hence it is quite clear that in God's essence reside three persons in whom one God is known" (Institutes of the Christian Religion, Book I, Chapter XIII, 'Oneness' 16).

**Martin Luther** -- "The Second Person in the Godhead... alone became true man... that neither the Father nor the Holy Spirit became true man" (Luther's Works 37, R. Fischer and H. Lehmann, eds., fortress Press, p.361).

**Joseph Smith** -- "I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the father, and that the Holy Ghost was a distinct personage and a Spirit; and these three constitute...three Gods" (History of the Church, Vol. 6, pg 474).

Some are close, some are on target and others way off. And notice none use scriptures, except one, yet all claim it is in the word. I'm tempted to give my individual breakdown on the above statements, but using God-given wisdom, let me just state the facts.

**Fact:** God has no co-equal, for he himself said, “my glory will I not give to another” (Isa 42:8 & Isa 45:6). Therefore, an alleged separate Jesus or the Holy Spirit cannot be co-equal to him in a Trinity.

**Fact:** Jesus the son cannot be a lesser god to him, for he also said, “Have not I told thee from that Time, and have declared it? Yea are my witnesses. Is there a God Beside me? Yea, there is no God; I know not any” (Isaiah 44:8). Jesus cannot be a fraction of him, because the bible said the “fullness [all] of the Godhead dwell in Christ bodily” (Col. 2:9). Jesus was rather God in the flesh “reconciling the world unto himself” (2 Cor 5:19).

**Fact:** The same goes for the Holy Spirit. Jesus himself said, “I will not leave you comfortless, I will come unto you” (John 14:18). Therefore, the Holy Ghost is Jesus himself for he said, “I will come....” If the Holy Spirit was another person, there would be many Holy Spirits, or he would have to be omnipresent, which only God can be; which is another point that shows the Holy Spirit is the very God. For instance, I can be in Florida talking with the Holy Spirit and teaching, while the same Spirit can be at another part of the world doing the same thing with someone else at the same time. Therefore, the Holy Spirit is omni-presently in all of us believers at the same time. And Only God can do this, for he is “One God and father of all, who is above all, and through all, and **in you all**” (Eph 4:6). So then, God who is Jesus, is the Father, Son and Holy Ghost!

If man is able to sum up God mathematically, philosophically, intellectually or otherwise, then what was summed up is not God. For the bible said, “the world by wisdom knew not God” (1 Cor 1:21). It’s the spiritual discernment of the Bible that reveals the truth about God (1 Cor 2:11).

## ‘Father’ And ‘Son’?

Celestial beings in heaven are not like mortals that have reproductive organs, therefore having no parents as we know parentage. Then why does the Bible use the term Father and son in reference to Jesus and the one who sits upon the throne? For example, “O my father, if it be possible let this cup pass from me,” or “Our father which art in heaven, hallowed be thy name.”

Notice what precedes the Lord’s prayer, “After this manner pray ye.” In other words, let your prayer be outlined by this exemplary prayer. He might as well say, “let your life be outlined by mine.”

This can be seen in other areas such as this, “Now is my soul troubled; **and what shall I say?** Father, save me from this hour: but for this cause came I unto this hour” (John 12:27).

Why did he ask “what shall I say” as if he didn’t know what to say? Because he was teaching us by this father son experience how to function as regenerated sons.

For instance, in a baby shower, the attendees would bring gifts. Often times, expecting mothers would get gifts they didn’t need or the same gift more than once. My former Pastor’s wife also had a baby shower, so what she did was to go down to the baby store herself and make a list of the things that she could use. This list was at the baby store so anyone who attended the ‘shower’ and had it in mind to bring a gift, would go to this store and buy only the pre-picked gifts, so as to fulfill the purpose of giving a gift; as she told us one Sunday.

Similarly, God came down to earth (store) and made a pre-design way that we should follow, so as to please him and cause us to fulfill our purpose as regenerated sons.

Isn’t it then safe to say that Jesus lived a life that we should emulate or strive to be like? In his narrations, soliloquies and lifestyle he did and say things that a born-again believer ought to do (WWJD). Then, one of the reasons for often using the term father is for our example. Jesus was living each day meticulously as it was written about him years before. One scripture notes, “The son of man goeth as it is written of him” (Matt 26:24). We “goeth” as Christ laid it out for us.

Therefore, “his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt” (In Pursuit of Purpose, Dr. Myles Munroe).

For a better explanation, Rom. 1:20 states, “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Godhead.**”

Which means that the invisible things are brought to our scope or finite understanding by the things that are created. The things of the heavens are too deep for our naked understanding. So if plainly stated we could not understand. In order for us to grasp his concept or purpose, he uses things that are made (earthly) or things we already understand. We already know the father son relationship and how difficult it is for a man to sacrifice his son, especially if it is the only one. However, we cannot fathom the sacrifice God made in coming to earth to save you and me.

He has to use natural things he created to explain mysteries and heavenly knowledge too high for us to perceive.

For instance, we use animated things to describe complex inanimate things that cannot be easily understood. Being bashful, we talk of the birds and the bees in reference to sexual maturity to our children.

The point is, the term father and son are not applied literally as we use it. The Lord uses things we already understand to describe salvation and other things far beyond earthly comprehension.

Why?

God asked, “knowest thou the ordinances of heaven” (Job 38:33)? Job here and all of us have no clue of the happenings in the spiritual unforeseen realms, so “the invisible things...are...understood by the things that are made.”

A realistic or logical question would be, if Jesus is the spiritual Son of God before the foundation of the world (John 1:1), then who or where is his mother from then? He himself said that he was before Abraham (John 8:58). And remember, Mary was earthly and therefore had a beginning and an end. So then, the term “son” is for our finite understanding; for even angels are referred to as the “sons of God” (Genesis 6:2 & 4). These things are all for our understanding. “Great is the mystery of Godliness: God [Father] was manifest in the flesh [Son], justified in the spirit [Holy Spirit]” (1 Tim 3:16)

## Jesus Is Jehovah “Or” Yahoshua Is Yahovah

The name Jehovah or Yahovah gives a more ‘earthly’ or logical explanation. Take this excerpt from the ‘World’s guide to understanding the bible.’

The leading name, Jehovah, occurs 11,600 times, and it is a blunder, that it finds its way into the English translation four times only (Ex 6:3; Ps 83:18; Is 12:2; 26:4), shutting out the common reader from the full significance of hundreds of passages, such as Psalm 8:1, which should read, ‘O, Jehovah, our Lord’.

The Jews, superstitiously fearful of needlessly pronouncing this August name, substituted for it when reading aloud, ‘Adhonai,’ ‘Lord,’ and so came in the Septuagint version, the Greek equivalent,

‘Kurios,’ and in the English, which followed the Septuagint. ‘Lord,’ capitals indicating that the original is ‘Jehovah;’ but, practically, this covenant name, upon which Jehovah himself laid such stress, is illuminated from both these versions.

In other words, most often where you see Lord in the scriptures it is usually referring to Jehovah (or more precisely, \*Yahovah). Therefore, “prepare ye the way of the Lord” (Isaiah 40:3) should read, Prepare ye the way of Jehovah (God). This correlates to Matthew 3:3 where John the Baptist prepared the way of Jesus; which shows that Jesus is Yahovah (God). And if Jesus Christ is Lord (Yahovah), there cannot be another: For there is “One Lord, one faith, one baptism” (Eph 4:5).

In addition, earlier we stated the fact that the meaning of the name Jesus is ‘Jehovah Savior’. Notice the trend. When God became Israel’s war banner or shield, they declared him Jehovah-nissi (Ex 17:15). This means that the Lord is their banner. Also, when Jeremiah prophesied God as Israel’s Righteousness, he declared God as Jehovah-Tzidkaynu (Jer 33:16). This means the Lord our Righteousness. Similarly, when God proclaimed peace to Gideon (Judges 6:24), he built an altar and declared God as Jehovah-shalom; meaning, the Lord has given peace.

Therefore, God manifested himself as a war banner, righteousness and peace; and this also follows with all the connotations of Jehovah. If Jehovah means God (“the father”), we should then read the following as:

- 1) Jehovah nissi           – God our Banner
- 2) Jehovah Tzidkaynu   – God our Righteousness
- 3) Jehovah shalom       – God our peace

If the name Jesus means Jehovah saves or Jehovah Savior, then this should also read, **God saves** or more precisely **God our savior**; when the name is referring to the prophesied “The Christ.”

Therefore, Jesus who is Jehovah savior is only God coming to us as a savior. Remember God’s proclamation, “I, even I, am the Lord and beside me there is no savior” (Isa 45:11).

## For Further Emphasis, Ask Yourself The Following Questions

1. Can the mystery of the Godhead be understood?  
Yes, Romans 1:20, Colossians 2:9, 1 Timothy 3:16.
2. Is the mystery of the deity hidden from some people?  
Yes, Luke 10:21-22.
3. Where was God the father while Jesus was on earth?  
The father was in Christ. John 14:10, 2 Corinthians 5:19. He Was also in heaven, for God is omnipresent.
4. Could Jesus have been on earth and in heaven at the same time?  
Yes. John 3:13.
5. While Stephen was dying, did he call God Jesus?  
Yes, Act 7:59.
6. How could Jesus be the Savior, God the Father said in Isaiah 43:11, besides me there is no Savior?  
Because 2 Cor. 5:19 said, "to wit, that God was in Christ reconciling the World unto himself."
7. Does the Bible say that Jesus was God with us?  
Yes. Matthew 1:23.
8. Does the Bible say that God shed his blood and that God laid down his life for us?  
Yes, 1 John 3:16. God was able to do this because he had taken upon himself a human body.
9. A) How many persons did John see sitting on the \*\*throne in heaven?  
One. Revelation 1:17-18. Therefore, there is one person ruling as God!
- B) If there is only one Supreme throne in heaven and one God who sits on that throne? Who will it be, Father, Son or Holy Spirit?  
Jesus! He is father, Son and Holy Spirit.
10. A) Does the bible say that there is but one Lord?  
Yes. Isaiah 45:18; Ephesians 4:5.
- B) Does the Bible say that Christ is THE Lord?  
Yes. Luke 2:11.
- C) Does the Bible say the Holy Spirit is that Lord?  
Yes. 2 Corinthians 3:17.
- D) Does the bible say that the Lord is God?  
Yes. 1 Kings 18:39; Zechariah 14:5; Acts 2:39; Revelation 19:1.
11. A) Did an angel say God alone is to be worshipped?  
Yes. Revelations 19:10, 22:9
- D) Did Jesus tell Satan that God alone should be worshipped?  
Yes. Matthew 4:10
- B) Did his disciples and others worship him?  
Yes. Luke 24:52; Matt 2:2; Hebrews 1:6. Obviously proving he is God.

But wait, you might still not believe it. We dug a little more and found God's plan hidden in the genealogy of the very first man, Adam. If you list the descendants of Adam in order from Adam to Noah they are: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah. So big deal. But Hebrew names always have a meaning. For instance, Adam means "man" and Seth means "appointed." Now if you translate the Hebrew names from the original Hebrew meaning into English in the order of their birth, the meaning of the names spell out a very significant sentence:

<b>Adam</b>	=	<b>Man</b>
<b>Seth</b>	=	<b>Appointed</b>
<b>Enosh</b>	=	<b>Mortal</b>
<b>Kenan</b>	=	<b>Sorrow</b>
<b>Mahalalel</b>	=	<b>The Blessed God</b>
<b>Jared</b>	=	<b>Shall come down</b>
<b>Enoch</b>	=	<b>Teaching</b>
<b>Methuselah</b>	=	<b>His death shall bring</b>
<b>Lamech</b>	=	<b>The despairing</b>
<b>Noah</b>	=	<b>Rest and Comfort</b>

Now let's read the translated names as a sentences,

**Man [is] Appointed Mortal Sorrow [but] The Blessed God Shall Come Down [the] Teaching [of] His Death Shall Bring The Despairing Rest and Comfort.**

Tell me after realizing that, that Jesus is not the very God! God made it very obvious in this simple outline that every human being after reading this have no excuse for not accepting the clear fact that Jesus Christ is GOD, not one of, not apart of three or a fraction of a whole, but T-H-E G-O-D!

## Conclusion

Jesus should not be regarded as another God; for there is only one God (Duet 6:4). The claims that Jesus makes out-rightly usurps any claims that God, often called "the father," makes. If it's one thing the Lord will not tolerate is another god. He had 850 Israelite false prophets killed in the Brook of Kishon who followed after a so-called god named baal and Jezebel (1 King 18:19-40).

If one is unsaved and it seems that one cannot concede to this revelation at the moment, do not despair just follow the outlined biblical principles for salvation. After being born-again, which includes the baptism of the Holy Ghost, one will be able to realize this and other mysteries surrounding salvation. Deep understanding won't attain salvation, faith will; and faith usually involves the incomprehensible. Remember,

"No man can say Jesus is Lord (Jehovah) but by the Holy Ghost" (1 Cor 12:3).

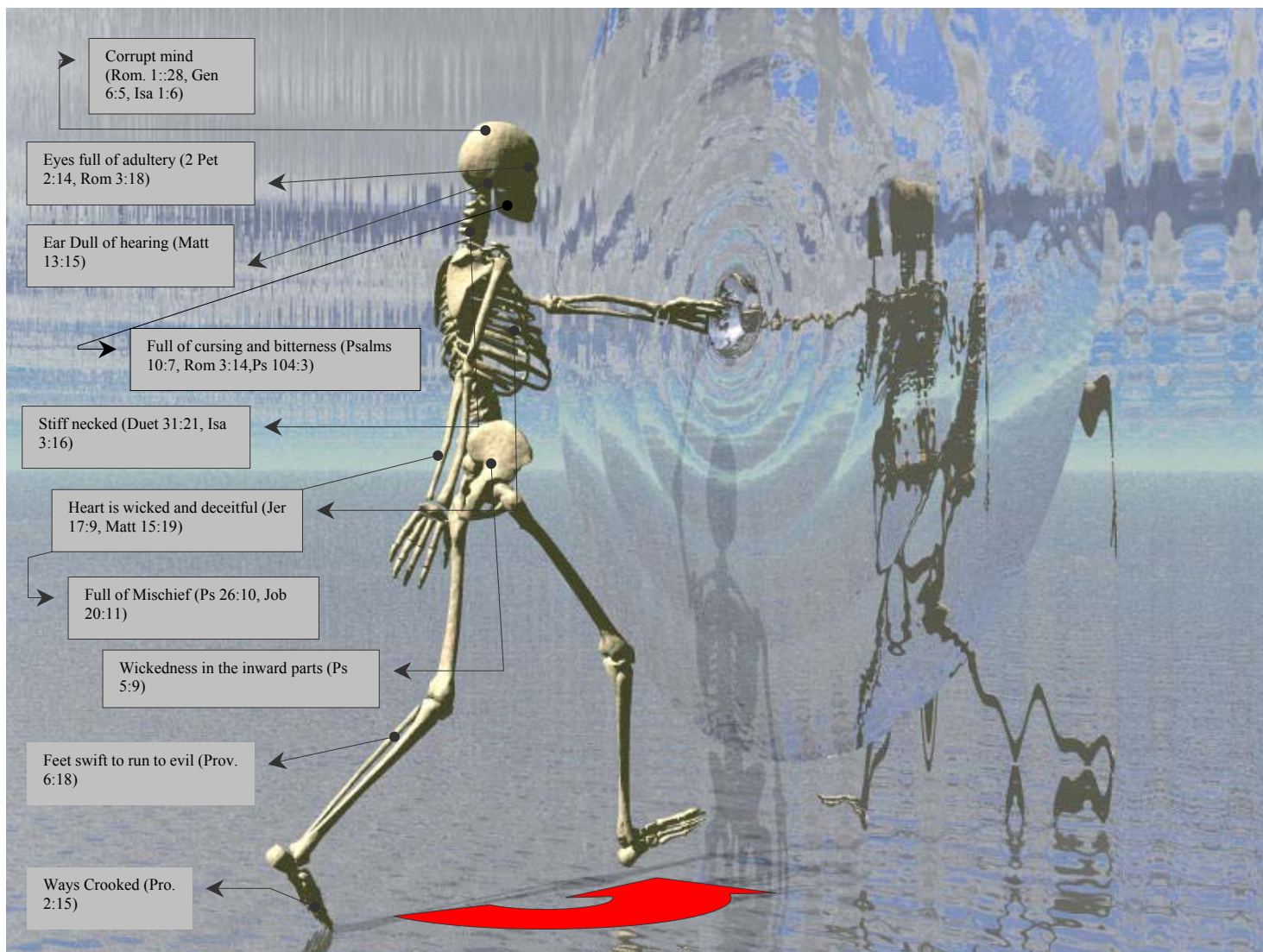
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### End Notes:

1. \* denotes, Some say Yeshua instead of Yahoshua, but according to Hebraic/Aramaic pronunciation there is no 'e' after 'Y', but like Yahovah, it simply is Yahoshua, and the "ho" sound had been left out. Some say Jehovah instead of Yahovah, but according to Hebraic/Aramaic pronunciation/ linguistics there is no 'e' sound after 'J' as seen in the word "Jah" (Ps 68:4); which is the present tense of Jehovah. Now, there is no 'J' letter type in the Hebrew Alphabet, so it is simply Yahovah, Yah and Yahoshua. Yahoshua is also written as Y'shua, which is acceptable to bring out the through start sound of a Y. . . J in the alleged Jehovah or Jesus was never pronounced as 'Jay' but as a Y up until 1630 and first KJV came out 1611. Therefore, even Jesus is to be pronounced "Yayshus." The Encyclopedia Americana contains the following on the J; "The form of J was unknown in any alphabet until the 14 century. Either symbol (J,I) used initially, generally had the consonantal sound of Y as in year. Gradually, the two symbols (JI) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England." Again proving that his saving name is pronounced Yahoshua, and his name is pronounced Yahovah or Yah. See the FAQ that deals with his name; numbers 238 to 241 and 162 to 167.
2. \*\* denotes, They are in fact several thrones (figuratively) for chief spirit beings that commune with God; namely the 24 elders. Similar to a King's throne on earth, they are other seats or thrones about him, for the Queen and his trusted counselors. But there is one seat that pertains to the King. There is one seat, figuratively, that pertains to God in heaven. Not three thrones for three persons as God, or one throne with three persons sitting on each other, so to speak.

Please See FAQ:

# REALLY, WHAT IS REPENTANCE?



“Except ye repent, ye shall all likewise perish.”  
(Luke 13:3)

## Chapter 8

# REALLY, WHAT IS REPENTANCE?

*“Except ye repent ye shall likewise perish”  
~Luke 13:3*

What is repentance? Is it necessary for salvation? Why must I repent? Is there a difference between repentance and an apology? How does one repent? How does one apologize? Is repentance (or an apology) remission of sins?

One night, while conducting an all night men’s prayer meeting, a huge discussion fused amongst us men; whether or not Christians should repent after their initial repentance when first getting saved.

Many were confused, because the meaning of repentance was not clear.

What then is repentance?

Crosswalk.com Greek Lexicon says, a change of mind, as it appears to one who repents, of a purpose he has formed. Strong’s concordance calls it a reformation or a reversal. It also said repent means “to think differently.”

With these meaning and the bible, we see that repentance implies a change of one’s mind or a reversal of thought; and consequently one’s actions will change, which is needed for salvation to be received.

For instance, King David prophesying of Jesus Christ said this, “The LORD hath sworn, and will not repent” (Ps 110). Meaning, God has sworn that a Messiah shall come and he will not change (“will not repent”) his decision; of course that happened (Matt 1:21). Another verse said, “And the LORD repented of the evil which he thought to do unto his people” (Ex 32:14). That is, he changed his mind about killing the Israelites after Moses pleaded for them. So, undoubtedly, to repent means to change.

Can we change ourselves?

Well, a survey reported that 90% of the people who took the poll said they would change their life, if they could.

Why can’t we change ourselves?

Believe it or not, an unsaved person can be stereotyped as being under the influence of the devil; he assuming godship of this world (2 Cor 4:4). To get loose from his hands and nature takes the power of the Holy Ghost.

Christ narration to the Apostle Paul reveals this truth, “I send thee, To open their eyes, [and] to turn [them] from darkness to light, and [from] **the power of Satan** unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:17-18). Therefore, sinners are all slaves to sin and thus slave to satan’s power.

So we cannot fully change on our own; all we have the power to do is change our minds or direct our wills towards Christ and he will do the rest.

In essence, “Repentance [turn] toward God, and faith toward our Lord Jesus Christ” (Acts 20:21), in the spirit or attitude of meekness; and of course, a broken and a contrite heart he will not refuse (Psalms 51:17).

## How Can I Fully Change

The word of God tells us “to resist the devil and he will flee from thee” (Jas 4:7). However, the devil is not letting go that easy; moreover, on our own we are no match for him.

That’s the reason the full text writes, “Submit [change] yourselves therefore to God. Resist the devil, and he will **flee** from you” (Jas 4:7).

This is how I understood it; I was lying on the sofa wanting to get up. My frontal body and face was turned to the backrest of the sofa. The light in the living room was out, so all I saw was darkness.

I felt uneasy and made a turn. Now, I was facing the center table, the other sofas and the glowing kitchen lights.

The Lord then said to me, that’s repentance.

Though I was tired, I found some strength from somewhere and remembered that some M&M candy was in the fridge, so I got up and

eat some.

Repentance involves one make a change, though still in their sins (sofa). You could say, a complete reversal of thought. Then, God will give one the strength to get out of one's sins, progress toward the light of this gospel and eat the doctrine that saves us (Heb 6:1, Acts 2:38).

## Repentance Is Not Remission Of Sins

Repentance is not remission of sins. When one repents, he does not receive remission of sins. Though he or she will consequently receive it, when one is converted.

The following scripture shows that repentance is not remission of sins, "Repent ye therefore, and be converted [born again], that your sins may be blotted out, **when** the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Here Peter told some onlookers to first repent or turn to God, and it will lead to being born again (or converted), which in turn blots out one sins.

A distinction is seen here, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, **and** forgiveness of sins" (Acts 5:31).

Israel should first turn away from dependence on Jewish customs/ritual and turn to Christ their savior (repentance, a change), who is a scapegoat for remission of sins and perpetual rest. In doing so, one will eventually receive remission of sins and a new life (Acts 11:18).

Here is another distinction in scripture, "repentance **and** remission of sins should be preached in his name among all nations" (Luke 24:47).

The word 'and' comes from the Greek word 'kai', which frequently means -and, also, even, both, then, likewise. This shows a complete distinction in two or more things. So repentance is different from remission of sins and repentance usually leads to remission of sins.

Why then are we told to be sorry for our sins and beg God's forgiveness?

Because, "**Godly sorrow worketh repentance to salvation**" (2 Cor 7:10).

Here Paul tells us that "godly sorrow" leads to repentance and then to salvation. Meaning, "that one is sorry for all his sins, becomes deeply repentant, 'gives up all his sins', and then goes out of the sinning business."

In other words, one has to see that sinning is wrong and that it hurts God. After realizing that fact, one will be willing to change (repent), and then salvation can be received (remission and repugnance of sins). We can also see that sinning not only hurts God, but is also harmful to us; especially knowing that "the wages of sin is death" (Rom 6:23).

In any case, if one doesn't repent, they will still be in darkness and then thrown in the ultimate darkness- hell's torment. Remember God did say, "Except ye repent, ye shall all likewise perish" (Lk 13:3).

## Repentance Has Visible Changes

One might ask, how is it 'so and so' has repented, yet still won't give his or her life fully to Christ and give up sin? Well, if 'so and so' really repented, there would be fruits of repentance. It's not sobbing and crying or mere sorrowful conviction, it's a change. One should see changes.

Or, in essence, a repentant person should "Bring forth therefore fruits meet for repentance" (Matt 3:8).

"Even so faith, if it had not works, is dead, being alone" (James 2:17). Works here does not imply earning something by doing. However works are a product of faith, faith is not a product of works.

Similarly, one doesn't do 'works of repentance' to repent, rather true repentance leads to works of repentance.

One hasn't truly repented if there is no work of repentance (obedience:-water baptism, etc). Therefore, repentance without a visible change is dead.

The Apostle Paul himself said, "that they should repent and turn to God, and do works meet for repentance" (Acts 26:20).

You wonder why some people haven't received the baptism of the Holy Ghost, even if there is water baptism, they haven't fully accepted the marriage proposal - repentance. God knows the heart, regardless of what we may say with our mouths or act out in religious motions. That's the reason the faith and repentance of an individual can be questioned if he or she refuses to abide in the principles of the doctrine of Christ.

God probably did not directly orchestrate the tragic event of Sept 11, 2001 in America, NY. But he allowed it to happen; even one of his bible prophets heralded this statement, "shall there be evil in a city, and the LORD hath not done it?" (Amos 3:6)

Why would he allow unknown sinisters to destroy the World Trade Centers and thousands of lives?

He wants the nation of America to change (repent) from its many ungodly acts, though being favored and blessed by him, through the prayers of the saints. If the masses won't listen to the preachers, prophecies or signs, he'll remove his hand and allow 'whatever' to happen.

You might exclaim, "God would not allow such a heinous act of terror, he is a good God."

Actually it's God's goodness in these acts to lead us to repentances or a reformation as Strong Concordance puts it.

He is still saying, "there is appointed a time of judgment, change (repent) from this lifestyle towards me; for when that time of judgment comes, there will be no mercy." One scripture went on to say,

"Despisest thou the riches of his goodness and forbearance and longsuffering; **not knowing** that the goodness of God leadeth thee to repentance" (Rom 2:4)?

The Apostle Paul made the above statement after addressing the filthy lifestyle of some of the Romans. While doing that, he stated, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom 1:18-32).

Thank God many people responded and the churches in America were filled the following Sunday after September 11, 2001. Nonetheless, they are still many who need to repent.

One of God's many methods that he uses to lead people to repent (change) from their wicked ways is misfortune and terror. He himself said,

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Re 3:19).

## Repentance Or Apology?

Knowing that repentance means change, one doesn't need to repent everyday or undertake a week of repentance (Heb 7:26-27). In other words, a **born-again** believer doesn't need to repent after being born again, one is already righteous (Heb 10:14) by justification (Is 54:17). Christ stated,

"For I am not come to call the righteous, but sinners to repentance" (Mt 9:13, Mr 2:17, Lu 5:32).

After a person is **born-again**, God declares him or her righteous forever (Heb 10:14). He took care of all your past, present and future sins. In fact, this verse verifies it, "their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb 10:18); or, no more repentance that leads to remission of sins.

Repenting would mean changing and there is only two ways anyone can turn, sin or salvation (Lk 11:23); remember the scenario with the sofa. If repentance was turning to the light, then repenting again would be turning to darkness. After true repentance, there is only progression.

God would recognize a believer who truly repented and make provision for him or her after conversion.

How?

1. "God knoweth how to deliver the godly out of temptations" (2 Peter 2:9).
2. "If any hath sin he has an advocate with the father" (1 John 2:1).

God knows how to keep a born again believer saved. He knows that on our godly walk we sometimes become presumptuous and fall in sin; he already took care of it even before we acknowledge it (Heb 7:25, 1 John 1:9, 1 John 2:11).

For instance, while in a life of sin one was heading south (hell's torment); after a change or repentance has occurred, one's new direction will be North (salvation). The devil will then try to put obstacles of sin in one's way. If one falls in any of these obstacles yet still continue to think and head North, one is still righteous and pretty much still saved in God's eyes (see the chapter on Justification).

Repentance is then for the unsaved, for every born again believer is righteous and just in God's eyes (1 Cor 6:11). Christ even tells us that a **just** person (born-again) needs no repentance. He said,

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine **just** persons, which need no repentance" (Luke 15:7).

On the other hand, if an acclaimed born again believer continues in sin after conversion, more than likely he or she wasn't born-again. The apostle John writes,

"Whosoever is born of God **sinneth** not, but he that is begotten of God keepeth himself" (1 John 5:18). That's one of the best ways to see if we are truly born again. That is, if after falling in a trap of sin, do we overcome it or are we led away by it, in continuance.

If a born again believer falls into sin while living for God, he need not "repent" as at the first, because his decision to follow Christ hasn't change and that man or woman is righteous (Heb 10:14). That's the reason the Apostle Paul writes, "with the mind I serve Christ" (Rom 7:25).

Repentance is a continuance, in the sense of a made up mind or decision (Rev 3:3). For example, a marriage: One gets married once or makes a change (repentance) from being single to be joined in covenant relationship with another human being. Though there may be glitches in the union, they don't have to go and get remarried to each other; they are already married. They simply apologies and work out their differences.

So is it with Christ and a repented born again believer. He or she makes up his or her mind to fully follow Christ, for better or for worse; Christ would have put on his or her finger the engagement ring (water baptism) and the wedding band (Spirit baptism). One then becomes born again or becomes married to Christ. If glitches of sins occur, simply apologies to your husband (Christ) and move on; also, be sure to ask him for strength to overcome the next time! And he will give it, because, "thy maker is thine husband; the LORD of hosts is his name" (Isa 54:5) and he can do anything.

So, what is the difference between an apology and repentance?

The dictionary states, 'apology is a regretful **acknowledgement** of offences'.

Because sometimes while in Christ one might have glitches. One should go to God in prayer, regretfully **acknowledge** what one has done (1 John 2:1) and asked for grace to overcome it the next time.

In other words, after true repentance that leads to being born again, sins might occur. Let's say once every 45 years, probably a slip of the tongue. God is not unjust to destroy his own son (1 John 3:2), he appreciates it though, when he or she acknowledges their downfall and seek his help!

As for everyone else that are not his sons, he is just waiting to see that change of heart to give one the power to become his son (John 1:12).

Why?

He loves us and he is "not willing that any should perish, but that all should come to repentance" (2 Pet 3:9), or turn to him.

In love, he "now **commandeth** all men [unsaved] everywhere to repent" (Acts 17:30).

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#### End Notes:

1. For further explanation on the reason for being justified, which shows the reason for an apology and not repentance, read the chapter entitled 'What does Justification means'.

**Please See FAQ:**

# WHY BAPTIZE?



“Baptism ...Save Us.”  
(1 Peter 3:21)

## Chapter 9

### WHY BAPTIZE?

*“Contend for the faith which was once delivered unto the saints.”*

*~ Jude 1:3*

Is baptism essential for salvation? Why should one be baptized? Is it needed today? How can a fleshly experience produce a spiritual result? If one is not baptized, is one saved? What about those who died before getting a chance to be baptized? I cannot understand why one should go underwater to have their sins removed? Is baptism in the literal name Jesus really necessary?

Everyone knows that water baptism is affiliated with the church in some way.

However, What purpose does water baptism serves?

Is it a covenant or to be identified as a believer?

Hardly,

God has made one covenant with the believers today and it reads,

**“For this is the covenant** that I will make with the house of Israel [anyone who accept Jesus Christ] after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God” (Heb 8:10).

Paul again emphasized it,

**“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” (Heb 10:16).

This spoke of the spirit baptism. Why is the spirit baptism this covenant?

The spirit baptism is the only way that a believer can be identified with Christ; this sort is not of our own efforts or earthly. But when Christ baptizes one with the Holy Spirit you know he or she had a truly repentant heart, and it will make such a candidate live a Christ-like life. He said,

“I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them” (Ezekiel. 36:27).

In other words, the spirit baptism produces the outward show of an inward decision or experience; it makes one identifiable with the body of Christ, not water baptism or a confession of faith. Spirit baptism is the public confession of faith or being publicly identified with the Only True God, not water baptism; because spirit baptism is not of ourselves but can only be attained by true believers, not uttering mere words of Christendom. One becomes an ambassador with Christ; or better yet, an epistle, “known and read by all men” (2 Cor 3:2).

So then, what is the real purpose of the water baptism?

The book of Mark 16:16 states, \**“he that believeth and is baptized shall be saved.”*

By this verse, we see that water baptism is then necessary for salvation. In fact, 1 Peter 3:21 states that it “Save us.”

How?

After believing in Christ, faith in water baptism is the mechanism God chooses to use for remission (removal) of sins. It not only purges one’s mind from the guilt of sin, but it also purges one from the literal sin itself; before God, angels and men. Sin is what makes one unsaved or condemned before God, having it removed would help make one saved. We are taught,

“Repent and be baptized everyone of you in the name of the Lord Jesus Christ \*\*for the remission [or removal] of sins” (Acts 2:38).

How can a fleshly experience produce this spiritual result?

We are saved by faith and everything that involves salvation must comprise of faith.

The actual water does not wash away one’s sins; only the blood of Jesus can (1 John: 7-22). However, it is applied/receive through

obedience (faith) in the baptismal act.

It is recorded that God told a man called Naaman, through his prophet, that he would be healed of leprosy if he washes himself in a certain body of water (2 Kings 5). Naaman eventually followed and got his healing, if he had not done it, he would not have gotten his healing.

Now let's be realistic, God (all powerful) could have just spoken a word **or** choose any body of water and Naaman would be healed. In fact, Naaman himself had this notion, "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper" (2 Kings 5:11). In other words, Naaman, like most people today, was asking, "why do I have to go in water to be healed, just 'call on the name of the LORD' and it's done?" Sounds familiar!?

Because the bible said without faith it is impossible to please God (Heb 11:6) and faith without works is dead (Jas 2:20).

It was upon Naaman's faith/obedience that he was healed, not in the actual washing. His belief had to lead him in a projection of faith or obedience to do this humanly foolish act: believing that it would have healed him. If the water (baptism) alone could have healed, all lepers would have gone to wash in the water where Naaman washed and would have come out whole.

However, Christ said, "And many lepers were in Israel in the time of Elijah the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke 4:27).

Likewise, many sin stricken people (lepers) are in the world today, but only those who have faith in water baptism will have their sins remitted; not just being submerged in water.

We cannot fully understand why he used water baptism, no more than we can understand why or how he made the universe and everything in it out of nothing visible. God's ways are not our ways neither are his thoughts our thoughts (Isaiah 55:8).

Jesus himself walked seventy miles to be baptized though he was without sin, saying, "For thus it becometh **us** to fulfill all righteousness" (Matt 3:13-16). This altogether shows its importance.

Notwithstanding, many churches have shifted the emphasis from faith in Christ (by whom we have received grace for our salvation) to water baptism. This projects the actual water baptism as the means of our salvation, instead of faith in our Lord Jesus Christ.

The apostle placed repentance and faith before water baptism (Acts 20:21). The motivation for this is the spirit of God, knowing that repentance and faith will lead us towards conformity with his spirit, regardless of whatever is required.

Simply put, baptism is a product of one's faith in Jesus Christ and not the reverse. As faith without works is dead, belief in Christ without water baptism and spirit baptism is also dead – born again.

## Full Immersion

Another point to note, a baptismal candidate must be fully sub-merged (Acts 8:38).

Crosswalk.com Greek lexicon defines baptisms as, "to dip repeatedly, to immerse, to submerge (of vessels sunk) to cleanse by dipping or submerging."

In reference, "At first all baptism was by complete immersion," (From the World Book Encyclopedia, Volume one, page 651). In the Catholic Encyclopedia, volume two, page 263, we also find, "In the early centuries, all were baptized by immersion in streams, pools, and baptisteries."

Immersion was not convenient after the same Roman Catholic Church instituted infant baptism; the mode was changed to sprinkling (See Britannica Encyclopedia, Eleventh Edition, Volume Three, Pages 365-366).

This brings about another interesting point, should infants be baptized?

1 Peter 3:21 states that baptism is also the answer of a "good conscience" towards God. Can a physical baby attain this understanding? No. Can a physical baby be responsible for his conscience towards God? No, he doesn't have that capacity. That's the reason Phillip asked the Ethiopian Eunuch this question before baptizing him, "If thou believest with all thine heart, thou mayest..." (Acts 8:37).

This not only shows that water baptism should be accompanied with faith to produce the intended result, but also a rational thinking decision has to be made by the candidate. This can only be made by a developed mind. Therefore, infant baptism for salvation is not

scriptural. This verse shed some light on the matter, “Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it” (Due 2:39).

If one wants to sprinkle ‘holy’ water over his or her child, by all means go ahead, that’s good (willful worship). However, bear in mind that the child upon reaching the age of accountability (rational thinking) must make his or her decision to be water baptized by full immersion in the name of the Lord Jesus Christ for the remission of his or her sins. This should come naturally if the parents are born again responsible people. If the age of accountability has passed and rational thinking has not develop because of a disability, then the guardian or parent can take the initiative to baptize the individual by full immersion in the name of the Lord Jesus Christ. This is out of formality, but bearing in mind this act only applies to a rational soul, though not neglecting prayer for healing; and such special cases cannot be used to justify infant baptism.

## The Importance Of Baptism In Jesus Name

If we hand washed a piece of stained clothing with only water, is that clothing clean? Or do we have to apply detergent and/or bleach? It might look clean, however, it isn’t.

Similarly, if one is baptized and the baptister did not call on the name of Jesus Christ, one is still in their sins; though he or she might think he or she is clean.

Remember, “Whatsoever you do in word or deed, do all in the name of the Lord Jesus” (Col 3:17).

Why?

For “remission of sins should be preached in his name” (Lk 24:27)!

Applying Lord Jesus Christ to water baptism is important to yielding the intended results of remission of sins or being born of the water. In other words, baptism must be done calling on the name of the Lord Jesus Christ, otherwise one's sins are not remitted and one is not save, even though one might be a professed believer.

The term “one baptism” in Eph 4:5 was not necessarily speaking of being baptized once but tells us that there is one method of baptism; that is, in the name of the “Lord Jesus Christ” or “Adonai Yahoshua Ha Mashiah.”

Even the disciples of John realized that baptism must be done in Jesus name (Acts 19:1-5). They even went and got re-baptized. Note also in Acts 19:5 they did not use the word re-baptize (“they were baptized”), showing that the first baptism was not even considered as a baptism in this dispensation. Note also that the men were disciples. Therefore, they were teaching about the Messiah (Jesus) though not having the revelation of baptism in Jesus’ Name and in the Holy Ghost; **yet they had faith**. So then sincerity and faith must be governed by truth and obedience.

## Matthew 28:19

The previous chapters showed us that there is one God who manifests himself as Father, Son and Holy Ghost. Therefore one should be able to understand Jesus’ command in the English translation of Matthew 28:19, which states: \*\*\* “Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son and of the Holy Ghost” (Matt **28:19**). [Note, it states name and not names, signifying a singular subject or person.]

What is the name of the Father?

What is the name of the Son?

And what is the name of the Holy Ghost?

Without a doubt, Jesus (Eph 3:14-15).

The terms Father, Son and Holy Spirit are referring to the one God. He has always had many different names with each having their own unique meaning, however, his saving name is Jesus; “for there is none other name under heaven given among men whereby we must be saved” (Acts 4:12).

That’s the reason on the day of Pentecost, Peter who had received the revelation (keys) of salvation, is credited with commanding the onlookers to be baptized in the name of the Lord Jesus Christ for the remission of their sins (Acts 2:38). He heard the command given in Matt 28:19, but he also understood it; as expressed in Acts 2:38.

For instance, my organization’s Bishop once stated that he is a Son because of earthly parentage, he is a Father because he has

children; he is also a Grandfather because his children has children.

Now does this mean that “Son, Father and Grandfather” are the names or name of the Bishop?

Does he sign a check writing as his name “son, father and grandfather”?

Would the bank cash that check or would it bounce? Try it and see!

Similarly, would one’s baptism be verified without the name of Jesus or would it be void? This I won’t leave unanswered, you have to be baptized in the name of the Lord Jesus Christ or your baptism will be void!

Again, take for instance the psalmist David, who was a prophet, King and often wore the priestly ephod. Does this mean that his name(s) is prophet, priest or King. No. His name is David.

So then, in both the Bible and history, the New Testament church solely used the name of Jesus at water baptism. Its baptismal formula was in the name of the Lord Jesus Christ, not in the phrase, ‘the name of the Father, of the son and of the Holy Ghost.’

## Further On Baptism In Jesus Name

It is common sense and logical to conclude that Christ was not Jesus’ surname or apart of his name. However, one shouldn’t be baptized purely in ‘Jesus name.’ I know this might sound strange, but there were and there are thousands of people in the world that have the name Jesus, directly and indirectly. One day I went to the Broward library, while speaking to a librarian, I saw on her nametag, Jesus. I asked here if she was a Christian, she said no. I became startled and asked why then is she wearing a Christian badge. To my surprise, she told me that’s her name. I have heard of many male Jesus’, but it was the first time meeting a female with the name Jesus.

Again, at a Church I was attending, our youth choir director’s name is Joshua and many people in Christendom have the name Joshua. If you were to place that name back in Hebrew (Yahoshua/Joshua), then in Greek (Iesous) and translate it to English you would get Jesus. So really, all the persons with the name Joshua/Yahoshua are really named Jesus. Joshua was a common Hebrew name and of course most Christians are familiar with the Joshua who succeeded Moses.

The point is, when you baptize someone merely calling on the name Jesus you could be referring to anyone with the name Jesus or Joshua; or even an infamous devil with Jesus in his name. However, when you put a candidate under the water in “Lord Jesus Christ” or more precisely “Adonai Yahoshua Ha Mashiah,” you are clearly talking about the Nazarene man that died for our sins, who was God himself. “Lord” refers to this Jesus being **THE GOD** and “Christ” sealed the fact that this is the Messiah who alone can wash away our sins by faith in water baptism. That’s the reason Peter made this clear before his Acts 2:38 declaration, “that God hath made that same Jesus... both Lord and Christ” (**Acts 2:36**).

My name is Oneil Orlando Constantine McQuick (Charles come after Constantine, but it couldn’t hold on the birth certificate). Yeh, I’m still wondering what my parents were thinking. Anyways, anyone pulling up my records would assuredly get it, using my full name. If they were to use McQuick, they would be directed to a few people and their efforts could be more confusing and time consuming looking for Oneil only.

My relatives know who I am and I know their voices, so they don’t have to call my full name when talking to me (prayer) or telling me how handsome I look (praise) or telling the neighbors to get out of my yard (use of name), seeing the neighbors (devils) know I know them and the neighbors know my name too. However, if they go in court and I’m their reference or person to clear their name before the judge, for the records sake my full name has to be stated, especially if I’m going to speak on their behalf. It’s the same way with water baptism calling on LORD JESUS CHRIST!

I know, doctrine can really be sliced up. However, what would you rather, salvation fully or a feeling that you are saved, when you’re actually not. The following four were baptized in the name of Jesus, which demonstrate its importance:

### 1. THE JEWS

“Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Act 2:38).

### 2. THE GENTILES

“And he commanded them to be baptized in the name of the Lord” (Acts 10:48). The earliest Greek manuscripts say In the name of Jesus Christ, as do some versions today.

### 3. THE DISCIPLES OF JOHN (re-baptized)

“They were baptized in the name of the Lord Jesus” (Acts 19:5).

### 4. THE APOSTLE PAUL

“Arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16).

## Why The Name Jesus (Yahoshua)?

The Apostles understood Christ’s words as description of his own name, for they fulfilled his command by baptizing in the name of the Lord Jesus Christ. There is only one God, (Deuteronomy 6:4) and he has one supreme and saving name today. The following expresses more why one is baptized in Jesus’ Name.

### THE NAME JESUS IS GOD’S FAMILY NAME

“For this cause I bow my knees unto the Father [of ] our Lord Jesus Christ, of whom the whole family in heaven and earth is named.”  
Ephesians 3:14-15

### JESUS IS THE NAME BY WHICH THE FATHER IS REVEALED TO US

“I come in my father’s name, and ye receive me not. If another shall come in his own name, him, ye will receive.”  
John 5:43,14:9-1,10:30

### JESUS IS THE NAME OF THE SON

“...and thou shall call his name Jesus for he shall save his people from their sins.”  
Matthew 1:21

### JESUS IS THE NAME IN WHICH THE HOLY GHOST COMES

“But the comforter, which is the Holy Ghost, whom the father will send in my name.”  
John 14:26

### THE SAMARITANS RECEIVED THE JESUS NAME DOCTRINE

“For as yet he was fallen upon none of them only they were baptized in the name of the Lord Jesus.”  
Acts 8:16

### GENTILES WERE COMMANDED TO BE BAPTIZED IN JESUS NAME

“...Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”  
Acts 22:16

### THE APOSTLES COMMANDED US TO USE THE NAME

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”  
Colossians 3:17

### DISCIPLES ACCEPTED BAPTISM IN JESUS NAME EVEN THOUGH THEY WERE ALREADY BAPTIZED

“When they heard this, they were baptized in the name of the Lord Jesus.”  
Acts 19:5

### THE EARLY CHURCH BEGAN WITH BAPTISM IN THE NAME OF JESUS CHRIST - THE REMISSION OF SINS WAS GRANTED IN THAT NAME AND IT HAD A PROMISE

“Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.”  
Acts 2:38

## Other Historical Data Also Speaks

The bible tells us to contend for or seek to possess the faith (doctrine) that the early apostles had (Jude 1:3). How can we do this if we don’t know what to contend for? That’s where history comes in, separate and apart from the already historic pages of the Bible. Secondly, the reason the historical reference is given, isn’t because it is used to justify what is already expressed in the Bible, it simply gives testimonies of the truth. Especially seeing that statements such as these surfaced, “The Matthew 28:19 baptismal formula is abundantly confirmed by the earliest Christian writings while the Jesus Only formula has no historical support at all” (Jimmy

Swaggart).

Respected historical sources verify that the early Christian church did not use a threefold baptismal formula but involved the name of Jesus in baptism well into the second and third centuries.

1. The formula used was in the name of the Lord Jesus Christ or some synonymous phrase, there is no evidence for the use of the Triune name.... The earliest form represented in the Acts was simple immersion.... in the water...and the laying on of hands. To these were added, at various times and places which cannot be safely identified. (**Encyclopedia of Religion and Ethics (195), page 11, 138, 389).**
2. The evidence.... suggests that baptism in early Christianity was administered, not in the three fold names, but in the name of Jesus Christ or in the name of the Lord Jesus. (**Interpreter dictionary of the Bible (1982), page 1.351).**
3. At first, baptism was administered in the name of Jesus but gradually in the name of the triune god. Father, Son and Holy Spirit. (**Otto Heick, a History of Christian Thought 1965, page 53).**
4. One explanation is that the original form of words was into the name of Jesus Christ or the Lord Jesus. Baptism into the name of the Trinity was a later development. (**Hastings dictionary of the Bible (1898) 1, page 241).**
5. The Trinitarian Baptismal formula.... was displacing the older baptism in the name of Christ. (**Williston Walker, A History of the Christian Church 1974, page 58).**
6. It is natural to conclude that baptism was administered in the earliest times in the name of Jesus Christ, or in that of the Lord Jesus. This view is confirmed by the fact that the earliest Forms of the baptismal confession appear to have been single – not triple as was the later creed. (**Encyclopedia Biblical 1899, page 473).**
7. The Trinitarian's formula and Triune immersion were not uniformly used from the beginning... Baptism into the name of the Lord was the normal formula of the New Testament. (**Encyclopedia Britannica, eleventh edition (1910)m 11, page 365).**
8. But remember that Jesus was his name alone, and that Christ was not his surname. The New Testament knows only baptism in the name of Jesus.... which still occurs even in the second and third centuries. (**The New Schaff - Herzog Encyclopedia of Religious Knowledge (1957) 1, page 435).**
9. Persons were baptized at first in the name of Jesus.... afterwards, with the development of the doctrine of the Trinity they were baptized in the name of Father and of the Son and of the Holy Ghost. (**Canney's Encyclopedia of Religious (1970) page 53).**
10. There is little doubt that baptism was practiced by the first Christians.... Also, we can be quite certain that this baptism was given 'into the name of Jesus'. (**Lars Hartman, "Baptism 'Into the Name of Jesus' and Early Christology" Studia Theologica; vol. 28, no. 1, p. 21).**
11. Moreover, there is no mention in the New Testament of any one being baptized into the name of the Trinity. (**A Dictionary of the Bible by James Hastings Volume 1, page 241, 1906 edition).**

### **This Is What The Scholars Had To Say**

“As to the words used at baptism, baptism in the name of Christ alone seems to be more ancient than in the name of the three persons of the trinity.” -- Dr K. R Hagenbush, Basel Professor (1883)

“Of the Trinitarian formula into the name of the Father, the Son, and the Holy Spirit, which later became universal in the church, we have no trace in the New Testament, except in a single passage, Matthew 28:19... when and how such a formula arose, we do not know...it was in common use in the middle of the second century.” -- Professor Arthur C. McGiffert (1899)

“It is to be noticed that Peter speaks of baptism into the name of Jesus Christ, not, as in Matthew 28:19, into the name of the Father, and of the Son, and of the Holy Spirit. Baptism into the name of Jesus is the only form mentioned in the books of Acts and the New testament epistles.” -- Professor George Gilbert, University of Chicago (1907)

“Most probably, baptism was originally performed upon (in) the name of Christ and this was later expanded, as in the expansion of the Christological confession into the tripartite creeds. In that case, the baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism.” -- Dr Edmund Schlink, German Scholar (1972)

## Believe And Be Baptize

Though baptism in the name of the Lord Jesus Christ is the correct formula and many have now attest to that fact, there has been an over emphasis on baptism in Jesus name among Christians who long perceive the truth of his name. So much so that many persons have been baptized correctly but lack genuine belief and even fail to attain a genuine relationship with Christ.

On the other hand, many persons have a strong belief in Jesus Christ and manifest other genuine fruits of that belief, yet refuse to be baptized in Jesus name. Either way the salvation plan is not covered.

One should believe, but not leave baptism in Jesus name undone; for only "he that believeth and is baptized shall be saved" (Mark 16:16).

Notice that Jesus was the lamb slain from the foundation of the world (Rev 13:8), this indicates predestination and faith. However, if he didn't enter the world (works), you and I wouldn't get the chance to be saved. Hence, faith without works is dead! Believe and baptize!

Reader, it behooves us to greatly "Contend for the faith which was once delivered unto the saints" (Jude 1:3)!!

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### End Notes:

1. \* denotes, Advocates against Baptism in Jesus name suggest that this is not in the original; sound false to me.
2. \*\* denotes, "For" translated from the Greek word 'eið' (as used in Acts 2:38 "for the remission...") could have two meanings, but in this case it didn't. It showed that a candidate after being baptized in the name of the Lord Jesus receives remission of sins! Also, one source tells us of the use of the Greek word "eis" (eið) as "for" in Acts 2:38. It reads, "To denote purpose, in order to ...for forgiveness of sins, so that sins might be forgiven" (William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and other Early Christian Literature). Also, Matt 26:28 is a completely different context, as in a theory and the application. Christ's blood is obviously for the remission of sins (theory) and that is applied through water baptism in Jesus' name (applicable). So both verses are saying Jesus remits our sins, but Acts 2:38, which is the parallel of Matt 28:19, tells us how it is done - water baptism calling on Lord Jesus Christ.
3. \*\*\* denotes, One noted bible teacher pointed out that this quotation is not recorded in the most authentic Jewish Manuscript. World Biblical Commentary on their CD-ROM writes: "The threefold name (at most only an incipient Trinitarianism) in which the baptism was to be performed, on the other hand, seems clearly to be a liturgical expansion of the evangelist consonant with the practice of his day (thus Hubbard; cf. *Did.* 7.1). There is a good possibility that in its original form, as witnessed by the ante-Nicene Eusebian form, the text read "make disciples *in my name*" (see Conybeare). This shorter reading preserves the symmetrical rhythm of the passage, whereas the triadic formula fits awkwardly into the structure as one might expect if it were an interpolation (see H. B. Green; cf. Howard; Hill [*IBS* 8 (1986) 54-63], on the other hand, argues for a concentric design with the triadic formula at its center). It is Kosmala, however, who has argued most effectively for the shorter reading, pointing to the central importance of the "name of Jesus" in early Christian preaching, the early practice of baptism in the name of Jesus, and the singular "in his name" with reference to the hope of the Gentiles in Isa 42:4b, quoted by Matthew in 12:18-21. As Carson rightly notes of our passage: "There is no evidence we have Jesus' *ipsissima verba* here" (598). The narrative of Acts notes the use of the name only of "Jesus Christ" in baptism (Acts 2:38; 8:16 10:48; 19:5; cf. Rom 6:3; Gal 3:27) or simply "the Lord Jesus" (*tou kuriou Iesou*; Acts 8:16; 19:5). . . . Schaberg's theory that the triadic formula goes back to the triad in Dan 7 (Ancient of Days, one like a son of man, and angels) remains an improbable speculation." R.R. Williams concurs: "The command to baptize in Matthew 28:19 is thought to show the influence of a developed doctrine of God verging of Trinitarianism. Early baptism was in the name of Christ" (Theological Workbook of the Bible, p. 29). Black's Bible Dictionary also says: "The Trinitarian Formula (Matthew 28:19) was a late addition by some reverent Christian mind" (article, Baptism). More: <http://www.focus-search.com/shc/matt2819.html>

Please See FAQ:

## IS THE HOLY GHOST NECESSARY?



**“I Will Put My Spirit Within You, And Cause You To Walk In My Statues, And  
Ye Shall Keep My Judgments And Do Them.”  
(Ezekiel. 36:27)**

## Chapter 10

## IS THE HOLY GHOST NECESSARY?

*“Now if any man have not the spirit of Christ,  
he is none of his.”  
~ Rom. 8:9*

Why is the Holy Ghost important to a believer? What are the benefits really? How can I be baptized with the Holy Ghost? How do I know I have received the Holy Ghost, is it tongues or a changed morale? Is speaking in tongues really necessary? What is the baptism of the Holy Ghost? Or, what is the Holy Ghost?

Every believer should seek the baptism of the Holy Ghost after conversion.

Why?

Jesus taught that everyone who would believe in him would receive the Holy Ghost (St. John 7:37-39). No one can live the life intended of the creator without the baptism of his spirit (Eze 36:27). It is also crucial for entering the kingdom of God.

Mark 16:16 states, “he that believeth and is baptized shall be saved.” In other words, a baptized believer isn’t saved instantaneously, however, “shall be saved,” representing a future experience: Which, of course, is the baptism of the Holy Ghost.

The bible book of St. Matthew 25:1-13 has a nicely put scenario that can fit this topic and it reads,

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamp and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, They all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the Wise, give us your oil; for our lamps are gone out. But the wise answered, saying, not So; lest there be not enough for us and you: but go ye rather to them that sell, and buy For yourselves. And while they went to buy, the bridegroom came; and they that were Ready went in with him to the marriage: and the door was shut. Afterwards came also The other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I Say unto you, I know you not.”

In this popular parable, they were all virgins and they all had lamps. They being virgins could represent a belief in Jesus Christ, repentance and water baptism in Jesus’ name. They having Lamps represents the word; for Psalm 119:105 records, “The word is a lamp unto my feet.” But what separated the wise from the foolish, was that the wise had oil.

Exodus 27:20 tells us how crucial the oil is, “**thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.**”

The oil is then for light, “oil for light” (Ex 35:8). This light represented by the oil is the baptism of the Holy Ghost. Whereby Christ could have said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12). And that’s the reason on the day of Pentecost “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” (Acts 2:3-4). However, we live by the word of God and that’s why the oil (light) resides in the lamp (word). It makes the word powerful and alive in one’s life; and therefore causing us born again folks to keep God’s commandments and live as how he wants us to. It brings back the scriptures to our remembrance and causes us to apply it in our daily lives, so that we might inherit the promises of God. We become regenerated.

God himself said, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them” (Eze. 36:27). Or as Exodus 27:20 alludes, “to cause the lamp to burn always.”

Now, as it pertains to the parable, they were five foolish who didn’t bother to hunger after the baptism of the Holy Ghost and five wise, who hungered and thirsted after God and were baptized in the Holy Ghost.

Notice that only the five wise virgins, who had oil (baptized in the Holy Ghost) were ready for heaven and consequently taken out. God made that clear to us through the Apostle Paul,

“If any man hath not [been baptized in] the spirit of God, he is none of his” (Rom 8:9) and consequently cannot be partakers of the heavenly blessings.

This is logical from the text Exodus 27:20 above; if a lamp doesn't have oil, what's the purpose of it? Do you as a believer have oil? Or, to put it more frankly, do you as a believer have eternal life – the light of life?

## How Does One Receive The Baptism Of The Holy Ghost?

According to Acts 2:38, “ye shall receive the gift of the Holy Ghost.” Not work for it (normally called tarrying), but receive after repentance, freely given.

Now, being baptized by the Holy Ghost does not mean shouting a praise word or the name of Jesus on the top of one's voice until one's mouth start trembling with bodily vibrations. If one shouts the name of a devil (or any word) for a long period it will have the same effect. Even worse, at the point of bodily vibration there is a great temptation to shout gibberish or simply recite tongues one has heard; one should be very careful.

The word tarry means to wait. That was what Jesus said to his disciple, “but tarry [wait] ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

One cannot force the Holy Ghost in one's self or in another.

While waiting on the promise one can seek the face of the Lord through prayer, feasting on his word (bible) and worship (key). Jesus told the disciples they would be endowed with power from on high while waiting in Jerusalem.

However, guess what they did while waiting?

They “returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God” (Luke 24:52-53). In other words, they were hungry and thirsty for righteousness and were filled. Didn't Jesus promise that “they which hunger and thirst after righteousness... shall be filled” (Matt 5:6)?

He had already “breathed on them, and saith unto them, Receive ye the Holy Ghost” (John 20:22); symbolic of God breathing on Adam (Gen 2:7), representing the regeneration to come by the spirit that was now with them.

But they had not been baptized with that spirit as yet, for each man had went back to their own profession (John 21) until the thundering breath “of a rushing mighty wind” came “and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4).

Also, it is often said that one has obtained the **baptism** of the Holy Spirit when one receives Jesus Christ or is water baptized. However, notice that the above verse contradicts this. And the following bible scenario does the same thing, it reads:

“Who, when they were come down prayed for them that they might receive the Holy Ghost; for as yet he was fallen upon none of them, **only they were baptized in the name of the Lord Jesus**” (Acts 8:15-17).

Verse 16 shows that they were water baptized in Jesus' name and the spirit of God had not “fallen” upon them yet. And being water baptized meant they had to first believe and/or confess Jesus Christ. So from this verse we see that a confession of faith or even water baptism doesn't say you have received the baptism of the Holy Ghost. It is evidence by speaking in another tongue.

## Tongues And The Spirit Baptism

From Acts 2:24 on the day of Pentecost, we see the initial evidence that one has received the baptism of the Holy Ghost, that is, the divine explosion of speaking in Tongues; not a confession of faith, water baptism or any other thing, but tongues. Isaiah prophesied about this when he said,

“For with **stammering lips and another tongue** will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing” (Isaiah 28:11-12).

This isn't implying that speaking in tongues should be considered as the rest promised, rather an evidence of that rest and refreshing (regeneration). A rest from sin and the constant personal atonement of it. This rest is the regeneration promised, which not only pardoned sins (water baptism), but also keep us from sinning (spirit baptism) and assures us that we will never be judged before God as a sinner ever (Justification). Even Jesus taught that we will know the Christians by the “signs” that shall follow them and “they shall speak with new tongues” (Mark 16:17). For instance, the “sweaty” track athlete showed much energy in practice. Most often, one would consider working

up a sweat as exerting energy or undertaking a strenuous activity. The sweat is neither the energy nor the subject of an energetic activity; it's merely a needed automatic spin-off that flows. However, it does show that one has recently experienced energetic physical exertion, except in water sports (Heaven); so is tongues an evidence of spirit conversion. You can't swiftly run 100 miles and not sweat; likewise, you can't be said to have been baptized with the Holy Ghost and not speak in tongues.

One could compare it with a phone. By the ring one knows someone is on the other line. Similarly, when someone speaks in an unknown tongue for the first time, he or she demonstrates what has taken place on the inside. Though the fruit of the spirit is a greater evidence and more desired, it fails to satisfy the supernatural occurrence of a spirit baptism (Acts 2).

Another bible scenario of tongues occurred in Acts 10:44-46; it reads,

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **For they heard them spake with tongues,** and magnify God.”

How did Peter and the other Christians knew that they were baptized with the Holy Ghost?

**“they heard them spake with tongues, and magnify God.”**

“Every prominent account of conversions in the early church either plainly states or else strongly implies that the convert did speak with other tongues upon being baptized with the Holy Spirit” (See Acts 2:1-4, Acts 8:12-18, Acts 19:1-6).

Many refer to speaking in tongues as a gift, referring to the gift of divers tongues mentioned in 1 Corinthians 12:10, “to another **divers** kinds of tongues;” which refers to speaking different (**diverse**) languages.

## Tongues Of Men

But there is a difference. At the initial stage of Holy Ghost Baptism one speaks in tongues but that doesn't mean he has the gift of diverse tongues. One who has the gift of diverse tongues can also speak in other languages (Greek, Spanish, Hebrew, etc.). On the day of Pentecost the upper room folks also spoke the languages of the hearers; “every man heard them spake in his own language” (Acts 2:6).

However, there is also a heavenly tongue, whereby the Apostle Paul said, “For he that speaketh in an unknown tongue speaketh not unto men, but unto God” (1 Cor. 14:2). He earlier stated, “Though I speak with the **tongues of men and of angels**” (1 Cor 13:1). Here Paul identified two types of tongue, one that men can understand and one that is understood only in the celestial realms. He went on to say in 1 Corinthians 14:15, “I will pray with the spirit and I will pray with the understanding also.” Here one “tongues” is known and the other is unknown.

Unknown ‘tongues’ from the Greek is 'glossa,' which means, a language naturally un-acquired. In other words, it is not learnt by earthly linguistics.

“For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for **no man** understandeth him; howbeit in the spirit he speaketh mysteries” (1 Cor 14:2).

On any occasion, speaking in an un-acquired language to the glory of Christ, under the anointing, is an evidence of the Holy Ghost residence. Nevertheless, after the initial evidence, the fruit of the spirit is a greater sign to the world; and the witness of the Holy Spirit with your spirit that you are his son (Rom 8:16) is far more important than both.

## Tongues Of Angels

Paul referred to speaking in tongues as the tongues of angels (1 Cor 13:1). Therefore, if it is tongues of Angels, then angels can understand it. Which means that devils can also understand it, seeing that they are [fallen angels](#). It is the language of the spirit and not a newly conjured up language. It utilizes spiritual wisdom and reckons things as they first are, spiritual. Thereby Paul could have confessed that he pray with/in the spirit and with the understanding (1 Cor 14:15). Praying with the spirit doesn't necessarily mean with the Holy Ghost, but it means praying in the spiritual language. Because Paul also said he prayed “with” the understanding; understanding isn't a separate person, that helps him pray, but simply praying in a language he clearly understood – in both cases, the Holy Ghost helps us.

Now the reason why believers pray in the spirit (tongues of Angels) is apart of our renewed spiritual nature that will fully manifest when Christ appears - “it doth not yet appear what we **shall** be” (1 John 3:2), the “shall” was inserted for clarity. So it should read ‘it doth not yet appear what we be’. That's the reason Christ said that when he returns we shall be like the angels (Matt 22:30). However, we are already

like that ('appear what we be') but cannot attain to it until our flesh is removed. It sprouts out in such things as 'tongues' or as Paul puts it, "tongues of Angels;" also, through healing, miracles and the supernatural. We can only do these things in part until that which is perfect is come (1 Cor 13:10). And that's why those who don't speak in tongues aren't spirit born, because it's apart of the new creature that we are in Christ – like Angels. When a new life enters this world through the womb, though it cannot fully understand or orate words, it cries in the language of men, not like a pig or horse. It does this until it matures to accountability, where a master of linguistics is usually gained. Likewise, because we are now born of the spirit we cry in the language of the spirit, until paradise, when it shall be mastered; hence the verse "when that which is perfect is come, then that which is in part shall be done away." Also, fallen angels or even angels know tongues and can understand it, but God can sometimes give you a "new song" or "mystery" in the syllable of "tongues" which they can't understand. As alluded to here, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev 14:3).

## This Is Where The Confusion Lies

Where the confusion lies as it relates to the Holy Ghost is wrapped up in this: - A Christian has four experiences with the Holy Ghost, which are:

- |                              |                |
|------------------------------|----------------|
| 1. God pulling us            | - Predestinate |
| 2. God with us               | - Call         |
| 3. God in us                 | - Justify      |
| 4. God manifested through us | - Glorify      |

1) It is the Holy Spirit that pulls one to Christ and not of one's own effort (John 6:44). Some of us were baptized the first time on entering a church, but God started the work already. No man can come unto God unless he pulls him (John 6:44). The Holy Spirit will cover such candidates, put knowledge in their path way and even allow miraculous experiences to help them believe (Phil 1:29). Nevertheless, being informed about salvation cannot save you. It is so easy to fall stagnant in this area because one has a new experience with God: That might include being blessed, a pull to occasionally read the bible, touch of spirituality, tearful convictions and even coming to church. When ministering to such a person they will exclaim they are saved, because of the pulling presence of God.

Many also confuse those that are being pulled by God as being saved. For instance, if God is pulling a popular singer, one thing he might do is interject bible quotations or stories in his new songs or write a Christian song all together. This does not mean he or she has been born again. God was only pulling him or her. Almost everything God does involves a process. No wonder he says "be careful (anxious) for nothing" (Phil 4:6). Plus never forget his promise, "he that begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6).

2) Once a person truly believes on Jesus Christ and/or even has been baptized, he/she will RECEIVE the Holy Spirit. However, if one hearken more to the voice of the Lord, he will show that one is incomplete. The spirit of the Lord was with the disciples before the day of Pentecost. St. John 14:17 states it plainly, "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." In other words, the Holy Spirit was with them but was not in them as yet. It was that same spirit that led them to the upper room to tarry (wait) for the baptism of the Holy Ghost. Your association with God will only lead you. Obeying the voice and/or word of God will save you.

3) After receiving the Holy Ghost, he will lead you to the baptism of the Holy Ghost. As stated above, this occurs when the Holy Ghost comes in you. One is spirit baptized. This usually has an outward expression of Speaking in Tongues. At this point, the Holy Ghost comes in you. There is a transformation in the renewing of the mind (Rom 12:2) and spirit: And the soul and body (Eph 2:1) is made alive (quickened) by it. The relationship with God is much greater. MOST IMPORTANTLY, WITH THIS AND WATER BAPTISM, ONE IS SAVED! It is only by this experience one can live a God pleasing life on earth, breaking habits and reproving the world of sin. One is made justified and made an over comer; for only whatsoever is born of God overcometh the world (1 John 5:4).

4) One has obtained the baptism of the Holy Ghost to go to Heaven, and, of course the strong desire of the almighty to commune and fellowship with his people; but the manifestation is for SERVICE. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with **FIRE**." In other words, God will come into you through the Holy Ghost making you justified, and you'll also get God's manifestation of power to be a witness.

Such persons usually develop zealousness, consistent worship, vibrancy, boldness, fearlessness, mastery of the word of God, consistent prayer, devil chasing skills, mountain moving abilities, over coming attributes and be radically charge with the authority and power of the living God. It is not an easy task to reach that level, but if you are chosen to serve, it is imperative! Getting there usually takes sacrifices in the family, work, social life, and even finances.

Getting there only comes by faith and it's usually accompanied by prayer, fasting, studying the word of God and consistent WORSHIP. Every Christian ought to strive to walk in the Holy Ghost power; to produce better churches and a more effective Christian outreach. We are called to that level. So let us arise and seek him.

Again, the believer's four experiences with the Holy Ghost are: God pulling you, God with you, God in you and you in Christ. Pull to change, receive to spirit baptize, spirit baptize for home and the latter for service. As it relates to Romans 8:29-30, predestinate -foreknew, call -transformation, justify -heaven worthy, glorify -for representation. Here is a chart that sums up the believers four experiences with the Holy Ghost:

<b>A</b> <b>As it relates to God</b>	<b>B</b> <b>As it relates to the result of each experiences</b>	<b>C</b> <b>As it relates to Romans 8:29-30</b>
1. God pulling you	Pull to change	Predestine – foreknew
2. God with you	Receive to be Spirit baptize	Call – Transformation
3. God in you	Spirit baptize for home	Justify – Heaven worthy
4. And you in Christ (God)	Service	Glorify – for representation

Don't think of it as a process, stages or steps; God is bigger than that. All this can happen in less than a minute, a day or a week. With the Apostle Paul, God pulled him with the bright light, was with him during the three days of blindness and after that sent the prophet Ananias to lay hands on him and he was spirit baptized. Then as it concerns service, you know his history. Just "Believe on the Lord Jesus Christ [be willing to his leading], and thou shalt be saved."

## Benefits Of The Baptism Of The Holy Spirit

- I) "But if the Spirit of him that raised 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" (Rom 8:11).
- ii) "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:18).
- iii) True worship before God can only come from spirit filled believers. The father seeketh such to worship him (John 4:23). "They that worship him must worship him in spirit and in truth" (John 4:24).
- iv) The Holy Ghost is a comforter during all your trials and tribulations. "...And I will pray to the father, and he shall give you another comforter, that he may abide with you forever" (St. John 14:16). Jesus said, it's expedient for you that I go away: for if I go not away the comforter will not come into you" (John 16:7).
- v) You will automatically have a 24/7 personal teacher and no man has to teach you anything; however, do not forsake organized studies. "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" (St. John 14:26). Even Christ told us, "It is written in the prophets, And they shall be all taught of God" (John 6:45).
- vi) The Holy Ghost will make you want to do the right. You will be disgusted at sin, for the Lord is in you reproving the world of sin. So you don't live unto yourself anymore, but unto God. So why fret about backsliding" or falling into sin. God said, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Eze. 36:27). As Paul said to the Romans, "but if the spirit 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" (Rom 8:11). Also remember that he is "able to keep us from falling" (Jude 1:24).
- vii) The spirit shall guide you in all truth. "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" (John 16:14).

- viii) One cannot see the things, mysteries of the Lord Jesus Christ, mysteries of this world and the worlds to come, unless the Holy Ghost shows them to you. “He shall receive of mine and shall show it unto you” (St. John 16:14). To enter the kingdom of God through being born again allows you to know the things of God.
- ix) It is recorded in the bible that when a born-again believer has received the spirit of God, he or she is no longer a servant but a child of God (Gal 4:7). Actually, you are a “joint-heir” to the throne of heaven.
- x) Most **importantly**, the Holy Ghost comes that Jesus may be glorified, not ourselves. “He shall glorify me” (John 16:14).

## The Spirit Baptism Is For You

This spirit baptism is for everyone today (John 7:37-39; Acts 2:39), as it was in the days of the Apostles. A believer must also come to the conclusion that the baptism of the Holy Ghost is: -

- a) Biblical (Acts 1:5,8)
- b) Necessary (John 3:5, Eze 36:27)
- c) Applicable for today (Mark 16:17; Acts 2:38)
- d) Is evidence by speaking in tongues (Mark 16:17; Acts 2:4; 10:44-46; 19:6)
- e) Beneficial (Rom. 8:26-27; 1 Cor. 14:2, 18, 22)

There is no set way to be baptized with the spirit of God. It’s pure belief. Nevertheless, someone has prepared the following short outline that is worth considering: -

- a) Heart preparation, that is, repentance (Acts 2:38)
- b) Obedience, “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:32)
- c) Hearing, that is, faith cometh by hearing. Especially having scriptural understanding of God’s promises (Luke 11:13)
- d) Hunger – a great desire to receive, for “they which do hunger and thirst...shall be filled” (Matt 5:6)
- e) An act of faith, “he that believeth” (John 7:38-39)

Whenever an honest hungry seeker comes to God to receive the baptism of the Holy Spirit, he has never to fear receiving less than God’s promise (Luke 11:11-13).

“If you have never received the Holy Ghost evidence by speaking with other tongues as the spirit gives utterance, then you do not have all that God has for you. You must have this experience in order to live the Christian life that Jesus wants you to live” – EndTime.

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### End Notes:

1. Different words are used for the baptism of the Holy Spirit; one set of groups believe in ‘filled with the Spirit’, and another set of groups believe in the communion of the Holy Spirit; if all these groups are referring to the experience of what happened on the day of Pentecost then we are all talking about the same thing. Nonetheless, being filled, as seen in the scriptures, has different meaning.

**Please See FAQ:**

# BIBLICAL CONCLUSION

No screws left unturned



“What shall we do?”  
(Acts 2:37)

## Chapter 11

### BIBLICAL CONCLUSION!

*“Jesus answered and said unto him, if a man love me, he will keep my sayings: and my Father will love him, and will come unto him, and make our abode with him”  
~ St. John 14:23*

What was taught for us to be saved? Should we follow the doctrine outlined in this book? Why is it important for me to follow this bible teaching? Can it be summed up any simpler?

Someone did a great job of illustrating the entire initial principles of salvation. This preacher used the example of baseball of all things.

A young man asked him how he could have the strength to keep going, and he said, why is it you keep saying you're saved, when you haven't reached heaven yet? And the preacher said, because Jesus hit the ball over the fence! It's a homerun! And he asked the young man, is there anything that anybody can do? No. Can somebody throw the ball back in the fence and make it not count? No. But the player must still run the bases.

The player must still run the bases for the homerun to count. If he hits it over the fence but then sits down, there is no score given.

The player must still repent (1st base), must still be baptized (2nd base), must still receive the Holy Ghost (3rd base), and continue on unto perfection until Jesus comes (heading for HOME base: going to church, fellowship with believers, forgiving one another, reading the Bible daily, praying daily, speaking in tongues daily, having a real relationship with Jesus daily, etc.) I thought wow, what a way to present truth that even a young boy could understand! BASEBALL! How cool is that!

Do you have to run the bases? Why wouldn't you want to, is my question to you? You can be apart of the winning team, you can proudly run those bases and rest in peace and be assured that you will attain the prize of the high calling of God in Christ Jesus, why wouldn't you want to be apart of that? Even better, running the first three bases will guarantee you reaching all the bases.

Remember the Word of God is the final UMPIRE, don't let it judge you "OUT" because you refused to do the simple act of walking the three bases when Jesus already hit the homerun! When all of creation is cheering at the end of this world as we know it and the beginning of eternity starts, as we will then know it, do not be on the losing team, when all you had to do is walk the three bases.

Get back in the game, head for 1st base, satan is a liar, Jesus told you that you CAN start over, do it, do it today, do it right now as you read this note, you never know what hour the UMPIRE may call you out of the game, do it now. The Holy Spirit is there with you, let him minister to you right now, in Jesus name. Then run the race, and rejoice all over again, all of heaven is cheering for you right now, come on, join us, run like crazy, it's fun to serve God, the only difference is ... it's not a game (Forwarded to me by Sis B.J).

### What We Learnt

We learnt that no man can be saved except he believes, “Believe on the Lord Jesus Christ and thou shalt be saved” (Acts 16:31).

Because of this new way of escape, made and orchestrated by God himself, he “now commands all men everywhere to repent” (Acts 17:30); that is, turn to him wholeheartedly. If this is not done one has no chance of receiving salvation, “except ye repent, ye shall all likewise perish” (Luke 13:3). In other words, for one to receive salvation one has to first repent. Therefore, it is also fundamental that repentance comes before baptisms, “repent and be baptize everyone of you...”

We learnt that there is one God, “Hear, oh Israel the Lord our God is one Lord” (Duet 6:4) and that it is commanded that we know it (mark 12:29). We found out that he is a jealous God and will have no other God beside him, “for I the Lord thy God am a jealous God” (Duet 5:9). He also said, “I am the Lord (Jehovah): that is my name and my glory will I not give to another, neither praises to graven images” (Isaiah 42:8).

Due to the above fact, we also found out that he himself is our savior and there is no other savior beside him, “I, even, I am the Lord and beside me there is no savior” (Isaiah 43:11).

Then the question arose, who then is Jesus Christ?

We sought the scriptures and allowed the utilization of the Holy Spirit and came across the undisputable fact that Jesus (Jehovah savior) is God covered in flesh or the incarnation of Jehovah (or Yahovah); “Without controversy great is the mystery of Godliness, God [Father] was manifest in the flesh [Son], justified in the spirit [Holy Spirit], seen of angels, preached unto the Gentiles” (1 Timothy 3:16). Moreover, “in him dwelleth the fullness of the God bodily” (Col 2:9).







It was then concluded, biblically, that baptism is vital to being saved, “Unless a man be born of the water and of the spirit he cannot enter into the kingdom of God” (St. John 3:5). Due to the fact that Jesus is God’s saving name, we understood what was meant in Matt 28:19, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son and of the Holy Ghost.” The name of the Father, and of the Son and of the Holy Ghost is JESUS or Yahoshua. Therefore, baptism must be done in Jesus’ name. This was the formula used by the apostles (Acts 2:38,8:16,10:48,19:5).

We also saw that if a baptism was done incorrectly, it was not done at all. Even certain disciples performed a second baptism, without regard to the first, because the first was not in Jesus’ name; “They were baptized in the name of the Lord Jesus” (Acts 19:5). It can also be seen that baptism is “the answer to a good conscience toward God” (1 Peter 3:21).

We also found out that without receiving the baptism of the Holy Ghost one is not saved either, “Except a man be born of the water and **of the spirit**, he cannot enter into the kingdom of God” (St. John 3:5). Moreover, Romans 8:9 states, “Now if any man have not the spirit of Christ, he is none of his.” We also found out that the initial evidence of being spirit baptized is speaking in tongues, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word...For they heard them spake with tongues, and magnify God” (Acts 10:44 & 46). On the other hand, the more important sign is the fruits of the spirit, “and the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal 5:22-23).

According to the content of the bible, history, and word meanings, being born again is the same as being regenerated, which also means that one is justified. Therefore, though the above look like stages or steps, it shouldn’t be treated as such; but simply “believe on the Lord Jesus Christ and thou **shalt** be saved.”

We found out that being born again can be summed up in the very first salvation message herald by the Apostle Peter on the day of Pentecost, “Repent and be baptized everyone of you in the name of the Lord Jesus Christ and ye shall receive the gift of the Holy Ghost...” (Acts 2:38); and that’s why many have cling to that verse, relentlessly. Nevertheless, before Peter preached that salvation doctrine, he preached the gospel in Acts 2:14-36, read it. So then, it’s fundamental and logical to first tell someone about Jesus Christ and what he is about before presenting Acts 2:38. The following will illustrate Acts 2:38 with the life of Jesus Christ and why this doctrine must be applied for anyone to be save:

<p>Jesus Died 1 Corinthians 15:1-3</p> 	<p>Jesus Was Buried 1 Corinthians 15:4</p> 	<p>Jesus Rose Again 1 Corinthians 15:4</p> 
<p>DEATH 1 REPENTANCE</p>	<p>BURIAL 2 BAPTISM</p>	<p>RESURRECTION 3 HOLY GHOST</p>
 <p>We Must "Die" Romans 6:2, 6</p>	 <p>We Must Be "Buried" Romans 6:3-4</p>	 <p>We Must "Rise Again" Romans 6:4; 8:9-11</p>

Narration from Acts 2:38 Tract ©1983 by AG

(1) Have faith in Jesus Christ as your savior and REPENT. (2) Be baptized by Immersion in the name of the Lord Jesus Christ. (3) Receive the **baptism** of the Holy Ghost with the initial evidence of speaking in tongues.

## The Buck Doesn't Stop Here

Many have become stagnant in the above area for one reason or another. It must also be pointed out that there is abundant living and more illumination of the entire bible after the principles of the doctrine of Christ. Hebrew 6:1 states, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." In fact, after Peter preached Acts 2:38 the following verse said, "And with many other words did he testify and exhort" (Acts 2:40).

Our God is a progressive God, so you should be progressive also. Nevertheless, Heb. 5:14 states, "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Therefore, it is after one has mastered the principles then one can move on. Take this illustration below: -

Applying the Gospel of Jesus Christ to your Life is what the Bible calls being "Born Again," in it's fullest meaning. Here are a few principles to follow as you begin your new relationship with God:

**G**

**Go** to God in prayer every day (1 Th. 5:17, Psalm 55:17).

**R**

**Read** God's Word daily (Acts 17:11, Matt. 4:4).

**O**

**Obey** God moment by moment (John 14:21, 1 John 2:3).

**W**

**Worship** God with fellow believers by faithfully attending church (Hebrews 10:25)

**T**

**Trust** God for every detail of your life (1 Peter 5:7, Phil. 4:6-7).

**H**

**Help** others experience the Grace of God by being a Witness (Acts 1:8).

In addition, once a person is saved (born-again) he/she has obtained life eternal (St. John 17:2). One's spirit, which was dead tracing back to Adam, is now resurrected. Having this life means an assured place in the new Kingdom of God.

God then chooses afterwards to give life more abundantly (St. John 10:10) on his timing and your faith. The abundant life could be fellowship, marriage, health, wealth, a good name and other such delights. It is attained through God's way of doing things. That is, "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matt 6:33). His way of doing things involves faith; without it, no man can please God (Heb 11:6). So to have the abundant life try as best as possible to listen to your new realized friend, Jesus Christ, through his word and blessed Holy Spirit.

How could I conclude without addressing you, if you have never experienced true repentance, water baptism in Jesus name and the baptism of the Holy Ghost (evidence by speaking in tongues). I invite you to do so immediately as your soul is in Jeopardy. If you have believed for some areas and left the others undone, your soul is still in jeopardy. Ask the Lord to remove any confusion, stagnation and false hope that may hinder you. We have already prayed for you.

Remember, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev 20:15). In other words, whosoever is not born again will be cast in the lake of fire.

Do not reject the words of God, if so, you fall in jeopardy of Hosea 4:6, "Because thou has rejected knowledge, I have rejected thee."

Don't be appalled if you don't understand and you still have questions, just follow; it's by faith. One has to taste and see that the Lord is good.

In other words, one has to first eat fried chicken to know if it is good. So then it's after one has become born-again that one will fully realize some of the mysteries and rewards surrounding Christian faith and doctrine (1 Cor 12:3).

Christ's commands usually involve the "incomprehensible." Only true love and a genuine belief would make one do what God commands; making it impossible for someone who is not a genuine believer to obtain salvation.

For instance, God commanded the Jews thousands of years ago to wash their hands before eating any food. The hearers followed and were blessed with the results. It's only in the late 1980's doctors have realize that our hands are so filthy with microscopic organism

(bacteria, viruses and others) that causes illnesses, that we should wash them before foods are eaten or even before the delivery of a new born baby. God, who knew this, because he made the world, told it to the Jewish people and they blindly followed (faith).

God ways are not our ways, just follow. A child doesn't know where his or her parents will take them when they depart from the house. However, because of love and trust, they follow; without even understanding.

Do you love God?

If so, he said, "if a man love me, he will keep my sayings: and my Father will love him, and will come unto him, and make our abode with him" (St. John 14:23).

It is often said that 'love is blind;' in this case, that might very well be so.

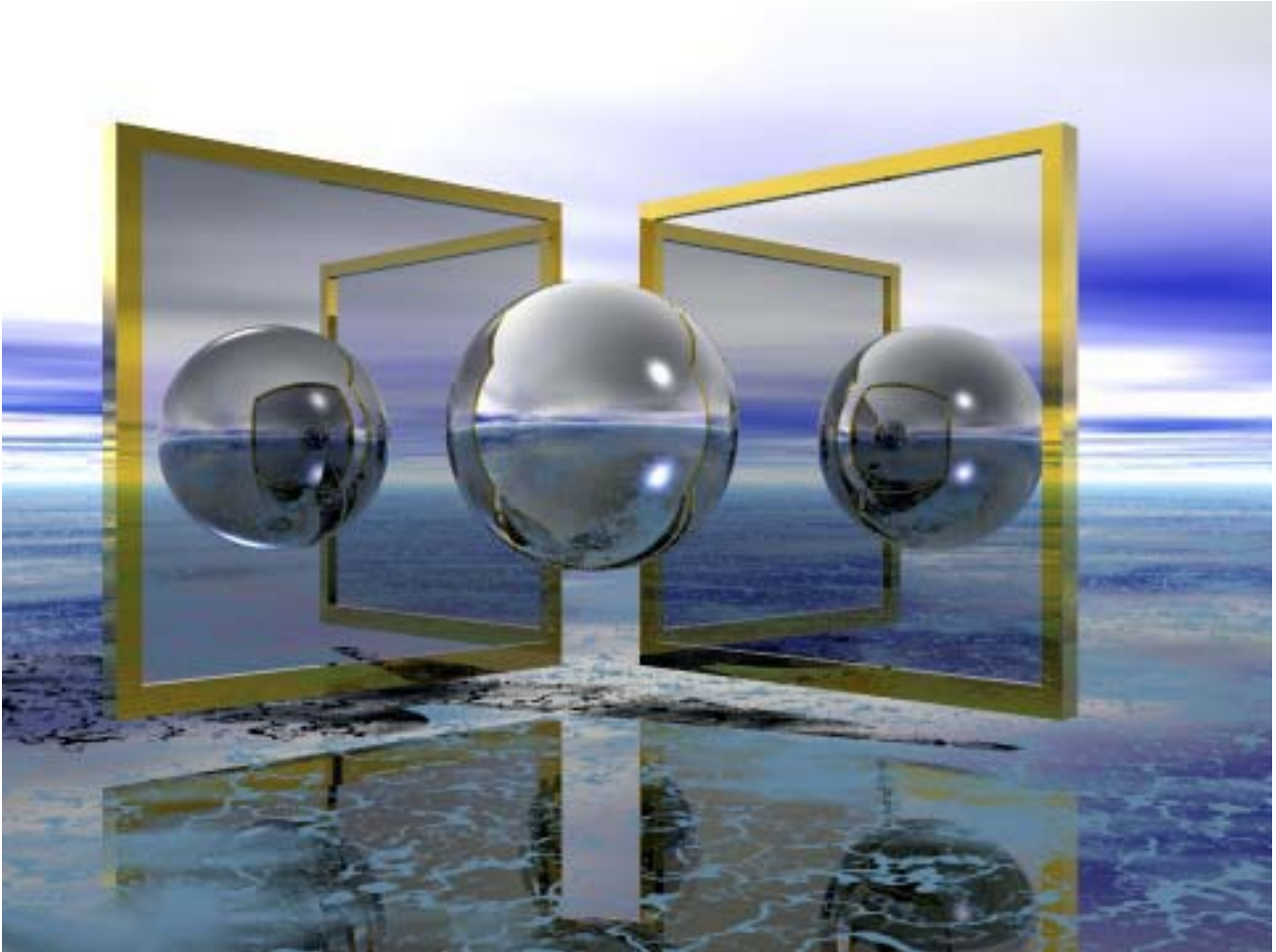
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**End Notes:**

1. For a free tract on speaking in tongues or the born-again experience, call 1-800-ENDTIME (for U.S resident only).

**Please See FAQ:**

# CULT, HERESY, A LITTLE HISTORY



“For there must be also heresies among you, that they which are approved may be made manifest among you.”  
(1 Corinthians 11:19)

## Chapter 12

# CULT, HERESY, A LITTLE HISTORY

*“Ye are my witnesses, saith the Lord,  
and my servant whom I have choosen;  
that ye may know and believe me,  
and understand that I am he”  
~Isaiah 43:10*

What are cults? Who is an heretic? Are there cults amongst us Christians? What makes a group of Christian believers heretic? Do we have the right to call any body of true believers a cult or heretics? What is so bad with being a heretic? Is it harmful to follow a cult? Which body of believers are heretics anyway and why?

The apostle Paul warned us that in the “last days perilous times shall come...men shall be...false accusers...despisers of those that are good” (2 Tim 3:1-3). Yet still “Christians” have now become a very sensitive body of believers and are ready to class anything that move, think or sound slightly different from their particular assembly as either heretic or a cult. Be very careful such accusations are not made by you.

Why should I be careful, one may ask?

Because Christ warns us, “All manner of sin and blasphemy shall be forgiven unto me: but the blasphemy against the Holy Ghost shall not be forgiven unto men” (Matt 12:31).

What then is blasphemy against the Holy Ghost and how does that affect me calling born again believers cult?

A summation of Verses 24-31 of Matthew 12 gives us that answer.

Christ had just performed many miracles amongst a multitude of onlookers by the spirit of God. When the Orthodox religious people saw these wonders and were unable to give an account for it in their current persuasion, they quickly accused him of doing these miracles by a devil called Beelzebub, the prince of devils (verse 24). After Christ gave an explanation of why this is impossible he then said in verse 31 of Matthew 12, written above, that to blaspheme against the Holy Ghost shall not be removed from anyone’s records.

In other words, what the Pharisees had done was blaspheme against the Holy Ghost. How?

They directly attacked (come against, falsely accuse or speak against) the operation of the spirit of God. Not God, directly, but his manifestation among the children of men.

Therefore, anyone that openly attacks another Christian group or individual that genuinely possess the baptism of the Holy Ghost in operation, is guilty of blaspheming against the Holy Ghost: An un-remittable sin!

Sin is what causes someone to inherit eternal damnation or hell’s fire. In other words, sin cannot inherit eternal life, so if someone has un-remitted sins, they are destined for the lake of fire.

Salvation is the agent used to make amends for one’s sins and bring us back to God.

However, blaspheming against the Holy Ghost is an un-remittable sin that salvation cannot get rid of, “neither in this world, neither in the world to come” (Matt 12:32). In other words, there is no help whatsoever for someone who has committed this act.

Why then are we so loose with our tongues against other Christian groups. Don’t you know you might be blaspheming against the Holy Ghost?

In warning, be very careful!

## What Are Cults?

The dictionary states that it is a “system of religious worship; devotion or homage to person or thing.”

With that definition, it can be said that no body of Christian believers is a cult. No Christian group has had a person or thing other than God through Jesus Christ as their center for religious worship: except in very rare cases if any, where a saint, clergy or the mother of Jesus is given central homage, not part.

No group of believers who believes that the Bible is the supreme authority in the life of a believer and that the Old and New testament are the infallible and inerrant revelation of God's will to man, is a cult; not if their central reverence is to God, through Jesus Christ. Nevertheless, this does not mean they are born again.

A Christ-less body of seekers is a cult.

I was shocked to know that shortly after the popularity of the Jabez prayer devotional book and products, another Christian wrote a book called, "The Cult of Jabez," in reference to the current interest in the Jabez prayer and products. My God, why are we so "trigger happy." I'm not for or against any of these parties, but I couldn't help but site how quick we are to use this word without realizing the pit fall.

Cults are usually made up of one extreme person who is revered as some deity or God, whether self proclaimed or glorified by followers; he/she usually indirectly or directly commands worship or homage, dead or alive. One such group is a tribe in South America that mummified a legendary warrior and constantly gives him worship or homage. There is also another group that worships a dead alligator and constantly pets it for good luck. They are many cults out there, just search the web. They are dangerous and should be treated that way.

"Why?" You might ask. Because the scriptures told us that "if the blind lead the blind, both shall fall into the ditch" (Matt 15:14).

Nevertheless, remember no cult can be formed without some truth. For instance, some cults claim that it is all within. That's not a lie. Christ said the Kingdom of God is within you (Lk 17:21), but only through Jesus Christ.

Therefore the motives of a cult can be innocent because the devil knows that we are made with a "belief system" or given a measure of faith. He also knows that the way to eternal life is a narrow path and he'll try to lead some down that broad road through deception. In other words, Satan is the originator of all deceptions against humanity and he works through cults too. He then is the Beelzebub behind all cults.

So be very careful about swinging that word against a genuine body of Born again believers (Matt. 12:31). It's best to not use the word at all or any allusions to it.

## **Who Are Heretics?**

Now we are in the realms of Christianity.

The dictionary puts it this way, "believer in heresy."

What then is heresy?

The same dictionary says, "opinion contrary to orthodox (Christian) belief or to the accepted doctrine"

So then, someone who is heretic usually teaches a doctrine that seems contrary to the accepted doctrine.

If so, it will be very difficult to identify a dangerous heretic. Because Jesus, in his times, taught doctrines that weren't the current teachings.

Was he heretic?

Somewhat!

What made him seems heretic?

He had a greater revelation of what was being taught. However, his teachings could be traced back to the laws and prophets; and thus rightly in line with the word of God, though, in that time, it wasn't presently accepted or taught. He himself said he came not to destroy the teaching of the laws or the prophets, but rather to fulfill them (Matt. 5:17). So he couldn't be a damned heretic, though his teachings were not readily accepted or unorthodox.

Is this strange or only isolated to Jesus? No.

The Apostle Paul said that if one thing were revealed to one and someone else receives a greater revelation, let the first be quiet (1 Cor. 14:30). Of course that's humility and it's rarely existent in some churches today.

Even after Paul's revelation and conversion to Judeo-Christianity, he said, "after the way which they call heresy, so worship I the God of my fathers" (Acts 24:14)! In other words he was saying, "after this 'New' Testament salvation, so worship I the same God you profess to worship."

The point is, not every teaching that is unfamiliar to the generally accepted doctrine is bad; and no heresy cannot be formed except they are elements of Truth in it. Sometimes, it could be a greater revelation.

Again, be very careful of using that word, regardless of how theologically advanced you are.

## **So what is the problem with heresy and why must we avoid its teachers?**

The apostle Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who plainly shall bring in Damnable heresies" (2 Peter 2:1).

In other words, they are heresies (unorthodox teaching), which could be a greater revelation of the scriptures and they are "damnable heresies," which are outright unscriptural and destructive.

For instance, in the said book of 2 Peter, Peter was addressing a group of teachers who were teaching that the resurrection had passed, meaning, Christ had already returned. Of course that's unscriptural and contrary to the present historical setting, thereby receiving damnation. It attempted to beguile the people of their faith, because what is there to hope for if Christ came the second time already. They would give up hope, thinking Christ left them behind; the same people Christ died for, it had to be damnable heresy.

Damnation by the dictionary's definition is "eternal punishment in hell or cursed."

Therefore, following such teaching would bring upon one's self a curse or damnation.

For example, they are teachings that justify homosexuality with usage of the Holy Scriptures. That's damnable heresy. I heard that there is a group, teaching that Jesus Christ committed suicide because he knew of the cross. Again, damnable heresy.

One of the most famous damnable heresies centered around Rev. Moon.

Here is why:

"Therefore, the Lord of the Second Advent must come to restore the whole of mankind to be children of God's direct lineage" (Divine Principles, 369). "Rev. Moon is the Messiah, the Lord of the Second Advent" (Ken Sudo, "Family Problems," from The 120-Day Training Manual, 160). "Jesus, on earth, was a man no different from us except for the fact that he was without original sin. Even in the spirit world after his resurrection, he lives as a spirit man with his disciples... Jesus is not God Himself" (Divine Principles, 212).

This is a mixture of damnable heresy and a cult; not a cult, only because they regard Jesus Christ, but fail to give him central homage as God and the only savior; which in fact, nullifies any regard for him. Therefore, a "damned heretic" is similar to a cult and will receive the same damnation.

Nonetheless, anyone can fall prey to a seducing spirit. We should instead **try** to restore any such one to the true faith, if God graces you to do so.

Though these examples are clearly unbiblical, be very careful whom one calls heretic or a cult, especially if you are unskilled in the word and especially without personal research and revelation from God. Again, one such wrong accusation can cause you your eternal life (Matt. 12:31).

## **A Little History**

If you are one who detested history in school, I'm sorry but you can't avoid it in seeking for salvation or being a Christian. Why? Because the bible itself is a historic book, yet relevant for today and years to come. Also, because the book of Jude 1:3 states that we are to contend or seek to possess the faith which the saints of old possessed or believed; knowing that "in the latter times some shall depart from the faith" (1 Tim 4:1). Can we do that except we know history?

Ready?

The Apostle Simeon Peter was the first man Jesus said received the keys (revelation) to this kingdom. He was the boldest of the 12 apostles and the most outstanding preacher after the Holy Ghost outpouring. In fact, he is credited with saying, "Repent and be baptized in the name of the Jesus Christ for the remission of your sins and ye shall receive the baptism of the Holy Ghost" (Acts 2:38)

and thousands were saved within two days. By history, Jewish background and the scripture, he believed in one single God who is the same Father, Son and Holy Spirit; which is displayed in his fulfillment of Matt 28:19 on the day of Pentecost (Acts 2:38).

He was also the \*first Leader of the church in Rome. Peter's evangelism of Rome founded one of the largest and most active churches in the world then. Even the Apostle Paul said this of them, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom 1:8). Nevertheless, the mere fact of Peter having been in Rome for a relatively short period of time in no way identify him as the first "pope" and founder of the 'Catholic Church'.

According to History, Peter died approximately 67 A.D. Before his death, he appointed men who had like belief, revelation and instruction in the way of the Lord, so as to prevent any element of men departing from the faith; or so it was intended, as seen below (from the book "Ancient Champion of Oneness").

Peter	42-67	A.D
Linus	67-79	A.D
Anacletus	79-90	A.D
Clement	90-99	A.D
Evaristus	99-107	A.D
Alexander	107-116	A.D
Sixtus	116-125	A.D
Telesphorus	125-136	A.D
Hyginus	136-146	A.D
Pius	140-154	A.D
Arucetus	154-165	A.D
Soter	166-174	A.D
Eleutherus	174-189	A.D
Victor	189-198	A.D
<b>Zephyrinus</b>	<b>198-217</b>	<b>A.D</b>
<b>Callistus</b>	<b>217-222</b>	<b>A.D</b>

All dates are approximate.

All these leaders believed in what the bible teaches. That is, one God, who is Father, the same is Jesus in Flesh and of course he is the Holy Ghost. They didn't believe in three persons, three spirits or three gods as one. Therefore, their baptismal formula wasn't any different; rather, baptism was performed in the name of the Lord Jesus Christ for the remission of sins, as evidenced throughout the New Testament.

If one were to live at Rome 33-90 A.D and spoke of the trinity, or three persons in a God form, amongst these leaders, one would be marred a "damned heretic". For that would mean God sharing his glory with another; actually that would be like blasphemy. Reason being, it was not only unscriptural but gives no fulfillment of Jewish law or prophets.

J.N.D Kelly has stated that: "Zephyrinus and Callistus [last two above] were ... conservatives holding fast to a **\*\*monarchian** tradition **which antedated** the whole movement of thought inaugurated by the apologist [will discuss who they are later]." Kelly recognized that the apostolic belief in one person (or individual) as God was the doctrine taught by the apostles, and that [the] doctrine of the trinity arose later and formalize even later. He noted that this apostles' "Acts 2:38 salvation one God doctrine" was before (antedated) the spread of the Catholic and Trinitarian influence.

Zephyrinus, bishop of Rome 199-217 affirms this when he was quoted as saying, "I know there is one God, [who is] Jesus Christ, and I know no other."

And Callistus issued a statement after he became bishop in 217 A.D, which shows that he did not believe in three co-equal beings or persons in a "Godhead" or as God (trinity). Rather he believed what all his predecessors believed. He wrote:

"The word is the son Himself, the father Himself. There is only one and the same indivisible Spirit, except in name. The father is not one thing, and the son another; they are one and the same thing, the divine spirit which fills all things above and below. The spirit, made flesh in the virgin, is not other than the father, but one and the same thing...the names of the Father and son apply to one and the same God. The personality of Father cannot be duplicated."

What happened to change this faith to the current belief of the Trinity in Rome?

Catholicism, developers of the Trinity, was increasing in numbers; they were becoming a much larger clergy.

Callistus (last one above) held to the one-God doctrine that his predecessors from Zephyrinus back to Peter had taught. But Callistus

was a compromiser. He turned on his own ministers in order to maintain popularity. Tertullian branded him a 'Bishop of Bishops'. He was known in history as a great organizer. As a compromiser, Callistus apparently **tacitly** approved of teachers of the trinity who remained in his district. On October 14, 222 A.D, Callistus reportedly was murdered by an angry mob who cast him into a well on the church property in the Roman district of Trastevere.

What happened next created years of apostasy; which by the dictionary's definition means "abandonment of [initial] belief;" Bishop Urban (222-230 A.D), who was a believer in the Trinity, became the first Roman Catholic successor to the chair of St. Peter.

"Apostolic Succession" is an argument used by Catholics to show that they are the one true church. However, as can be seen they weren't prominent until their first Bishop supposedly succeeded to the Bishopric of Peter's lineage. In other words, how can they claim Apostolic Succession when before A.D 222, they was no Catholic or Trinitarian Head Bishop in Rome; and after this installation of Bishop Urban, came the great apostasy by Catholicism.

In other words, the apostolic churches or charismatic movement did not start at Azusa street. What happened was that after Bishop Urban (A.D 222) took over, this movement only existed informally with no well "established" churches, organizations or buildings. Plus in AD 325 at the Nicea Council, Catholicism became prominent and powerful. The successors of St. Peter were persecuted by the Catholic Church during the inquisition; but it did live on! History shows that since the day of Pentecost, Joel's prophecies had not ceased to be fulfilled and everywhere throughout the globe men and women was endued with power on high, spoke in tongues, exercise the supernatural, believed in a one person God and baptize in Jesus' name.

For instance, Catholic Irenaeus saw 'nation' of Oneness glossolalists ['tongue' speakers] in Lyon in 177 (A. Neander, p.49; H.C Frend p.81). In A.D 180 there was the North African Apostolic Church, who rebuked immortality within the Catholic Church in July. In 1108 Pentecostals (tongue speakers) in Europe numbered about 4,000,000 (Blunt, p.15,36; E.T Thompson, p.157; R. Bainton, p.279; J. B Russel, pp 54-80). They were slandered, named 'apostolic holiness'. They used Jesus name water baptism and glossolalia (speaking in tongues) was a common trait. There was also an International Federation of Apostolic Churches in Moravia 1565.

In America, 1854, there was a 10 yearlong revival in Lebanon, NY. And thousands became spirit filled glossolalists. There was an organization of Acts 2:38 clergymen in Canada (M. P Hamilton, p.89). 1856 More than 160,000 tongues-speakers in America (Blunt, p. 467). Even most Quakers had the Holy Ghost and denied the Trinity as described by the Nice Council.

There were hundred of these experiences scattered across the globe, unaware to most historians. So the gates of hell did not prevail.

Interesting, huh?

## Just A Little More

Back in the days after the first outpouring on Pentecost, there was a group of religious fathers called apologists, they were more philosophical in their Christian outlook. Their movement helped shaped the Roman Catholic Church and thus many churches around the world, including its protestant off springs. Nevertheless, there was always a remnant that held to the truth, as cited above.

The apologists allied themselves to Greek philosophy. One of the foremost apologists, Justin Martyr, continued to wear his philosopher's cloak (pallium) after his conversion. It is said that his underline goal was to harmonize philosophy and Christianity. Of course the result must have been damnable heresy and/or apostasy.

William B. Chalfant book puts it really well:

Actually, the Christians apologists were attempting to make their Christianity more likable to those who favored Greek and Roman philosophy in the pagan world. They were attempting to reason with those who misunderstood Christians and persecuted them for being cannibals (due to the misunderstanding of communion), and for being atheists (because Christians would not tolerate idols nor recognize any of the gods).

We cannot underestimate the impact the Christian apologists have had upon the Catholic Church and her Protestant daughters. Adolphe Harnack, a recognized authority on church history, wrote that **the apologists wrote the prolegomena [basics] for every future theological system in the church [world]**.

That is so true; most churches are influenced one way or the other by the early apologists and their doctrine, because they built Roman Catholicism.

How could this have happened when Paul warned us, "Beware lest any man spoil you through **philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8)? The way in which Paul gives this warning shows that philosophies were already creeping in.

Justin Martyr was one of the earliest recognized. He was erroneous in his apologies yet his contribution to Roman Catholicism was foundational. He wrote,

“Jesus Christ ... we reasonable worship him, having learned He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third...” (First Apology).

According to W.B. Chalfant, many scholars recognize that Justin Martyr was in error but yet he is accounted as a church father, and his place in the development of the teaching of the trinity cannot be denied. Philip Carrington, for example, wrote:

“St. Justin himself is led away by the use of the words ‘Logos’ and ‘Angelos’ to represent the Second Person as a subordinate being, though, where he is not philosophizing, **his** language is clear enough.”

Other verifiable sources show that Justin Martyr and other Philosophers sought to make Christianity Hellenistic,

**"THE FIRST CHRISTIAN TO USE GREEK PHILOSOPHY** in the service of the Christian faith **WAS JUSTIN MARTYR** (martyred c. 162-168)... this was carried on in the Greek speaking world by Clement Of Alexandria (c. 150-c. 215), a persuasive Christian Humanist, and by the greatest of the Alexandrian Christian teachers, ORIGEN (c.184-254)... **THE GREEK PHILOSOPHICAL THEOLOGY THAT DEVELOPED DURING THE TRINITARIAN CONTROVERSIES** over the relationships among the persons of the Godhead, which were settled at the ecumenical councils of Nicea (325) and Constantinople (381), **OWED A GREAT DEAL TO ORIGEN**... Its greatest representatives on the orthodox side were **THE THREE CHRISTIAN PLATONIST THEOLOGIANS** of Cappadocia, Basil of Caesarea (c. 330-379), Gregory of Nazianus (c. 330-390), and Basil's brother Gregory of Nyssa (died 394)... Each of the great **CHRISTIAN PLATONISTS UNDERSTOOD PLATONISM AND APPLIED IT TO THE UNDERSTANDING OF HIS FAITH** in his own individual way; and of no one of them was this more true than of Augustine... In his anthropology, **AUGUSTINE WAS FIRMLY PLATONIST**... In his theology, insofar as **AUGUSTINE'S THOUGHT ABOUT GOD WAS PLATONIC**, he conformed fairly closely to the general pattern of Christian Platonism... Perhaps **THE MOST DISTINCTIVE INFLUENCE OF PLOTINIAN NEOPLATONISM ON HIS THINKING ABOUT GOD WAS IN HIS TRINITARIAN THEOLOGY**..." -*Encyclopedia Britannica*, Vol. 4, page 542-543

"JUSTIN MARTYR... A pagan reared in a Jewish environment, Justin became a Christian, possibly at Ephesus, near modern Selcuk, Tur., where he studied Stoic and Platonic philosophy. Soon after 135 he **BEGAN PROPAGATING HIS NEW RELIGIOUS PHILOSOPHY** at Rome... Justin's distinctive contribution to Christian theology is his conception of a divine plan... the Old Testament and Greek philosophy **MET TO FORM** the single stream of Christianity... Justin's imprecision of thought and terminology, regarding 'person,' 'nature,' and 'logos,' however, **GENERATED THEOLOGICAL CONTROVERSIES THAT ENDURED FOR MORE THAN FOUR CENTURIES**." -*The Encyclopedia Britannica*, 1974, vol. V., pp 645-646.

"HUMANISTIC SCHOLARSHIP, HISTORY OF... the genealogical tree of knowledge passed from Moses through the Egyptians... to the Greeks, whose works could therefore be considered divinely inspired. Such was the claim of the Christian scholar Justin Martyr (died c. 165), who **ACKNOWLEDGED THAT THE WORD OF GOD COULD HAVE INSPIRED THE GREAT PAGAN AUTHORS**. About the turn of the following century, Clement of Alexandria, the founder of Christian philosophy, asserted that pagan wisdom to the Greeks was equivalent of the Old Testament..." -*The Encyclopedia Britannica*, 1974, vol. 8., pg. 1173.

"CHRISTIAN PHILOSOPHY... In patristic and medieval times, Christianity experienced a confrontation with Greek philosophy... Plato possessed a fragment torn from the eternal truth of the living Logos (Word). Justin Martyr was so impressed by the work of Plato that he ascribed his insights to an acquaintance with the teaching of Moses." -*The Encyclopedia Britannica*, 1974, vol. 4, pg. 558.

Justin Martyr's influence was indeed far-reaching. His stamp is seen upon the doctrines of other church fathers that verbally persecuted descendants of the Apostle Simon Peter for their belief in one indivisible God, who's saving name is Jesus. Such church fathers were Tertullian, Hippolytus, Cyrian, Novatian and others.

Tertullian accused the teachers of one God, as outlined in this book, as being a Jewish faith. Hmm. Isn't this a Judeo-Christian faith? Aren't we Messianic Jews (Rom 9)? Weren't the twelve apostles, Paul and Christ Jews? They knew only one God, Due 6:4, and so should the Christians. That's one of the causes for the erroneous flood of thought, because the Jewish foundation was abandoned.

Here Tertullian is cited as making an erroneous flaw, "Away with the one who is always seeking, for he never finds anything; for he is seeking where nothing can be found. Away with the one who is always knocking, for he knocks where there is no one to open; away

with the one who is always asking, for he asks of one who does not hear." Even though we read in Matt 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."

Yet he is said to be a founding church father. Actually, he played a major erroneous part in early church development and defense of the trinity; so he's a Catholic father. The term "Trinitas" for the concept of the trinity was credited to Tertullian. But it is also said that he was not the first to use a terminology for this concept and it crept in as a common Church belief because there was no outcry against it; probably after Peter and his first three successors died. "Moreover, the Nicene and Athanasian creeds borrowed from him [Tertullian] his formulas, such as 'Trinitas, tres personae, una substantia', 'Deum de Deo, Lumen de Lumine', and the Like" ([J. Shree](#)). Then surprisingly, the catholic church later deems him a damned heretic, yet his works helped build their foundation. Not a damned heretic for later heretical stuff, as if he had "changed his tune," but the same stuff they used as their base. Yeh, you see my point about that sect.

These philosophers were the pillars of the Catholic faith and Creed, that's the reason it is said Roman Catholicism started the Trinity, rather than fined tune it after it was introduced by the philosophers or apologists.

Here is the development of the Trinity from the Nicea council:

- 325 A.D.: Emperor Constantine calls to order the Council of Nice and decrees that Christ is "consubstantial" (of the same nature) with the Father.
- 381 A.D.: Emperor Theodosius calls to order the First Council of Constantinople, there it is decided that the Holy Spirit proceeds from the Father.
- 388 A.D.: **Emperor Theodosius threatens punishment to all who refute the Trinity.**
- 451 A.D.: Emperor Marcian calls the Council of Chalcedon to order, there it is decided that Christ has both human and divine natures.
- 680 A.D.: Emperor Constantine Pogonatus holds the Third Council of Constantinople...it is decreed that Christ has two wills.
- 1274 A.D.: At the Second Council of Lyons it is finally decided that the Holy Spirit proceeds from the Father and Son.  
(Timeline adapted from *The Councils of the Church* by Norman P. Tanner (2001) and *The Encyclopedia Britannica Online*.)

So, after 949 years of church councils, the concept of the Trinity was finally defined; introduced by the apologists in the 2<sup>nd</sup> century. Considering that many denominations now consider a belief in the Trinity to be essential to salvation, one has to wonder what happened to those believers who stood by while the Catholic Church figured all this out?

## Who Are The "Nicolaitanes" And Why?

It wasn't until after the so-called 'apostolic age' and Nice Council that the theory of a three person Godhead was formally introduced into the church. Slowly but surely, theologians were making the Godhead an issue, which eventually caused divisions within the Christian Community. Finally, in 325 A.D Emperor Constantine called for a meeting of all the Bishops of the "organized" church to settle the dispute. Hundreds of others attended this meeting to express their views. There were about fifteen hundred delegates in all; and the lay-people outnumbered the bishops five to one in the delegation. At this, the first of all "Ecumenical Councils," held in Nicea (now Iznik, Turkey) in 325 A.D. The subject of the Godhead became an issue and a cardinal doctrine, causing a two way split among the people. But in spite of the large number of lay people present, opposing the idea of 'three persons' in the God head, the Nicolaitanes (formal clergy), organized formal Christianity and Constantine's political plan out-manuevered ... the apostles' church that had since been prominent until A.D 222 when the first Catholic Bishop took over; that is, Bishop Urban.

The vast majority of Roman Bishops came away from that council believing in three persons in the Godhead. However, a remnant of believers held to the Apostles' doctrine of one single solitary God who is Jesus Christ himself, rather than the current introduction and implication of the trinity.

When the Nicene Creed became law, Constantine ordered that anyone who had been baptized in Jesus' name must be rebaptized, and cease preaching their "Oneness Doctrine". He also decreed that anyone refusing to obey would be excommunicated and have their church property and personal property seized. When this edict still did not force the faithful to change, a bloody persecution began to take place. The Apostolic believers were termed Monarchian Modalist and deemed to be heretics. The Word of God was actually suppressed by many during the Dark Ages, because when the Bible is actually read and understood, the deception becomes painfully

clear.

Therefore, "Constantine, who treated religious questions solely from a political point of view, ASSURED UNANIMITY BY BANISHING ALL THE BISHOPS who would not sign the NEW PROFESSIONS OF FAITH. IN THIS WAY UNITY WAS ACHIEVED. It was altogether unheard of that a universal creed should be instituted solely on the authority of the emperor... Not a bishop said a single word against this monstrous thing" (Walter Nigg, The Heretics, page 102).

After he was raised, Christ warned against this doctrine, yet still it is so prevalent. He said, "So hast thou also them that hold the doctrine of the **Nicolaitanes**, which thing I hate. **Repent**..." (Rev 2:15-16). Repent means to turn and thus in this phrase it means to turn from the teaching of the Trinity and all other doctrines the Nicolaitanes have bred! Jesus hated this and warns the people to repent or else "I will come upon you quickly and will fight against them with the sword of my mouth."

Notwithstanding, the organized church of Rome became so powerful that it began a campaign to persecute believers who held to the Apostles' belief of the Godhead before 325. As a result, 68,000,000 protestant or anti-Nice Council believers were put to death. All this was done under the banner of Christianity and even against the teaching of the bible, where it said that we shall know them (Christians) by their fruits. This morning I was reading the words of Jesus from the Jerusalem New Covenant Prophecy Edition Bible, he said, "By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistle?" (Matt 7:16). In essence, should you pick doctrine from the undoctinal?

Yet still, after 1700 years no other Doctrine is as "sacred" to Traditional organized Christianity (both Roman Catholics and Protestants) as the doctrine of the 'Trinity'. To the 'traditional Christian' (2/6 of the planet) the teaching of the 'three person' concept of the Godhead is a 'precious jewel' in their Christian confession. Dare anyone, even God Himself, challenge the Scriptural-ness of it. Most professing Christians even turn a blind eye and a deaf ear to the truth of where the trinity - three-person concept of God [was] originated and fine-tuned. The traditions of the elders and Nicea Council (Nicolaitanes) have made an incorrect trinity doctrine the cornerstone of the Christian Faith.

There is no absolute proof that the heretic Nicolas [as in Nicolaitanes] was the Deacon of the same name from Antioch of the seven deacons in the book of Acts, but Irenaeus supposed him to be so. Ignatius mentions the Nicolaitanes also, so there was in fact a heretical group existing at that time. Nicolas the deacon was perhaps confused with another Nicolas, the Bishop, from Samaria who was a heretic in the company of Simon Magus.

The Nicolaitanes was a symbolic name of a party that represented those who established a ruling class over the rest of the people in the church by exalting fleshly leadership by developing a "pecking order." The root of the word through historical evaluation shows us that the word Nicolaitanes comes from Greek *nikao*, to conquer or overcome, and *laos*, which means people and which the word laity comes from. The two words together especially means the destruction of the people and refers to the earliest form of what we call a priestly order or clergy which later on in church history divided people allowing for leadership other than those led by the spirit of the risen Lord Jesus Christ. A good translation of Nicolaitan would be "those who prevail over the people." This clerical system later developed into the papal hierarchy of priests and clergy over the laity. The Council of Trent stated, "If anyone shall say that there is not in the Catholic Church a hierarchy established by the divine ordination, consisting of bishops, presbyters and ministers, let him be anathema." This very idea was taken over by the Protestants with their own church leadership. The Church of Ephesus was commended for hating the deeds of the Nicolaitanes. The wrong separation of the clergy from the lay people is a great evil in God's sight and He hates the lust for religious power. There is an ungodly spiritual authority in the Church today, which is nothing more than the prideful spirit of control, manipulation, domination and intimidation and a rebellion of the rightful authority of God. Sorry to say, even today, many who hold to the apostolic truth are clinging to these practices.

Faithful believers who have put on Christ Jesus, are all God's 'clergy' or ministers. Peter exhorted true leadership to:

"Feed the flock of God which is among you, taking the oversight thereof, not for filthy lucre but of a ready mind. Neither as being lords over God's heritage but being **examples** to the flock. And when the chief shepherd shall appear, you shall receive a crown of glory that fades not away" (1 Peter 5:2).

## Further On The Catholic Erroneous Influence

From the Nice Council came many supporting creeds that formulated mainstream Christianity. A creed is authoritative summaries of the principal articles of faith of various churches or bodies of believers. The most popular and foundational creeds are the Apostles' Creed, Nicene Creed, The Athanasian Creed, Definition of Chalcedon, Canons of the Council of Orange and The Anathemas of the 2nd Council of Constantinople.

The Athanasian Creed is extremely important as one of the earliest detailed statements of the nature of the Trinity and dates from the early fifth century. Here is a small excerpt:

"Now the catholic faith is that we worship One God in Trinity and Trinity in Unity, neither confounding the **Persons** nor dividing the substance. **For there is one Person of the Father, another of the Son, another of the Holy Spirit.** But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal ... This is the catholic faith, which except a man shall have believed faithfully and firmly **he cannot be in a state of salvation**."

It sure looks and sounds nice, but the highlighted errors cannot be overlooked. These are all offspring from the Nice Council. Constantine was the organizer of the first council to formally start changing the Apostles' doctrine. He felt that he should have the throne; undoubtedly he needed the backing of the Christians, as well as the pagans, which he already had. He amassed an army and headed for Rome. The results were:

A. October 28, 312 A.D. at the Battle of Milvian Bridge on the Tiber River, he had a vision; he saw a sign in the sky, which said "In this sign conquer."

B. Constantine vowed that if the God of the Christians would help him to win this battle, he would become a Christian.

C. Constantine, carefully described the cross he saw, and had it placed on the shield of the soldiers.

D. The cross was an Egyptian "ankh" a T with a circle on top, this is the sign of the sun God, and Tammuz.

E. He won the battle, took Rome, and attributed it to the sign.

F. In 313 A.D., Constantine signed the edict of toleration (no more persecution of the church). He declared himself to be the "Protector of Christianity".

G. In 325 A.D, he decided to take it further and change Christian doctrine with the Nice Council.

One writer in distress noted, "The alleged Church that never changes have been in a constant state of change since it's inception in the third century and especially after the Nice council." With things like Infant baptism, Prayers for the dead, Worship of saints, Worship of Mary, Priests dressing differently from laymen, Bible is forbidden to the laymen and other non-biblical things added.

Why?

Because in Pergamou, where satan had his seat, Constantine set a ripple of errors down to this present age, by tricking the power hungry Bishops that he was converted. The facts plainly show that he was not truly converted- not in the Biblical sense of the word. Historians admit that HIS CONVERSION WAS 'NOMINAL, even by contemporary standards.' ...AFTER HIS CONVERSION, HE COMMITTED SEVERAL MURDERS- including the murder of his own wife and son! According to the Bible 'no murderer hath eternal life abiding in him' (1 John 3:15)" (Ralph Woodrow, *Babylon Mystery Religion*). He was not only the pagan organizer of popular Christianity, but also implemented the pagan policies himself; unlike most organizers in History, for example King James who had nothing to do with the translation, he just gave the order. But to show that this was a pagan agenda, Constantine, led by satan, organized Popular Christianity with errors up to this day. One source verifies this, "The emperor **CONSTANTINE GRANTED TO HIMSELF**, as 'bishop of foreign affairs,' **CERTAIN RIGHTS TO CHURCH LEADERSHIP**. These concerned not only the 'outward' activity of the church but also encroached upon the inner life of the church- as shown by the role of the emperor in summoning and **LEADING IMPERIAL COUNCILS AND RATIFYING THEIR DECISIONS...**" (*Encyclopedia Britannica*, 15th edition, 1984, Vol. 4, pages 508-509).

Even further, to show why this was deliberately planned and executed by satan, Tom R. writes,

Furthermore, is the method by which these pagan thoughts were imposed, and I do mean imposed, upon the church.

"Trinity... was **FIRST** defined by the earliest council of churches. This was the first council of Nicea in 325 A.D..." (*World Book*, 1984, vol. 19).

The **pagan** Roman Emperor Constantine **PRESIDED OVER** that council, and ratified their decisions...

Now, this event may outwardly seem innocent enough, until one becomes aware that **Jesus SPECIFICALLY TOLD US where on earth SATAN'S throne is-**

Rev 2:12 "And to the angel of the church **IN PERGAMOS... THOU DWELLEST, EVEN WHERE SATAN'S SEAT (THRONE) IS.**"

This is also a **LEGAL FACT!** Historically, the throne of Babylon came, through conquest and inheritance, to the Greek Empire! (Remember, Jesus' kingdom is not of this world, but Satan's is!)

"Greek Civilization, Ancient... The end of the struggle for succession, 286-276 (B.C.)...**ALEXANDER'S EMPIRE HAD SETTLED DOWN INTO** the three territorial states... along with **PERGAMUM (PERGAMOS)**" (Encyclopedia Britannica, 15th edition, 1984, vol. 8, pgs. 378-379).

Eventually this kingdom (throne) of Satan was **legally BEQUEATHED TO ROME-**

"Pergamum... became important only in the Hellenistic Age (323-30 B.C), when it served as **THE RESIDENCE OF THE Attalid DYNASTY...** When Eumenes's son and second successor, Attalus III, died without an heir, **HE BEQUEATHED THE KINGDOM TO ROME (133AD). ROME ACCEPTED IT... THE KINGDOM OF PERGAMUM YIELDED MUCH WEALTH... TO ROME**" (Encyclopedia Britannica, 15th edition, 1984, vol. VII, pg. 873).

**IT WAS THE LEGAL HEIR TO SATAN'S THRONE (CONSTANTINE) THAT PRESIDED OVER THE COUNCIL THAT FIRST DEFINED THE TRINITY DOCTRINE!** Remember, this throne was pointed out to us by JESUS in Revelations. He wanted us to KNOW IT with good reason!

"This (Trinity doctrine of distinction of persons in one substance) let loose a fury among mankind that has rarely been paralleled. Millions suffered violence or death in the pursuant wars and persecutions. Hundreds of bishops were exiled or murdered at the command of other bishops who, when the tide turned, visited the same treatment upon their rivals" (The Story of Christian Origins, M.A. Larson, New Republic Book, p 572).

With the Trinity, all doctrines were affected. It was not baptism once in water in the name of Lord Jesus Christ anymore, but everything had to reflect the Trinity; e.g. baptism in three titles, three times. Then the operation of the spirit was stamped out of churches and replaced with formality. Those who opposed didn't stand a chance.

Again, "By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistle?" (Matt 7:16). In essence, should you pick doctrine from the undoctinal?

If you feel a bit weary of the history, don't be. One thing my history teacher taught me in school and I'll never forget it, was that the study of history is for us to avoid making the same mistake twice; much more the umpteen time. Mistakes are deadly when they can cost you your eternal life.

You owe it to yourself to contend for the faith which was once delivered unto the saints (Jude 1:3). No other faith can save you. Saying what the original Apostles taught can easily be called heretic, for many teachers have left the first faith and what has been called mainstream doctrine in many churches is dangerously misleading, even if it sometimes fall under the banner of "Protestantism."

Most often, this occurs innocently, because of the long standing Catholic Doctrines beginning from the 4<sup>th</sup> Century, the period of dark ages and the inquisition (murder of true believers). In fact, we have not been left with any formal original writings of the true born again believers before 325 A.D, except what has been left of the New Testament; though the true 'church' has survived throughout the ages.

But never before have we seen a time when people are hungry for spirituality and are inconsiderately calling themselves Christians without been saved (born again).

For example, one might say, "well I trust in God or Jesus and that's enough to lead me in truth."

Don't be fooled, men can influence people, for Paul himself said, "how can they hear without a preacher?" If this preacher is working signs and wonders in the name of God, you'll be quick to believe what he's saying even if it is erroneous. One can be programmed by what one hears, except God doesn't allow it. Be careful!

Reader, "study to shew thyself approved unto God." Every man shall give an account for his own soul, based on what is written in the word of God ONLY!

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#### End Notes:

1. \* denotes, there were TWO "Peters" who evangelized Rome in the first century -- one of whom was INDEED the founder of Roman Catholicism and the other is a true Apostolic father, Cephas, the Rock. In the historical references, as well as in the many legends that have reached us today, these two personalities are quite often confused, and the exploits of one applied to the other. But with discernment and an OPEN MIND the truth regarding the apostle Peter can be uncovered. To find out more about this and to show that Peter did visit Rome on more than one occasion, visit, <http://www.threeq.com/pages/peter.html>.

2. \*\* denotes, Monarchians: "The word 'monarchia' was used by Irenaeus (c. 135-202 AD) to signify the 'sovereign unity of the Godhead,' and it was meant to repudiate the gnostic theories of numerous divine emanations. It was later applied by the Montanist Tertullian to those Christians who rejected the trinity or Logos teaching, which he and others had embraced. "Monarchians predates Catholicism and so does

it's doctrine. Today they are called oneness Pentecostals or preferably, Apostolics. To verify this and learn more, it would be good to purchase a book called, "The History of The Monarchian Christians," by William B. Chalfant, call 1-800-650-7888. If you are really interested in finding out more about doctrinal history it behooves you to purchase a book called, "Ancient champions of oneness," also by William B. Chalfant.

**Please See FAQ:**

# DOCTRINE, DENOMINATION AND RELIGION



“Behold I stand at the door, and knock.”  
(Revelation 3:20)

## Chapter 13

# DOCTRINE, DENOMINATION AND RELIGION

*“Behold I stand at the door, and knock”  
~Rev. 3:20*

What is religion good for? Why are there so many churches? Which one is right? Which denomination should I follow? Who is right? What makes who right? What is a denomination and what is it good for? Is there a universal doctrine? How do I know I’m following the correct doctrine? What is doctrine? Is it really necessary?

Before being born-again, I was a frequent visitor to many churches of different denominations (Bethel Baptist, JDF Anglican, Poco, etc); young with little interest, yet fearful. Going through the motions was easy, choruses, responsive reading and being religious; after all, it made me feel righteous.

After a few surge-shocks from God, my life was surrendered. It was changed forever with salvation and an experience with Jesus Christ.

The assembly I settled in was very appealing to my sight - Eac; fellowship, Lord’s Supper, encouragement and other fruits of compassion and love from my peers. I was overly impressed at the affection shown to me, a complete stranger.

However, once saved I learnt of long standing feuds between churches, organizations and denominations. Everyone held to this statement, “our way or the highway.” I often became disheartened when ministering to a an unsaved individual, and they would ask, “Which denomination are you from?”

Here are a few:

TIME	PLACE	FOUNDERS	CHURCH
606 A.D. (really 2 <sup>nd</sup> Century)	Rome	Boniface III (assumed title of “universal bishop”)	Roman Catholic
1520 A.D	Germany	Martin Luther	Lutheran
1534 A.D	England	Henry VIII	Episcopalian/Anglican
1536 A.D	Switzerland	John Calvin	Presbyterian
1550 A.D	England	Robert Browne	Congregational
1607 A.D	Holland	John Smythe	Baptist
1739 A.D	England	John Wesley	Methodist
1830 A.D	America	Joseph Smith	Latter Day Saints (Mormon)
1830 A.D	America	William Miller	Adventists
1866 A.D	America	Mary Baker Eddy	Christian Scientist
1872 A.D	America	Charles T. Russell	Jehovah’s Witnesses

Most established denominations today are a spin off of any of the above. Even Christian groups who are called non-denominational or regarded as ‘independent’ are a denomination in themselves; whether the word ‘church,’ ‘center’ or ‘place’ is used in the church’s name.

I can’t help but dig in the history again, so just bear with me.

The late charismatic movement was born out of the apostolic church that was formed on the day of Pentecost A.D 33 (See chapter 12) and not the alleged Azusa street revival. It discontinued from being a recognized church movement when the Roman Catholic Church took over in A.D 222, by Bishop Urban. Since then, most people only heard of the Azusa street revival of 1906.

As briefly seen in Chapter 12, a careful study of history will show that such occurrence were scattered abroad since the day of Pentecost; many men and women held to the Apostle’s teaching with signs, wonders and a frequency of tongues.

It is only today that many charismatic preachers are known internationally through the media. So much so that most denomination has adopted a charismatic swing to their services. Forming what is called Pentecostal Charismatic, rather than the traditional Pentecostal Apostolic or Holiness. Because of this similarity in names, the term ‘Oneness Pentecostals’ has been coined to show distinction with the true biblical apostles’ doctrines, to which they preach.

Even President Clinton got in the Charismatic swing. According to Pastor Mangun, Clinton has had a soft spot for Pentecostals ever since. “He loves our music. He loves connecting with Spirit-filled people,” says Mangun, now pastor of one of the largest UPC Churches in the country, The Pentecostals of Alexandria.

President Clinton himself said, "I have a lot of friends in Pentecostal services, and a lot of their church music is some of the most awesome music I've ever heard. You just gasp when you hear it."

Clinton likes Mangun's music so much, that he asked his church's choir to perform at inauguration Day events in 1993 and 1997. Sometime later, they sang, "Lift Up Holy Hands" and "He's faithful," led by Mangun's wife, Mickey, a popular soloist.

One of the most popular and far reaching denominations that will demand a lot of members in the coming centuries will have to be characterized with some Pentecostal Charisma, given the swing of New Ageism and 'Spiritism' that has flood America and the world. Identifying a genuine spirit baptized believer might become difficult to the average person.

On the other hand, guess what?

Denomination, local doctrine, church creeds, charisma or church-inanity cannot save anyone. Only the unadulterated word will.

Don't get me wrong, denomination can be good. Born again believers from different cultures can align themselves with the scriptures without perverting it. For instance, the idea of modesty in the hottest regions of the world would not be confined to overalls and long sleeve shirts. Or, having an open-air revival service in Alaska isn't the most beneficial.

Denomination can then foster specialization and/or cater for specific needs, according to the assembly's physical location, ethnic background and culture. It also helps target specific sore points among an assembly of believers that doesn't affect the rest of the body.

As a result, different churches or assemblies will have different local teachings.

However, this only becomes dangerous when "teaching for doctrine the commandments of men" (Matt 15:9). Meaning, what is being taught locally becomes salvation's doctrine, universally.

In other words, implementing the "commandments of men" for salvation doctrine would mean writing our own salvation script or an outlined requirement for entering the kingdom of God. Some have actually done that and from the following research by an unknown person, you'll see this being displayed, which also shows the confusion that many onlookers have, like this researcher of 2002-2003:

<u><b>Christian Denomination</b></u>	<u><b>Authority</b></u>	<u><b>How one is "SAVED"</b></u>	<u><b>Number of Members</b></u>
<b>Southern Baptists</b>	Southern Baptists generally subscribe to a literal interpretation of the Protestant Bible; some liberal sects do not. Authority is left to each local church.	Baptism (by immersion) seen as a public testimony to the commitment to Christ (infant or pre-conversion baptisms not practiced); some require baptism, some do not. Belief in God, eternal covenant between the Father and the Son about the redemption of the elect, repentance of sin. Communion is seen as symbolic.	15,619,912 (USA)  [Data Conflicts]
<b>Christian Science</b>	Interpretation of Scripture and rules outlined by Mary Baker Eddy in the <i>Manual of The Mother Church</i> (1895) and <i>Science and Health with Key to the Scriptures</i> (1875).	Salvation is seen as rescue from materiality. They deny the existence of sin and think Christ was man. Communion is taken to be the union of God through prayer, and baptism the continual presence of regeneration.	Exact numbers not available per founders' instructions.
<b>Lutheran Church-Missouri Synod</b>	Literal interpretation of the Protestant Bible. Lutherans stress education through adherence to doctrine.	Grace alone through faith, belief in Christ's sacrifice; baptism is "generally" required. Lutherans believe that Christ's body and blood are present "during" communion (i.e., consubstantiation).	Missouri Synod: 2,582,440 (USA)

<b>Eastern Orthodox</b>	Bible, tradition, and the first seven Church Councils up to Nicea II.	Christ's resurrection and purity of faith, baptism, but not works. The Holy Eucharist and confession are seen as acts of worship and spiritual healing. Believes Holy Spirit proceeds <i>from</i> the Father, <i>through</i> the Son (i.e., filioque).	225,000,000 (World)
<b>Oneness Pentecostal [Apostolics]</b>	Literal interpretation of the Bible with a focus on New Testament salvation.	Accepting Jesus; baptism in the name of Jesus; speaking in tongues. One must also be "born again."	Conflicting data, over 18,000,000 (World)
<b>Roman Catholic</b>	Pope, church councils, and the Catholic Bible which contains <u>seven</u> additional books compared to the Protestant version. Truth is found in scripture, as interpreted by the church.	Merit gained through God's grace, belief in Christ's sacrifice, and baptism. Good works performed under the influence of the Holy Spirit. Believes the Eucharist becomes the body and blood of Christ and the change is permanent (i.e., transubstantiation).	1,043,000,000 (World)
<b>Church of Jesus Christ of Latter-day Saints</b>	Literal interpretation of the <i>Book of Mormon</i> which was written by Joseph Smith after receiving knowledge from an angel. Future revelations through modern day prophets.	Christ's sacrifice saves all who obey the law. Baptism and obeying the law (10 Commandments). Baptism is considered essential for the dead and the living, even though the rites will not finally save them. Communion is symbolic and Mormons do not believe in the Triune God.	11, 394, 522 (World)
<b>Jehovah's Witnesses</b>	Literal interpretation of <i>New World Translation</i> of the Bible (their own translation).	Faith and works, 144,000 "elect" will be saved. Non-elect must earn salvation via works; baptism seen as symbolic. Only those who believe they are of the 144,000 "elect" may partake of communion; therefore, the instruments are just passed around but no one partakes because the elect are not known at this time.	15,374,986 (World)
<b>Quakers</b>	The Holy Spirit inspired the writing of the Bible and the Holy Spirit will help you to understand it.	Some "Friends" believe Christ was divine; some do not. All emphasize Christ's teachings. Friends do not believe in sacraments or baptism. Salvation is not through Christ's sacrifice; rather, it's through spiritual growth and the emulation of Christ.	Conflicting data, over 1,000,000 estimated (World)
<b>Church of Christ</b>	Literal interpretation of New Testament Scripture only, Old Testament is used for historical reference.	To be saved one must hear the word, believe in Christ, repent, confess, & be baptized—God's grace is also key. Baptism is practiced at adulthood and the Lord's Supper is an act of thankful remembrance to be carried out weekly. Musical instruments are prohibited by scripture.	2,000,000 (World)
<b>Disciples of Christ</b>	Adherence to New Testament scripture only, Old Testament is used for historical reference. Some sects believe in literal interpretation, some do not.	Salvation is similar to the Church of Christ though the Disciples will accept transfer baptisms. The Lord's Supper is an act of thankful remembrance to be carried out weekly. (Disciples of Christ broke with the Church of Christ and eventually became more liberal. Neither sect affirms	Conflicting data, over 1,000,000 estimated (USA)

	not.	creeds or doctrine.)	
<b>Church of England (Anglican or Episcopal)</b>	Catholic or Protestant Bible interpreted through church authority and the rule of faith.	Salvation through grace as well as personal responsibility; belief in Christ's sacrifice and baptism. The Lord's Supper is seen as symbolic.	73,000,000 (World)
<b>Methodist</b>	Founded by Reverend John Wesley; desire to follow the Protestant Bible interpreted by tradition and reason; worship varies by denomination.	Both faith and good works belong within an all-encompassing theology of grace; communion and the baptism of infants and adults are practiced though not necessarily essential to salvation.	11,708,887 (World)
<b>Seventh-Day Adventist</b>	Literal interpretation of Scripture, prophecies and writings of founder Ellen White. Seventh-Day Adventists observe Saturday as the Sabbath.	Generally, baptism via immersion is essential; also works via "investigative judgment". God reviews each person's works and each person is judged for faithfulness or unfaithfulness. Jesus does not forgive their sins, but shows their penitence and faith to God. The Lord's Supper is a participation in the symbols of the body and blood of Jesus, though Christ is present.	11,300,000 (World)
<b>Presbyterian Church</b>	The reformers based all of their claims on "sola scripture," the scriptures alone; therefore, the Bible is the inspired and inerrant word of God and guides all.	Baptism seen as symbolic ritual; salvation through God's Grace; belief in Christ's sacrifice, emphasis on works and "The Great Commission". Believe that The Lord's Supper is seen as symbolic though Christ is present in spirit.	3,700,000 (USA)
<b>United Church of Christ</b>	Scripture is inspired in thought and word and is the supreme and final authority, though most do not subscribe to a literal interpretation.	Baptism seen as symbolic; faith in Christ's sacrifice and God's grace. The Lord's Supper is also seen as symbolic.	Conflicting data, over 1 million estimated (USA)

(You can find over 50 Official Church Creeds at this link, <http://www.threeg.com/pages/churchcreeds.html> )

Then if you want to take that further just look at the top 10 Religious bodies out of 120 largest Religious bodies in the world in the 21<sup>st</sup> century:

Catholic Church	1,050,000,000
Sunni Islam	900,000,000
Eastern Orthodox Church	225,000,000
Jinja Honcho	83,000,000
Anglican	73,000,000
Ethiopian Orthodox Church	35,000,000
Assemblies of God	32,000,000
Evangelische Kirche in Deutschland (EKD)	27,400,000
Sikhism	23,000,000
Juche (North Korea)	19,000,000

“The two largest religious bodies on this list (Catholics and Sunni Muslims) account for about 33% of the world's population. Interestingly enough, the world's largest religious body, the Catholic Church, is outlawed in the world's most populous country, China (1.2 billion residents). Although there are millions of Catholics in China, the only legal Catholic Church in the country is the Catholic Patriotic Church, the government-sponsored body that is not in communion with Rome.

The sum membership of the 'world's largest religious bodies' account for about 47.4% of the world's population [probably more now and that is what is reported]. This means that nearly half of the world's population can be counted as members of a relatively small number of essentially organized religious bodies (if one counts Sunni Islam as a single organization).

Most of the other half of the world's population are adherents to various religions, who are not members of the 120 largest religious bodies on the list that it was taken from." {Source: [Adherents.com](http://Adherents.com) lists over 4,000 different religious/faith/tribal groups, most of which are either not larger than 1 million or are not classified as "religious bodies"; the two criteria for this list.}

Therefore the largest voluntary high-participation organizations in the world are religious bodies; well over half the world's population. Then how can something as vital as doctrine be left up to interpretation or figuring out. God is not so careless to let something so important to mankind be left variable.

## One Doctrine

Are you familiar with Paul's rebuke to the Corinthians for their carnal minds in choosing him over Apollos or Peter and vice versa. Why are we not doing that today? If we claim we are saved because we are a Lutheran, Wesleyan or Anglican, is it any different from some of the Corinthians who claimed, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor 1:2). What did Paul say to them?

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos."

Who then is Martin Luther, John Wesley, Joseph Smith, Henry VIII, John Smythe, Mary Baker Eddy, Charles Russel, William Miller, Robert Browne, John Calvin and all these religious men?

The word of God declares, "there is one faith" (Eph 4:5).

In essence, one correct way to be saved, one doctrine to follow.

Salvation's doctrine, as it pertains to 'how one becomes save,' should be universal and all other church doctrines be by-products for edification, based on the assembly's culture, location, ethnic background and other variables.

The big question is, what is doctrine?

The often meaning is teaching, or as my Oxford dictionary puts it, "what was taught." Doctrine then can be defined as the principal teachings of one's faith.

Why is this important to Christianity?

Because the bible teaches that doctrine saves us (1 Tim 4:6). Or in essence, without it, one cannot be saved.

Baker's evangelical dictionary, edited by Walter A. Elwell, had this to add, "Doctrine is indispensable to Christianity. Christianity does not exist without it."

However, as cited earlier, there is doctrine and there is salvation's doctrine. Salvation's Doctrine is the application of the life, death, burial and resurrection of Jesus Christ for the saving of one's soul. Or, what is taught for us to be born again. As a result, salvation's doctrine is not a religious principle or a religion.

Someone said, "religion is man's ways of meeting up to God" and Christianity is God's way of bridging the gap between him and man. And, I know every Christian will attest to that fact.

However, if that be the case, a denomination's salvation doctrine (salvation script) is religious and God's doctrine is true Christianity.

Therefore, true salvation doctrine should be universal and lack no difference from institution to institution within Christendom; especially seeing that it is important to the saving of one's soul. Universal in the sense that everyone must follow this one doctrine to be saved or enter the kingdom of God. If that's the case, no other doctrine can save you but this one. God did not write a salvation doctrine for Denomination X and another for Denomination Y. God wrote one doctrine for entering the Kingdom of God, across the board. It's either received with its promises or rejected with its thorns.

Is there such a doctrine?

Yes! It's called the 'doctrine of Christ!'

After all, he is "the author [writer of salvation's script] and finisher of our faith" (Heb 12:2). He himself said, "I am the way the truth and light, no man cometh unto the father except by me" (John 14:6).

How did he qualify to write the one and only salvation scrip? "**And being made perfect, he became the author of eternal salvation**" (Heb 5:9). In other words, only those who follow his doctrine will be saved; not whether you are Protestant, Catholic, Lutheran, Wesleyan, Baptist, Methodist, Eastern Orthodox, Assemblies of God, Pentecostal or any other denomination.

## The Doctrine Of Christ

What is the doctrine of Christ?

Hebrews 6:1-2 said,

"Therefore leaving the principles of the **doctrine of Christ**, let us go on unto perfection; **not** laying the foundation of repentance from dead works, and faith toward God, of the doctrine of baptism, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment."

After "unto perfection" a semi-colon (;) is used to show that a list followed. The word "not" implies that the list that followed are the principles of the doctrine of Christ, not in any specific order; which should be first mastered in knowledge and application, then left for higher revelations if so desire. They are:

- |                             |  |
|-----------------------------|--|
| 1. Foundation of repentance | (Repent -Acts 2:38, Acts 20:21)  |
| 2. Faith toward God         | (Initial belief -Acts 16:31, Acts 20:21)   |
| 3. Doctrine of baptism      | (Water Baptism -Acts 2:38, Acts 10:44)   |
| 4. Laying-on of hands       | (Represents the baptism of the Holy Ghost, moreover verse 4 of Heb 6 said, "made partakers of the Holy Ghost") |
| 5. Resurrection of the dead | (Regeneration, and/or being Born-again -John 3:3,5)  |
| 6. Eternal judgment         | (Justification or Sanctification, one is judge as holy and righteous forever, - Heb 10:14)                     |

**A. GOSPEL ➔ B. [1 + 2 Leads to 3 & 4] ➔ [3 + 4 = 5] ➔ [5 = 6]**  
|                     DOCTRINE                     |

According to the above scripture, these are the principles of the doctrine of Christ.

By definition, principles means fundamental source or purpose. What's the purpose? To be saved. Who's the source? Jesus Christ. Hence, without the "principles of the doctrine of Christ" (Heb 6:1-2), one cannot be saved!

For instance, the principle or elementary thing to do when preparing a space shuttle to take off is to set it upright towards the sky, among other things, like fuel.

What's the purpose? Go to the outer skies. Who's the source? The Space Station.

Would it shoot to its destination if these principles weren't implemented? No! The same thing goes for those who think they're save without the principles (Heb 6:1-2). When the rapture takes place, they will not shoot to be with the savior.

Would painting the USA flag (type of denomination's own doctrine) on the shuttle and other fancy decorations make it fly? No, but it does look good.

Similarly, denominational doctrines do look good on the outside and they do edify; as Paul confesses, "... the commandments and doctrine of men? Which things have indeed a shew of wisdom in willworship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col 2:22-23).

However, only the principles of the doctrine of Christ will assure you salvation. And being born again (principles of the doctrine of Christ) will cause us to posses all the composites of the full doctrine of Christ, which is LOVE (Gal 5:22-23).

Without this elementary or principle experiences of the doctrine of Christ, one cannot be saved. Leaning on a particular denomination's teaching alone for salvation is like putting the horse before the carriage, we'll be going no where though we feel set. That is, if it doesn't coincide with Heb 6:1-2.

The doctrine of Christ is the only “doctrine [that]...shalt both save thyself and them that hear” (1 Tim 4:16).

## Assurance Of The Doctrine Of Christ

While studying and writing this book at my school’s library, I decided to investigate this further. The word doctrine occurs 44 times in the New Testament. It was translated from mainly four Greek words. Namely,

“Didace”, which means teaching.

“Eterodidaskaleo”, which means to teach other or different doctrine

“Didaskalia”, which means teaching, instruction.

These are most often used and the meanings are clear within their context. However, the last of the four Greek words used, is a popular Greek word which was use to mean doctrine once.

That Greek word is “\*logos.” It is only used for the word doctrine once in the entire Bible.

“Where is that,” one might ask?

Hebrews 6:1-2, “...the principles of the **doctrine** of Christ...,” previously discussed.

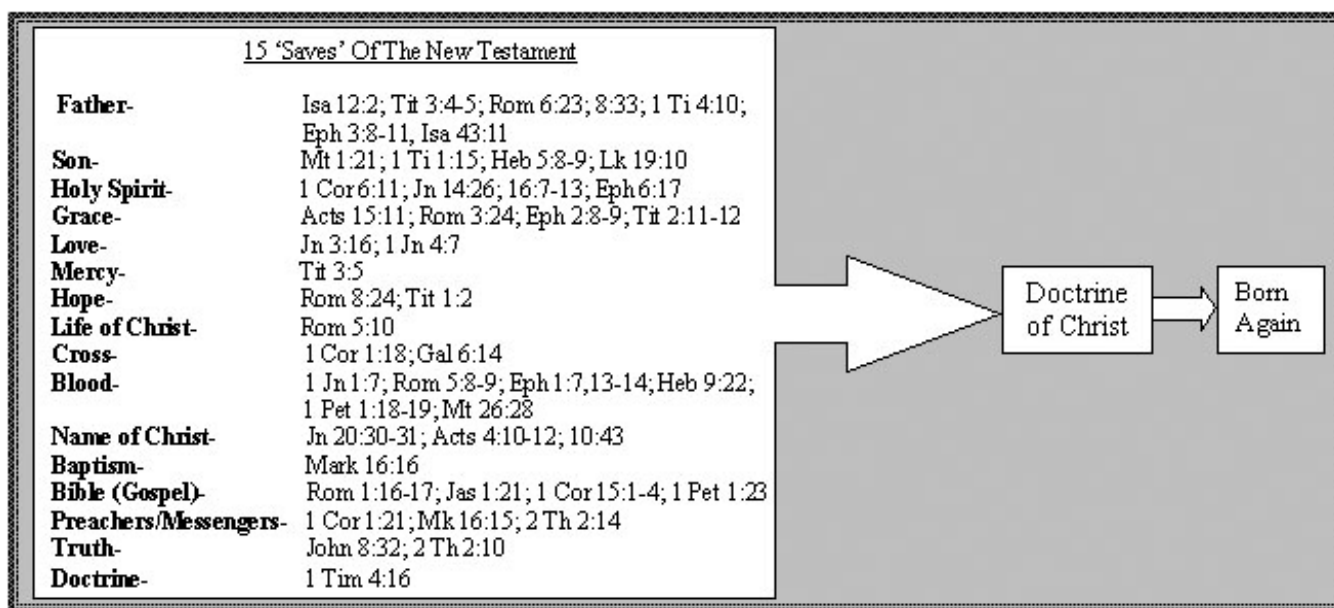
In the above context, Crosswalk.com Greek lexicon has it to mean, ‘of speech, anything reported in speech; a narration, narrative.’

Wow, this was meant to be the actual speech or commandment of Jesus Christ. Even the word “logos”, used in John 1:1, means God incarnate. In essence, Hebrews 6:1 should read,

“...the principle teachings directly commanded by Jesus Christ himself for salvation...”

So then, the elementary doctrine that necessitates salvation is outlined in Hebrews 6:1; which he had expounded to his 12 disciples and Paul. Christ himself said, “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them” (John 17:6-8).

So then, Heb 6:1-2 is the principle teaching of Christ commanded for salvation. In other words, all salvation doctrine has to match or agree with the principles of the doctrine of Christ. Or else it cannot save. This is illustrated below:



## What Next?

The Apostle John puts it very candidate,

“Whosoever transgresseth, and abideth not in the **doctrine of Christ**, he hath not God. He that abideth in the **doctrine of Christ**, he hath both the Father and the son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed” (2 John 1:9-10).

In other words, one’s belief must result in the experience of this doctrine that saves us; not any arbitrary doctrine, but the doctrine of Christ. The above bible verse tell us that anyone who doesn’t abide in the doctrine of Christ, not only lack true relationship with God through Christ, but also consequently lack salvation.

The doctrine of Christ is the Doctrine of God and therefore embracing it, regardless of past convictions, would be embracing what God laid down for the saving of your soul.

“Jesus answered them, and said, **My doctrine** is not mine, but his that sent me” (John 7:16).

Bishop Eddie Long in his best selling book ‘Taking Over,’ said he sought the Lord profusely; upon hearing from the Lord, he shared with us what the Lord had told him,

“I have nothing to do with most of the churches in America because they run by constitution that ‘protect’ them from the ‘set ministry’ I have placed in their midst to lead them. They have replaced my order with their own rules and regulation, and they have chosen to direct their own destiny by ‘vote’ instead of my spirit and my **revealed word**” [page 49]. Not knowing Bishop Long, this is indeed a true statement, whether it was inspired or not.

Watching T.B.N one late night, I heard prophetess Juanita Bynum sharing that the Lord had said to her not to be amazed at the influx of people entering the churches, not all of them are saved. “I have a church within the church,” she noted. I don’t know much about Mrs. Bynum (now Weeks), but I can surely agree with this statement also.

“This most ominous signs of the second coming was predicted by Jesus in Matthew 24:24, ‘For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect’. Our Lord also warned, ‘Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves’ (Matt 7:15).

It may seem impossible that intelligent friends whom we know and admire could ever fit this category. But current developments suggest that the prophecy is already being fulfilled.

How does Satan seek to almost accomplish this ‘impossible’ task of deceiving the elect? Does he blatantly identify himself and announce his plan to take over the church?

Not likely! I believe that Satan has designed a most engaging temptation, one that appears on the surface to be the way to fulfill the ‘great commission’ but which is, in fact, a counterfeit that adulterates the church’s mission.”

One of the reasons for doing this is that he cannot stop the church so his next best thing to do is pollute it or water it down from within. For instance, before 325 A.D. Emperor Constantine persecuted the church. He found that he couldn’t win, so in 313 he signed the “edict of toleration,” to stop persecuting Christians. He didn’t stop there, but he declared himself its protector. Then in A.D. 325 he formalized Christianity without being saved. Can you see the plot? He cannot defeat it directly, so he tries to pervert from within. It was filled with filth (apologists and catholic doctrines), but God church never died and never will. Satan is still doing that today.

In fact, they are five main groups that he uses to do this; which has been relatively successful that even many have given up on doctrine altogether. They are:

#### MEN SENT IN DISGUISES: MONARCH MIND CONTROL SLAVES:

“Billy Graham is a “prophet” who works for [a] Network, [under the influence of mind control]. During the show, Billy Graham told the American people we need to embrace the New World Order [NWO]. Billy Graham is also on record stating that people can have salvation through paganism (another name for witchcraft). For instance, in McCall Magazine (Jan. 1987) Graham stated, “I used to believe that pagans in far-off countries were lost--were going to hell. I no longer believe that. I believe that there are other ways of recognizing the existence of God--through nature, for instance.” The point is that churches turn a blind eye to these things.... After David Hill became a Christian, he used his first hand knowledge of the Mafia, the occult world such as his Masonic experience to put the pieces together about the NWO. David Hill... was a friend of Franklin Graham (Billy’s son) and he had lived for two years at Billy Graham’s house. He didn’t realize that Graham had been sucked into the New World Order until he had confronted Billy Graham. David Hill spent 18 hours in a hotel room warning Billy Graham about the New World Order. Billy Graham told David Hill at the end of their two days of talking in this eastern U.S. hotel room that he was “a captive of that [NWO] organization.” Even a well-informed Christian like David Hill, who tried to warn Billy Graham about the NWO, was unaware of the extent of the deception of the Illuminati’s mind

control. All of us, whether Christian or not, must step out of the lies and look clearly out into the darkness and see every facet of this evil mind-control.” However, it’s bit complex and hard to see, because these cowards use mind control to maneuver someone undetectably. The above was quoted from a book that explains what is mind control – “The illuminati formula for creating an undetectable mind control slave.” This link should direct you there:

<http://www.threeq.com/pages/morebooks.html>. Pray for such men of influence, especially for the influenced sake.

#### MEN SENT IN DISGUISES: POLITICAL:

Unaware to most, men are sent in your church to tear it down for political gains. It is hard to separate satan’s evil agenda from Politics. Most Political agendas are just a cover up to destroy the church, period; and any appearance of it. The following example quote will illustrate this - the essence is the same though it might not have affected your assemblies:

“Mrs. Bella Dodd spent most of her life in the Communist Party of America and was Attorney General designate had the Party won the White House. After her defection, she revealed that one of her jobs as a Communist agent was to encourage young radicals (not always card-carrying Communists) to enter Catholic seminaries. She said that before she had left the Party in the U.S., she had encouraged almost 1,000 young radicals to infiltrate the seminaries and religious orders . . . and she was only one Communist.” Read the rest by going to <http://www.threeq.com/pages/pedopriests.html>. This is a typical “straw man” strategy, send these men in assemblies then set them up as real ministers. They later do weird stuff like pedophiling and then the ‘church’ is battered for it, as a result of this “straw man.” Another thing he can do is become a prominent teacher of the denomination and establish “straw man” doctrines, whereby they are easily refuted and the assembly ostracized as damned heretics, cults or unbiblical. This can be the case for the leading teachers in all denominations, even those we consider true so far, or as far as we can see.

#### MEN SENT IN DISGUISES: SATAN’S ANGELS:

Unaware to many, though the bible stated it plainly, satan and his evil regime have invaded the church as ordained ministers, prophets, Pastors and every prominent position in the church. I wish I could explain it to you, but when I start to think about it my heart becomes saddened. Even seeing assemblies deceived by these “grievous wolves.” They are sometimes the most Charismatic of Preachers and Pastors and without a trace have an assembly falling away without them knowing. You see, the scripture says, “who is it that will harm you if you be the followers of that which is good.” This is not a command, but a principle. If you, as a fallen angel, go into a church to destroy it from within, to survive you must be philanthropic, kind, sincere, loving and posses other good characteristic on the outside. Through discernment, the true prophets can know them, but by their good works are intimidated to speak out against them, where there is no evidence to speak out against. Even Christ voice this principle, “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves” (Matt 7:15). Then they are other fallen angels who are not so careful, by their fruits you’ll know these, as Jude said, they are “Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever” (Jude 1:13). This was not talking about Human beings, but stars that fell with satan; now in disguise as men in your church. Another verse said, “And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” (Matt 8:29) The spirits knew there is a time for torment for them – “torment us before the time”; in other words, these are “reserved the blackness of darkness forever.” Reserve means that it was built for them and they cannot escape it; the fallen ones are reserved and they are in your church to get some permanent house guests through deception; remember, “the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev 20:10). A good follow up book to learn more about this is “Demonology Revealed.” Also, unlike the “straw men,” they can suck the words of truth from a potential preacher, prophet or minister before it is said (word-for-word); then when regurgitating it they will most often leave out important details, pacify it or demonize it.

#### MEN SENT IN DISGUISES: SATANISTS:

Satanists are men who have sold out their entire life to satan and even given up being a complete human being to become part human and part spiritual. Emmanuel Amos Eni was such a one and he recorded the following in his testimony:

“...healing centers which would appear very religious and through them claim souls. These centers usually called spiritual healing homes are all around us. Here many lying wonders are performed to deceive their clients...I was given a new assignment inventing charms for native doctors, in charge of the control room and sending of gifts - i.e. opening of white garment churches (prayer houses)... When a man comes to us for an assistance to build a prayer house and help him perform healings etc. He would be given some conditions:

- a. He will agree to donate to us one or two souls every year.
- b. At a certain level of office in the church the person would be initiated to our society

When he accepts these conditions, he would be given something like a white gravel, human bones, blood and charms, all in a native pot. He would be instructed to bury this pot with all the contents in front of the church and bury the cross on it's top; after the burial, only the cross should be seen. He would be advised to build a pool or keep a basin where spirits would continue their supply of special water. This water is what you hear them call 'holy water'. Many people when disturbed by evil spirits go to these 'prophets' to cast them out. the truth is, they only add more demons to them. A devil cannot cast out a devil."

#### MEN SENT IN DISGUISES: RELIGIOUS DERELICTS:

The first three categories were men under real satanic powers, but then they are ordinary men influenced by them. Jesus said, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues" (Matt 10:17-19). Men, not Angels, Satanists, Monarch Slaves or any other out of the 'norm' contraptions: Blatantly ignorant of true doctrine and/or 'sincerely' seeking gains from Christianity. By reason and logics anyone seeking to understand the tenets of salvation on their own, will often be led to the famous and undoctinal teachings of the trinity, salvation by a sinner's prayer and other loose doctrines; because it can be worked out by men's intelligence. After grasping and mastering these doctrines, which is intellectually gratifying, one would seek to spread this out of sincerity or for gains. Usually upon confrontation they will not back down when faced with the truth, simply because of strong personal convictions, pride or fear. These are not Satanists, angels or other deceivers, but simple religious men acting upon their spiritual vacuums and finding stability in religious gymnastic – loose doctrine. You might say, "why lift up a Billy Graham, Schuller, the Pope or any other person in their prominent [categories](#)?" Because, they are the trendsetters for this group and even the originators. In fact, all trendsetters in "Popular Christianity" and the world are Monarch Mind Control Slaves, Fallen angels or Satanists. It is like a chain reaction, anyone in these [categories](#) set a doctrine or a particular religiosity in motion and all religious derelicts follow suit. Especially after trusted years of Christian service and Philanthropy; no wonder Graham and Schuller can get away with saying things like there is salvation beside Jesus Christ. They also can act as straw men. These four groups, Mind Control Slaves, Satanists, Fallen Angels and Religious Derelicts are working towards destroying the church through water down and false Christian doctrines, in an effort to merge a one-world religion often called [interfaithism](#).

#### MEN SENT IN DISGUISES: HORSEMEN:

A possible 5<sup>th</sup>, too graphic to explain these here, but equally as dangerous as the third and fourth with even an agenda of their own, separate from the inherent leadership of all false doctrine by Satan and his angels. If God be willing you might see who these are in the sequel to Demonology Revealed, "Demonology Concealed: Strange New World."

#### MEN SENT IN DISGUISES: DECEIVED AND COMPROMISERS:

Now we are more into our own "Apostolic born again Holy Ghost" realms, which is one of the main stages for sending these men; simple because we hold to the truth. The Apostle Paul writes, "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" (1Tim 4:1); or, accepting the doctrine of devils – trinity, salvation by prayer, other ways to God or any other false religious ingenuity. With the first four, often times they will manifest by going out as the Apostle John mentioned, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). In other words, they weren't saved in the first place and manifest this by leaving the faith and even denying it. You would not believe how many popular preachers (now undoctinal) were brought up under the true apostolic teaching. Being deceived, they can only deceive others out of sincerity.

After realizing that the doctrine of Christ is the only doctrine that saves, anyone who is sincere who knows that they are walking contrary to it should do what Bishop Eddie Long did. It is said that he "rebaptized" his entire organization in order to be in line with the principles of the Doctrine of Christ. Anyone can do the same thing.

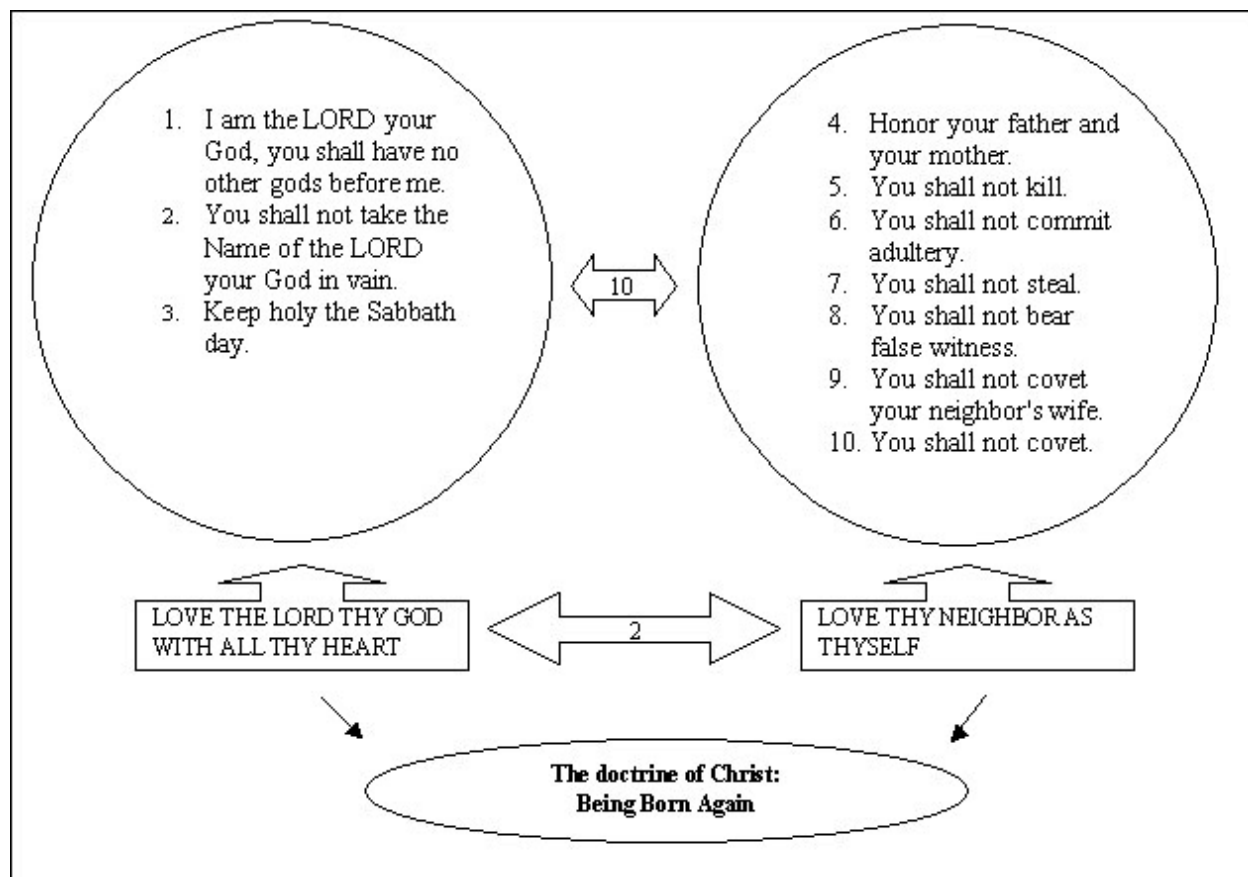
### The Doctrine Of Christ Is The Only Doctrine That Fulfills The Old Testament

When Jesus Christ came, he said he came not to demolish the law, but rather to fulfill it (Matt 5:17). He went further to tell of two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt 22:34-40). Again, they are:

1. love the Lord thy God with all thy heart
2. love your fellow humans as you love yourself.

Why?

These two new commandments fulfill all the ten commandment headings. Even Christ said, "on these two commandments hang all the law and the prophets" (Matt 22:40). Take a look at the diagram below:



Notice that experiencing the ‘principles of the doctrine of Christ’ fulfills Jesus’ two commandments.

The ‘principles of the doctrine of Christ’ is basically being born again, thereby loving the Lord whole-heartedly and loving our neighbors as ourselves.

To first be saved, one usually has to love the Lord thy God with all thy heart – that’s repentance to God. Then after that, the second commandment, ‘love thy neighbor as thyself’ will take effect; since by being born again you will walk in his commandments bearing the fruits of the spirit (love). Even the bible tells us that “the **fruit** of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal 5:22-23).

“To explain the reason why ... "fruit" is singular...is that the fruit of the Spirit is actually one, **love**, with the other virtues being different manifestations of love in operation,” records Baker Evangelical Dictionary.

In essence, by being born again one will automatically fulfill all the Commandments and/or laws. Paul himself wrote that “the fruit of the Spirit is... **all ...righteousness**” (Eph 5:9) and he also said, “love is the fulfilling of the law” (Rom 13:10).

Love is even greater than all the prophets and laws, seeing that they all hang on it (Matt 22:40). Therefore, these two commandments are greater than all the writings of the prophet and letters of the law.

In addition, Jesus didn’t say that his two commandments were new, they actually weren’t; but rather the emphasis on them was new, because they fulfill all the laws and prophets. Note what the Pharisee asked him before he gave these two commandments, “which is the great commandment in the law?” (Matt 22:36). In other words, which commandment is superior to all commandments in the law?

Jesus then cited what God had already given to the Israelites through Moses, “thou shalt love thy neighbour as thyself: I am the LORD,” recorded in Lev 19:18. This is the exact statement of Jesus’ second commandment. Isn’t it? And loving the Lord with all our heart and mind is recorded in its entirety in Deu 6:4-5, “Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”

Basically, being born again takes care of the entire Law. It is also a fulfillment of prophecy, for God had promised through the prophet Ezekiel, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze 36:27).

Do you see how deep and far the doctrine of Christ can be sliced up? If not, it's a mystery only to be revealed to those who possess salvation already, making it impossible for anyone to be saved without first believing.

That is the reason Paul tells us not to get in arguments over this doctrine in relation to who is or who is not going to heaven; in the interim, unsaved folks can be lost. They won't understand these things and in the confusion they can become discouraged and forget about salvation all together.

Instead Paul tells us,

"Say not in thine heart, Who shall ascend into heaven? ...Or, Who shall descend into the deep? ...

But what saith it?

...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou **shalt** be saved" (Rom 10:6-9).

In essence, anyone that really believes, will repent and receive/do anything he is told that necessitates salvation (doctrine); even if it means baptizing a hundred times. To the genuine Born Again Christians, basically preach the word and anyone that believes **will** be saved.

No denomination can stop someone who is hungry and serious for God.

## Modern Day Problems With The Law

It's a popular thought among "Christians" that the Law or Torah is done away with and even contrary to Messianic Judaism (Christianity). But the truth of the matter is that Jesus came to glorify the Torah and its "precepts" are still in place. In fact, when Jews became Messianic Jews back in the early days of Jesus they did so with zealousness of the Law; the scripture tells us this, "And when they heard this, they glorified the Lord, and said unto him, thou seest, brother, how many thousands of Jews there are which believe; and they are zealous of the law" (Acts 21:20). In other words, for you to be a true Christian, you have to be zealous of the Law or Torah. For the Law and prophets all point to Jesus Christ, who came for us to keep the Law like he did; that is, by faith, with a willing and perfect heart.

For instance, a priest named Zacharias was performing his priestly duty in the temple before the time of Jesus and an angel appeared unto him prophesying about his son John the Baptist and Jesus. It reads, "And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense" (Lk 1:8:11).

He was in the temple so long with the angel that "the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless" (Lk 1:21-22).

He remained dumb until his son, the forerunner of Jesus, was born. When his mouth was finally opened he prophesied about the essence of Jesus Christ according to the visitation of the angel earlier; which stated,

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him **without fear**, In holiness and righteousness before him, all the days of our life" (Lk 1:67-75).

In other words, the coming of the Messiah was and has always been for us to serve God and keep his commandments. However, as Zacharias prophesied, "without fear." How without fear? Because through Yahoshua, one would have received the essence and perfection of the Law by faith, and consequently be urged by his spirit to follow its inherent precepts, even if one doesn't know it entirely. God has always wanted us to follow the law, but we were always "bent to backsliding" (Hos 11:7) from it; so he heralded the solution through the prophet Ezekiel, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). This prophecy was speaking of being born again through Jesus Christ, as even Moses alluded to it when he said, "The LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live" (Deu 30:6).

Also, in the gospel of John 3:5, we have one of the foundational verses of Messianic Judaism or Christianity, "Ye must be born again". Now, Jesus said this to a Jewish High Priest who asked him how were we to be saved. After Nicodemus, the Jewish High Priest, heard the answer he asked, "How can these things be?" (v9) Jesus then replied, "Art thou a master of Israel, and knowest not these things?" (v10) Nicodemus is criticized by the Messiah, who is saying that as a teacher of the Law he should have known 'how to be born again'. Now how would Nicodemus know about this if it wasn't already embedded in the Law or Torah. In other words, the Torah is enough verifiable information for any student of it to quickly decipher the born again plan; it was not only the schoolmaster to Christianity but also the pomegranate (basics) for all Christian doctrine and cannot be done away with.

But first, what is the purpose of the Torah? Moses told us this, "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee ... for ever" (Deu 4:40).

In other words, the whole essence of the Law is "that it may go well with thee." The entire Torah is the Law of Liberty spoken of in the New Testament, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas 1:25). However, through Jesus Christ we are freed from the curse of the Law and therefore it is no longer a marker for Justification. The scripture confirms this, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal 3:13-14). Just failing to uphold one clause of the Torah brings a curse, but Christ took that away; in that we can keep the Torah by faith and if failing in our attempts we would not be cursed or received the just punishments required under the Torah. Therefore fulfilling what Zacharias the priest had prophesied, "that we ... might serve him **without fear**." Many people try to find opportunity to do the Law because God says so and if not damnation comes. Because of this many weren't keeping the Law because they love God or their neighbor but because of fear. This nullifies the entire purpose of the Law. So what Jesus Christ did was to take away the fear factor by removing the curse of the Law and activated his spirit in us to urge us to keep his statutes (Eze 36:27); we are now free to love our neighbor and God, not because we are indirectly forced to do so, but because we want to. That is love - no strings attached.

Moreover, keeping the law is no longer the criteria used to justify someone. But Justification comes simply by being born again. Justification or to be justified, as stated earlier, means, "God declaring someone acceptable to him;" "of high moral or spiritual excellence;" "being virtuous, righteous and holy."

Through the Law in times past, to be justified one had to "...do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD" (Eze 18:5-9).

But Jesus came, and through being born again, "he hath perfected forever them that are sanctified" (Heb 10:14). Why is this Justification needed? Because without holiness "no man shall see the Lord" (Heb 12:14).

After anyone becomes born again and comes to trust him, these two particular aspects of the Torah (Law) ceases - it being a marker for Justification and it being a curse for failure to keep it as it outlines. However, the role of the Torah is God's revelation of how we are to live both then, now and as it states, "forever." That's why when Jesus came he didn't bring a new Law but keyed in on the essence of the Law; which is love.

*"A probable Christian response to all the above is ... Are you telling me that I'm supposed to follow all the Law including sacrificing animals, not mixing fabrics and stoning people for adultery?"*

Are you living in a theocracy, in the land of Israel?

No.

Then those laws don't apply.

The Torah [613 Laws] has commandments in it that apply only to those living in the land of Israel. It also has rules that apply only to the priests, and others solely for the High Priest. There are instructions for men and others for women -- some to the married versus not married. As mentioned, it also leaves flexibility for amendment based on God's perfect plan. Paul taught in the same way. He also instructed Timothy to "rightly divide" the word of God -- meaning there is a correct way to "sort these things out" -- according to Torah!" (Yashanet.com)

"By the end of the 4th century, anything resembling a "pro-Torah" view of "the faith" had become non-existent in what was now called "Christianity." The Councils of Antioch (341CE) and Laodicea (360CE) prohibited Christians from participating

in Jewish rituals. As one modern historian puts it, this was all done to show that Jewish tradition was, ‘*inherently evil, obsolete and irrelevant for practical Christian life.*’ **Faith in Yahoshua went from being 100 percent Jewish to 100 percent anti-Jewish in less than 300 years”**

It is critical to understand the following:

*The anti-Semitic ideologies and anti-Torah theologies of the early Church leaders and later Protestant "reformers," established the foundation for all Christian opinion, Catholic and Protestant, to this very day. All "interpretation" of Scripture coming from Christian teachers, authors or institutions, including every Christian Bible translation available and all of their footnotes, every Christian Bible commentary book, study course, Sunday sermon and seminary's teaching curriculum and movies, has been filtered through the doctrines of these men and hundreds of years of compounded error” (Yashanet.com).*

The last two paragraphs together is one of the major crises that have fostered damnable heresies upon heresies, splitting and forming new denominations. Reason being, Judaism was all about Christianity and without its intricate knowledge, doctrinal development is impossible. For when Christ and Paul referred to searching the scriptures to find the tenets of salvation, they were not referring to the New Testament but the Old; or the Tanach (Laws, prophets and writing) as it is referred to in Hebrew. Without the foundation, you can’t have true Christianity.

## Knock, Knock!

One of the worst spin offs of denomination is that it has set bars and partiality between sincere believers in Christ, and has even caused many unsaved person to turn away; and many to be unsaved yet within an assembly.

Why has this happened?

Christ clearly states, “He that gathereth not with me, scattereth” (Lk 11:23).

If an individual or group sees the light of Jesus Christ, normally this cannot be hid. Out of sincerity, one would want to share this overwhelming experience to everyone. That’s good. However, when such a candidate take it upon themselves to teach others about salvation without first developing a relationship with God, it can be very harmful; multitude of souls can be scattered in one’s zeal.

“Be not many masters (teachers) knowing that we shall receive the greater condemnation” (James 3:1).

This happened in the days of the early church fathers and it continued through out the ages. The brunt of it is being felt now with over 33,800 denominations and growing.

This is greater than the generational gap or the digital divide.

Just try to research 16 such denominations out of 33,800 plus. Not only will you find variation between denominations, but also many times they are conflicting information within the same denomination on how one is saved and what one is saved from.

One former Christian now Atheist confessed, “If these various groups cannot even agree (and believe me, some argue among themselves!) on a few basic beliefs, how can they seriously expect any outsider to consider their claims as valid?” You see my point, souls like this can be lost. No wonder the Bible warned us, “be not many masters, knowing that we shall receive the greater condemnation” (James 3:1). Just notice the following dissimilarities in this research by an unknown onlooker:

Denomination	Stance on Heaven	Stance on Hell
<b>Southern Baptists</b>	Viewed as a paradise with Christ and God for all eternity, often depicted as being filled with mansions and golden streets.	Dante’s Inferno type hell, suffering for eternity.
<b>Christian Science</b>	Basically a state of mind.	Basically a state of mind.
<b>Lutheran</b>	Unending joy of being with God in Heaven.	Dante’s Inferno type hell, suffering for Eternity. Some sects see hell as a separation from God.

<b>Eastern Orthodox</b>	Viewed as a paradise with Christ and God for all eternity.	Precise form of punishment not known.
<b>Oneness Pentecostal [Apostolics]</b>	The imminent return of Christ, the millennial reign of Christ, the final judgment, and the new heaven and the new earth. In other words, heaven on earth after earth is cleansed.	Lake of fire, eternal fires, Dante's Inferno, suffering for eternity, etc.
<b>Roman Catholic</b>	Viewed as a paradise with Christ and God for all eternity.	Used to believe the level of torture in hell will be dealt in accordance with the seriousness of the individual's sin. Most individuals who are not destined to hell first suffer punishment in purgatory where they are "cleansed" and then admitted into heaven. On July 28 <sup>th</sup> , 1999 the Pope decrees that hell is: <i>"the pain, frustration and emptiness of life without God."</i> (i.e., separation)
<b>Church of Jesus Christ of Latter-day Saints</b>	The highest levels of the <i>Celestial Kingdom</i> are reserved for Mormon couples that have been married in a Mormon temple. The couples can eventually become a God and Goddess; the husband will then be in control of an entire universe. Christians who are non-Mormons and have led exceptional lives will also spend eternity in the Celestial Kingdom.	Hell exists but very few people will stay there very long. If you have not heard Christ's Gospel, you will exist in a spirit prison. This spirit prison is where you wait to hear the Gospel.
<b>Jehovah's Witness</b>	Heaven on earth after earth is cleansed. Only 144,000 people will be admitted into heaven. The rest will remain on the new earth.	Hell is the grave where one waits with hope for resurrection. Hell will be destroyed after the 1,000-year reign of Christ. True sinners cease to exist.
<b>Quakers</b>	Up to individual interpretation.	Up to individual interpretation.
<b>Church of Christ</b>	It is a realm of peace and love. Much of the Biblical description of heaven is metaphorical and humans do not now know its features.	Generally, a separation from God. (some sects vary)
<b>Disciple's of Christ</b>	Viewed as a paradise with God for all eternity.	Separation from God.
<b>Church of England</b>	Viewed as a spiritual state of being in the presence of God.	Hell is not eternal torment; rather, it's the final and irrevocable choice made by man that ends in total non-being.
<b>Methodist</b>	Differing opinions, some interpret heaven as symbolic, others believe heaven will be in the presence of God.	Differing opinions, some interpret hell as symbolic, others believe hell will be a separation from God.
<b>Presbyterian</b>	The most current statement I could find comes from a 1974 paper on universalism adopted by the General Assembly of the Presbyterian Church in the United States. It mentions judgment and promises hope, acknowledging that the ideas of heaven & hell seem to be "in paradox." This statement concedes how God works redemption and judgment still remains a "mystery" to man.	(Not Clear)

<b>Seventh-Day Adventist</b>	Heaven will be on Earth with Jesus after the thousand-year reign. Seventh-Day Adventists believe Jesus is coming and coming soon! This is clearly predicted by the prophesized signs apparent in scripture.	There will be a thousand-year reign of Jesus with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate without living human inhabitants, but occupied by Satan and his angels. At earth's close, Jesus with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected and judged with Satan and his angels. Finally, fire from God will consume them all and cleanse the earth.
<b>United Church of Christ</b>	Does not teach that heaven and hell are actual places in the universe. Adherents make up their own minds about the nature of heaven and hell through scriptural precedent, though most believe that heaven and hell are states of mind.	(Not Clear)

This stirs an interesting question, can 33, 799 out of 33,800 denominations be wrong, while one is right?

Let the word of God be the judge of that: "Whosoever ... abideth not in the doctrine of Christ, hath not God" (2 John 1:9-10).

In other words, whosoever is not born of the water (water baptism in the name of the Lord Jesus Christ) and born of the spirit (Holy Spirit baptism evidence by speaking in tongues), having first turned to God whole-heartedly (repent), **is not saved!**

## **Knock, Knock, Knock!**

Another negative thing that denomination does is bar the spirit of the Lord from our congregations. Our rules, doctrines and ordinances have become the supremacy; and thus we have reduced the operation of the Holy Spirit to a need-only-basis.

What a sad state of affairs, our assemblies are unknowingly trying to stifle the Holy Ghost from downloading revived revelation, knowledge and wisdom with an attempt to hinder his move. We have denied the essence of our faith and replace it with whatever we please.

Instead, we have made our own regulations and wisdom supreme; which have resulted in feuds, political wars and even murder amongst Christian believers.

Did Christ die for that?

Is it for us to develop "commandments of men" and convert them to mainstream doctrine? Then contradicting doctrines spark rivalry and never-ending battles of name-calling.

The word of God states,

"This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:15-18).

This book, led by the genuine Holy Spirit, has presented the doctrine of Christ as it is written, outlined and Implied in the word of God.

What one does with this information is between them and God. Remember, no one can come unto God unless he pulls him or her, and consequently gives revelation in the knowledge of him (John 6:44). He went unto to say in verse 65, "no man can come unto me, except it were given unto him of my Father."

We need not fight. Born again preachers, preach **the word** and move on. Christ is doing the work not us, we are just his ornamental doorknockers, let him do the knocking. He prophetically said that his spirit is knocking on our churches. He made it clear that he is beckoning to us to let him in. His voice is crying and beckoning in the wilderness of our denominations:

“Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev 3:20).

The denomination is the organization, the body of believers is the assembly, but the real church is a born-again individual or prospect. The kingdom of God is within (Luke 17:21); you are his temple.

If Christ is knocking at your door or beckoning with his voice with his doctrine, it would be a good thing to let him in (see Biblical Conclusion).

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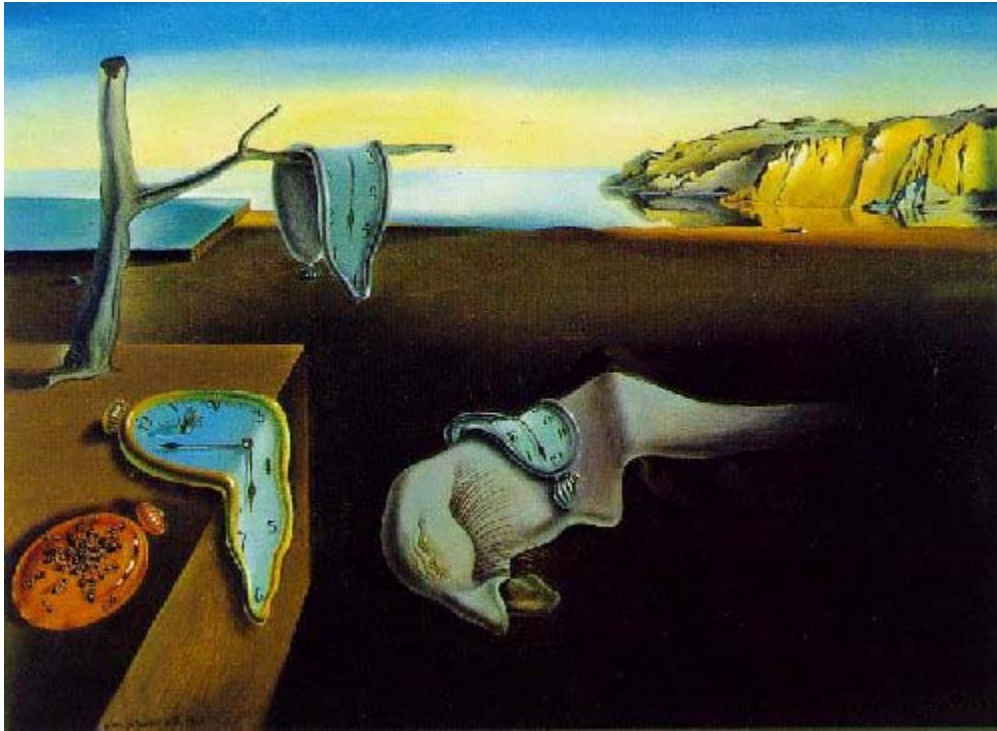
**End Notes:**

1. \* denotes, The word logos is the Greek word for the word “word.” The word “word” is clearly seen in John 1 and used correctly throughout scripture. Now, when we rightly denounce the “Logos Christology,” we are denouncing the borrowed logos Christology brought in by the apologists, and the only logos Christology mentioned throughout the history of Christendom. It was barrowed from Greek paganism, who had a doctrine of some “word,” probably before Christendom. The apologists erroneous weaved this into mainstream Christianity to appeal to pagans and created years of damnable heresies, namely, “God the Son” and the Trinity.

**Please See FAQ:**

# TRUTH, FABLE AND THE BIBLE

Persistence Of Memory



“Contend for the Faith which was once delivered unto the saints.”  
(Jude 1:3)

## Chapter 14

# TRUTH, FABLE AND THE BIBLE

*"Call to me and I will answer you and tell you great and unsearchable things you do not know,"  
~ Jeremiah 33:3*

Someone coined the term, "Eternity is too long to be wrong," quite frankly, I agree.

I would rather ask a lot of questions than to be left in doubt after reading the previous 13 chapters; why not? One poem states,

"I have six honest serving men, They taught me all I knew, Their names? What and Why and How, And When and Where and Who" -Author unknown (Replies to G. Cook –lordfaith.org).

The fundamental principles of salvation's doctrine should be of interest to every professing Christian; or, at least, to every one that really wants to know without a doubt they are saved. This concerns the saving of one's soul and the many that can be influenced.

Healing is good, miracles are good and some would exclaim money is double good.

I would rather know without a doubt that I'm saved, than to have a flawless record of the demonstration of the power of God, resounding knowledge of his word, pastoral care of the largest assembly in town, television ministry, or even being a wealthy person.

I would rather know for sure that I am saved than to still wonder about the influx of other denominations and different religions. I would rather quench every doubt and schism by searching the scriptures 'for in them ye think ye have eternal life.' I would rather validate what a popular preacher said than to readily accept it because of his or her outstanding personality and track records. I would rather seek with my whole heart and being, than wonder about the principles of the doctrine of Christ explained within this book.

As even Paul the **Apostle** confessed, "Oh, that I may know him."

There is so much of the word of God that we do not know, and so much that we refuse to look into. The spirit of God came to lead us into all truth.

It is even harder for those of us who have had a long Christian experience without some truth to now embrace it. We are so afraid of anything that is not taught in our particular denomination, and quick to class others as damned heretics, false teachers, or fanatics, without stopping to see whether what is being taught is sound in scripture.

Saul of Tarsus, later Paul, believed that he was doing God a service when he persecuted and bounded the Christians of his day. However, after Jesus appeared and spoke to him, we find him declaring, "after the manner which some call heresy, so worship I the God of my fathers" (Acts 24:14). What a turn around!

God is saying to the body of believers today, "**Call to me and I will answer you and tell you great and unsearchable things you do not know**" (Jeremiah 33:3).

However, any thing you perceive to be God speaking to you it must be rooted in the word of God, regardless of how direct or divine it might seem. God will not do anything contrary to his word. He is not the author of confusion. Therefore, "if **we** or an angel from heaven preach any other gospel unto you ... let him be accursed" (Gal. 1:8).

To aid in answering every possible non-foolish question about salvation, here are several hundred Frequently Asked Questions or F.A.Q; chapter-by-chapter. If they were from some other source, I've jotted the work cited under it. In other words, if there is no works cite under an F.A.Q it means the Lord guided my hands in authoring it, as with the rest of the book; basically to defend what was already written in the previous chapters, thanks be to God. The previous chapters and these Frequently Asked Questions should cover every known questions, isms, schisms and queries you should have about salvation. There is no possible question you can think of that is not covered, I guarantee it, if you can think of one, email me at [answers@threeq.com](mailto:answers@threeq.com).

In addition, this chapter goes into deep details as to the tenets of salvation, and not necessarily needed to gain salvation. Reason being, "Observing the manner in which people of tribal backgrounds, utterly unfamiliar with the gospel story are today receiving the Holy Ghost in great numbers, we are reminded that doctrinal "purity" is hardly a precondition, or even a guarantee of the initial experience of salvation" (M. Bassett). This can be seen on the day of Pentecost, Peter preached one simple sermon and people got saved.

## CHAPTER 1 FAQ – INTRODUCTION (WHAT IS FAITH?)

### **QUESTION 1: If I simply say I believe or receive him, am I saved?**

To say you believe on Jesus Christ and confess him with your mouth does not save you. Belief is only the initial stage of faith. “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31) Notice the phrase, “shalt be saved.” It did not imply the candidate is *saved*. In order for one to be saved, one must first believe. You cannot accept or step out in anything unless you first believe it.

Read exactly what Jesus said saves us, “Except a man be born of the water and of the spirit, **he cannot** enter into the kingdom of God” (St. John 3:5). Meaning, to enter the kingdom of God one must be baptized in water and receive the baptism of the Holy Ghost; for this to happen a level of belief must be sparked.

The gospel produces such interest and belief; however, only the doctrine saves. The appetizer is nice, but the main course fills us up and provides the needed nutriment to live.

In this case, the appetizer will make you want the main course.

If simply stating a belief in Jesus Christ was enough for salvation, why did Paul baptize the Jailer after he stated that belief, in such an odd time of day? The time suggested how important it was;

“And they [Paul and Silas] said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And he took them the same hour of the night [shortly after midnight] and washed their stripes; and was baptized, he and all his straightway” (Acts 6:30).

A similar occurrence happened at Gaza with Phillip the evangelist and the Ethiopian Eunuch. Phillip first asked the eunuch, “if thou believest with all thine heart, thou mayest. And he answered and said I believe that Jesus Christ is the Son of God” (Acts 8:37).

However, it didn’t stop there, “faith without works is dead.” Belief is elementary but what follows is crucial;

“And he commanded the chariot to stand still: and they went down both into the water both Phillip and the eunuch; and he baptized him” (Acts 8:38).

Belief is fundamental but baptisms (water and spirit), though it might seem insignificant to us, is vital to being saved.

### **QUESTION 2: Okay, so what if I receive him as my personal savior?**

St. John 1:12, states, “...as many as received him, to them gave he power to become the sons of God.” The verse states that when one receives Jesus Christ, he gives you power **to become** the Son of God. It did not imply one is the Son of God by merely receiving him; one has to be born again. The operative phrase is “gave he power to become...” He gives one the revelatory knowledge how to be saved or become the Son of God. For “you shall know the truth and truth shall set you free” (John 8:2). In other words, receiving him (faith), must produce action (works).

“God himself alluded to this duality when he gave the Torah, Deut 30:15-18 ‘See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish.’”

Notice in those verses that ‘faith’ comes before, and is tied directly to obedience. First, God says he commands his people to ‘love the Lord’ (trust/faith), and then walk in his ways. Next, he says if their hearts turn away (lack of faith), they will perish. God’s view of faith is not void of action on our part. It is not a matter of ‘just believing’ in certain facts. As mentioned, the Hebrew view of faith is not just ‘believing’ in God, as some teach. Even devils believe in him (James 2:19) and know who Yahoshua is (Matt 8:29)” – Yashanet.com

Hence, when you receive him (that is, believe), obey what he says you must do to be saved (John 3:5, Acts 2:38), and then you are saved.

### **QUESTION 3 : What is Predestination?**

Predestination according to the dictionary means, “determine or appointed beforehand; ordain by divine will.” Then a Bible dictionary rightly had this to add:

This word is properly used only with reference to God's plan or purpose of salvation. The Greek word rendered "predestinate" is found only in these six passages, Ac 4:28; Ro 8:29-30; 1Co 2:7; Eph 1:5,11; and in all of them it has the same meaning. They teach that the eternal, sovereign, immutable, and unconditional decree or "determinate purpose" of God governs all events.

Another source states:

This doctrine of predestination or election is beset with many difficulties. It belongs to the "secret things" of God. But if we take the revealed word of God as our guide, we must accept this doctrine with all its mysteriousness, and settle all our questionings in the humble, devout acknowledgment, "Even so, Father: for so it seemed good in thy sight."

For the teaching of Scripture on this subject let the following passages be examined in addition to those referred to above; Gen 21:12; Ex 9:16; 33:19; De 10:15; 32:8; Jos 11:20; 1Sa 12:22; 2Ch 6:6; Ps 33:12; 65:4; 78:68; 135:4; Isa 41:1-10; Jer 1:5; Mr 13:20; Lu 22:22; John 6:37; 15:16; 17:2,6,9; Ac 2:28; 3:18; 4:28; 13:48; 17:26; Ro 9:11,18,21; 11:5; Eph 3:11; 1Th 1:4; 2Th 2:13; 2Ti 1:9; Tit 1:2; 1Pe 1:2.

The Scripture speaks (1) of the election of individuals to office or to honour and privilege, e.g., Abraham, Jacob, Saul, David, Solomon, were all chosen by God for the positions they held; so also were the apostles. (2) There is also an election of nations to special privileges, e.g., the Hebrews (De 7:6; Ro 9:4). (3) But in addition there is an election of individuals to eternal life (2Th 2:13; Eph 1:4; 1Pe 1:2; John 13:18).

The ground of this election to salvation is the good pleasure of God (Eph 1:5,11; Mt 11:25-26; John 15:16,19). God claims the right so to do (Ro 9:16,21).

It is not conditioned on faith or repentance, but is of sovereign grace (Ro 11:4-6; Eph 1:3-6). All that pertain to salvation, the means (Eph 2:8; 2Th 2:13) as well as the end, are of God (Ac 5:31; 2Ti 2:25; 1Co 1:30; Eph 2:5,10). Faith and repentance and all other graces are the exercises of a regenerated soul; and regeneration is God's work, a "new creature."

Men are elected "to salvation," "to the adoption of sons," "to be holy and without blame before him in love" (2Th 2:13; Gal 4:4-5; Eph 1:4). The ultimate end of election is the praise of God's grace (Eph 1:6,12). {Source: Sword Searcher 4.3, [www.SwordSearcher.com](http://www.SwordSearcher.com), Easton Bible Dictionary}

With the above, it is undisputable that there is something called predestination but how does it fit into obedience of faith, doing works, etc? The fact is, God choose us to salvation before the foundations of the world, in other words our names were written in the book of Life, I've never heard names being added but God said he would blot out names, "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex 32:33). And if your name is blotted out your only abode is eternal death, "And whosoever was not found written in the book of life was cast into the lake of fire" (Re 20:15). So here we see a **notion** of names being removed from predestination. In other words, one is automatically predestinated, being born, but upon confrontation with the choice given by the 'predestinator,' can forfeit that predestination. Nevertheless, this all sounds good in theory that's why I highlighted the word notion because what is explained is the logics of it and not necessarily what is, because what is cannot necessarily be explained. We are talking about a God that looks down time and know your every move from birth to death, and by that can choose you or not choose you; then he orders your every move from birth to death based on his foreknowledge. The only way predestination can be fully explained is if we can understand God. Because how could a wretched murderer like Paul be choosen while my Aunt Evadney who relatively did no wrong but just refuses to get save go to Hell's fire. There's no way to rightly figure out predestination except that the moment you find yourself in the position to choose Christ being pulled by his spirit through a preacher, track, written word or literally being pulled, then you must be predestinated. In other words, the mere fact you're looking in the way of salvation means that you're predestinated, because no man come to Christ except he pulls them (John 6:44).

Also blowing up the notion is that the scripture made it plain that those who are predestinated are eventually glorified, no two ways about it. Romans 8:30 states, "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." In other words, the predestinated ones all make it. If that be the case, and prior to one's birth your name is recorded, then every human would be saved; because he is "not willing that any should perish" (2 Pet 3:9). You see how it then can be sliced up. Then there is another scripture that makes it plain that he holds some from coming to salvation when he said, "The Lord knoweth how to deliver the godly out of temptations, and to **reserve the unjust unto the day of judgment to be punished**" (2 Pet 2:9). Reserve means that no matter what he keeps you from coming to him so that you wont escape punishment.

Again, only in the mind of God can predestination be cleared up, because I could throw in just a few variables to prove one notion while disproving or approving another. Simply, as stated above "the ground of this election to salvation is the good pleasure of God (Eph 1:5,11; Mt 11:25-26; John 15:16,19). God claims the right so to do (Ro 9:16,21)."

My summary is that God pulls you to the decision table and by all means try to convince you to choose, then let you decide, after believing, he will do the rest. He will send the preacher, like Philip, to baptize you and he will send the Holy Ghost to make you alive. When that occurs his spirit will automatically make you live like how he wants; because he did say, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27).

In other words, there are really two choices in life **1.** choosing God, which is now expressed as Jesus Christ, or **2.** not choosing Christ and by the latter you're automatically with the devil (Lk 11:23). Thereafter, you'll be ruled by either Christ (1 Cor 6:19) or the Devil (2 Pet 2:19), no more choices. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom 6:16).

{Source: question only from GNC}

**Answer Notes:** 1. See a study called Instinct and Intelligence at <http://groups.msn.com/Threeqcom/archive.msnw>

2. Notice I said that if you don't choose Christ that makes your choice the Devil. However, Christ didn't put it like that in Luke 11:23, but rather said, "He that is not with me is against me: and he that gathereth not with me scattereth." There is no comparison to the Devil. For who is the Devil? God has no equal or rival, "There is no wisdom nor understanding nor counsel against the LORD" (Pro 21:30). But we metaphorically refer to you being with the Devil as being against God, because he is the Chief among them that are against God or in some supposed rebellion.

#### **QUESTION 4: Does the Bible say that we accept him, or does God choose and accept us?**

That's why the moment you find yourself truly saved you should rejoice, because unless God had open your understanding and pulled you to him, you had no chance of being saved. These verses by Tom R. will show that:

"**Ye have not chosen me, but I have chosen you**, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain..." -John 15:16.

"...O God...blessed is the man whom **thou choosest, and causeth to approach unto thee**, that he may dwell in thy courts..." -Psalm 65:1,4.

"...**He hath chosen us**... that we should be holy and without blame before Him in love... according to...His will... **He hath made us accepted**..." -Ephesians 1:4-6.

"...**God hath...chosen you to salvation** through sanctification ...and belief...by our gospel, to the obtaining of the glory of our Lord Jesus Christ" -2 Thessalonians 2:13-14.

"No man can come to me, except the Father...draw him..." -John 6:44.

"...God is no respecter of persons: But in every nation he that feareth Him, **and worketh righteousness, is accepted with Him**" -Acts 10:34-35.

"...We labour that...we may be **accepted of Him**" -2 Corinth. 5:9.

"For many are called, but few are chosen" -Matthew 22:14.

"O ye seed...ye children...His chosen ones" -1 Chronicles 16:13.

"Blessed is the nation whose God is the Lord; and the people whom **He hath chosen** for His inheritance" -Psalm 33:12.

"No man that warreth entangleth himself with the affairs of this life; that he may please **him who hath chosen** him to be a soldier" -2 Timothy 2:4.

"...Ye are a **chosen** generation... that ye should shew forth the praises of **Him who hath called you** out of darkness..." -1 Peter 2:9.

"...For He is Lord of lords, and King of kings: and **they that are with Him are called, and chosen, and faithful**" -Revelation 17:14.

{Source: Tom R.}

### **QUESTION 5 : Since he chooses us, rather than us choosing him, is there a Biblical choice that we are given?**

He pulls us to the decision table and then says,

"...**CHOOSE you this day WHOM YE WILL SERVE**; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites... but as for me and my house, we will serve the Lord" -Joshua 24:15.

"See, I have set before thee this day life and good, and death and evil; **In that I command thee** this day **to love** the Lord thy God, **to walk** in His ways, **and to keep** His commandments...that thou mayest live..." -Deuteronomy 30:15-16.

"And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them... is like...a man which built an house, and digged deep, and laid the foundation on a rock: and...the flood...could not shake it... But he that heareth, and doeth not, is like a man that without a foundation built an house...and...it fell; and the ruin of that house was great" -Luke 6:46-49.

"To day if ye will hear his voice, Harden not your heart, as in the provocation" (Ps 95:7-8).

{Source: Tom R.}

### **QUESTION 6 : Faith- How does it work?**

The scripture said, "faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1). It's being sure of what we hope for and certain for what we cannot see. This is what the ancients were commended for. Example Abraham. God had promise him a son and that son was Isaac to which all the earth should be blessed. So when God told him to sacrifice Isaac, he knew somehow God would provide, because he believe what God told him concerning Isaac and nothing in heaven or earth would change that; not even God. That's why he confidently said to his son before going up to the mountain, "My son, God will provide himself a lamb for a burnt offering: so they went both of them together" (Gen 22:8). Moreover, he said that very well knowing that rams or lambs don't climb that high in the mountains. In the face of all odds, believing not only that God would provide the sacrifice, but also that his son would be the lineage whereby you and I are saved. Notice how far he went with his belief, taking out the knife and was about to slay his son, believing that if "push come to shove," God would raise him from the dead. How did we know Abraham believed God, because he did what God said without thinking twice about the impossibility of it; no logic was used to reason it out, he just simply obeyed.

That is faith. Faith isn't just saying you believe, but if you truly believe you will move on that belief, hence the term, "faith saves when faith obeys." Obedience is the works of faith. That's the reason faith without works is dead. Meaning if Abraham didn't move up the mountain to sacrifice his son (works) after God told him to, yet saying he believe, then he wouldn't have believed. Belief always produces works - obedience, actions, and results – otherwise you have not believed.

God told you to do something for something yet it doesn't seem feasible or logical; just do it, that's faith. Being certain of the something he promised by doing the something he said. He promised salvation, yet he commands us to be baptized. Are you going to do it or wonder how and why? Any intelligent mind would wonder how in the world being submerge will take away something as intangible as sins. No one knows but millions follow believing that their sins are remitted. That's faith. Believe then do. Belief leads to doing. Therefore, a man who says he believes "does" in the face of all odds. If I don't believe you can catch me if I jump out of a tree, I'm not jumping out. Jumping out would be the works that came from me believing. The two are inseparable. "**We DO** through faith. **We don't DO** through **unbelief!**" If you believe his words, do what it says and it will yield what it promise.

Notice the following:

**By faith Abel offered** unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh (Heb 11:4).

**By faith Noah**, being warned of God of things not seen as yet, moved with fear, **prepared an ark** to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb 11:7).

**By faith Isaac blessed** Jacob and Esau concerning things to come (Heb 11:20).

**By faith Jacob**, when he was a dying, **blessed both** the sons of Joseph; and worshipped, leaning upon the top of his staff (Heb 11:21).

**By faith Joseph**, when he died, made mention of the departing of the children of Israel; and **gave commandment** concerning his bones (Heb 11:22).

**By faith Moses**, when he was come to years, **refused to** be called the son of Pharaoh's daughter (Heb 11:24). **By faith he** forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb 11:27). **By faith they** passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned (Heb 11:29).

**By faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, **obeyed**; and he went out, not knowing whither he went (Heb 11:8).

**By faith** the walls of Jericho fell down, [**WHEN**] after they were compassed about seven days (Heb 11:30).

When did the wall fall down, when they initially believed or after they obeyed? Of course, after they obeyed, but they couldn't have obeyed except they believed. They weren't like some of us who hear and say we believe but refuse to follow Acts 2:38. Unlike Jericho, if this is you, your wall of separation between you and God, called sin, will not go down. You have to be like the people at Jericho who believed but also, by their belief, obeyed God; even though it might be deemed foolish.

“Seest thou how faith wrought with his works, and by works was faith made perfect” (Jas 2:22)? Simply, believe in the “impossible” then do what seems improbable – that is faith.

### **QUESTION 7: The Bible said we are not saved by works, so how comes works are need for saving faith?**

Not exactly. Here is what the Bible said, “Not by **works of righteousness** which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit 3:5). It said the “works of righteousness” does not save us. Work of righteousness is goodly deeds – alms, tithing, taking care of widows and other “good man” deeds. In other words, works of righteousness are philanthropic deeds we do on the surface. For instance, Acts 10 showed a man, Cornelius, who did works of righteousness or as Peter puts it, “worketh righteousness.” How did we know he did works of righteousness? Because it states that he was, “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway” (Acts 10:2). Peter being sent to him meant that although he was a “goodman” that worketh righteousness and God liked it, it couldn't save him. Then by Peter's coming, he got saved. How? “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word” (Acts 10:44) and “And he commanded them to be baptized in the name of the Lord” (Acts 10:48). In other words, he believed and obeyed. By believing he received the Holy Ghost and of course he must have obeyed Peter's command to be baptized. His belief led to works – accepting Peter (a poor fisher man) in his house, hearing what he said, believing what he said and eventually obeying what he said. This “works” is different from “works of righteousness,” where the former pertains to results of faith (automatic), while the latter pertains to philanthropy. We are saved by the former, not the latter.

Then there are other scriptures that say we are not saved by the works of the Law, and like good works, every Christian know that this cannot save us. One verse noted, “Knowing that a man is not justified by the **works of the law**” (Gal 2:16); especially seeing that Christ ushered in a new way. Other verses say the same thing, for example, Rom 9:32 and Gal 3:10. The works of the law is basically doing certain aspects of the law that was “written” by Moses from the days of Sinai. The law had its purposes and benefits as it concerns being justified, and us, “But we know that the law is good, if a man use it lawfully” (1 Tim 1:18). However, by Christ ushering in a new way means that certain aspects of the old way is done away with and all is fulfilled in the new, “A new covenant, he hath made the first old” (Heb 8:13). Therefore the works of the law cannot make anyone saved. Salvation only comes through faith in Jesus Christ, not by following the letters of the law; “But to him that **worketh not** [the law or righteousness to be save], but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom 4:5). So then, “works of the Law” and “works of righteousness” are identical, both in nature and New Testament outcome; both cannot save today. Even works of the Law, in certain aspects, can be considered philanthropic.

Then there is Rom 9:11, “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, **not of works**, but of him that calleth.” Works here was saying Jacob didn't become heir by his doing or anyone else, but simply because God wanted to; even further, his works were lying, cheating and being illusive like some of us. Not by our works or own effort are we saved (i.e., trying to be) but simply because God choose to (John 6:44) and in any case, if it was our works some of us wouldn't be saved. But even though God choose Jacob to be the heir, he still had “**to do**” to get the birth right and blessings the outlined way, if not, he wouldn't have gotten it but rather Esau.

Then we are left with two other verses that says it's not by works, Eph 2:8-9, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **Not of works**, lest any man should boast” and 2 Tim 1:9, “Who hath saved us, and called us with an holy calling, **not according to our works**, but according to his own purpose and grace.”

The last highlight phrase sums it up, “not according to our works.” That's what the scripture means when it says or alludes that we are not saved by works; that is, not by our own efforts, we didn't do anything to come to salvation, we couldn't find out with all our hearts what we must do to be saved. That's why the multitude on the day of Pentecost had to say, “What meaneth this” (Acts 2:12)? That's why the jailer had to ask Paul and Silas, “What must I do to be saved?” (Acts 16:30). That's why a devout High Priest, Cornelius, had

to ask Jesus the same question by night, with Jesus beckoning to him that he of all persons should know (John 3:10). But on all occasions the answer was the same:- repentance, water baptism and baptism of the Holy Ghost. This is not of our own efforts but resulted by our faith. We believe then do. Here in lies two works. One, you work to be saved, which cannot save you and two, works as a result of faith, which saves you. One, you do, trying to achieve the impossible and two, you do, because you believe the impossible. One, you say you believe you can cross the Atlantic Sea so you start swimming: Or, two, you believe God who made the Atlantic Sea so you obey his instruction to buy a boat. You buying the boat, setting on the journey and reaching the other side are the results of believing that you can cross the Atlantic Sea un-navigated with no one and no supplies; which are the works of your faith. You didn't try to do it on your own but believed on him who can do all things. Hence the term, **"not according to our works**, but according to his own purpose and grace." By your belief on him who can do all things you obey him. Hence we should simply obey the following command if we want to be saved, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This is not "works of righteousness," "works of the Law" or our own works. It is simply works of you believing, an automatic result of your faith on the finished work (salvation): Not you trying to finish the work (salvation) by "work of righteousness," "works of the Law" or your own works. By these three works we cannot be saved, but by the "works" of you believing that salvation is already had, you are saved.

Remember we had said,

"Even so faith, if it had not works, is dead, being alone" (James 2:17). Works here does not imply earning something by doing. However works are a product of faith, faith is not a product of works.

It can't get any simpler than that. You believe for something you should see results of that something; whether your actions, obedience and/or the something believed for. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him" (James 2:14)? In other words, can saying I believe in Christ alone save me? No. Don't you have to get baptized in the name of the Lord Jesus Christ and receive the baptism of the Holy Ghost (Acts 2:8, John 3:5)?

{Source: question only from GNC}

**QUESTION 8: Wasn't the Bible referring to these people as being saved when it said, 'even to them that call on his name' or "even to them that believe..." (John 1:12)?**

This wasn't a mere utterance of the mouth or simply stating a belief and "whala," one is regenerated without both baptisms (John 3:5). No!

These references were talking of the Gentiles, because "salvation is of the Jews" (John 4:22). The word receive is also important; it means you got something from someone who specifically gave it to you. Or, you gave something to someone specifically. In other words, for you to receive something from someone (e.g. wedding ring), that person has to purposefully give it to you. Jesus came to the Jews and generally they didn't receive him; "He came unto his own, and his own received him not" (John 1:11). God knew this would have happened, hence the term "even to them..." The "them" here were gentiles who willingly believe on his name and because of this, "to them gave he power to [ALSO] become the sons of God" (John 1:12). After belief, he would lead them in being born of the water and of the spirit.

Also, "receive" can be used interchangeable in contextual meaning with "believe." Why? Because one cannot receive something as intangible as salvation without first believing it. So then, genuine belief usually leads to or is an acceptance (receive) of something. Even believing on him is given to us by God, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to..." (Phil 1:29).

To further explain the term "even to them," take a look at Psalms 75:1, "Truly God is good to Israel, even to such as are of a clean heart." Notice the similar use of the term "even to." In other words, God is good to Israel, but also to ("even to") anyone who isn't Jewish but has a clean heart. This is the same scenario with John 1:12 and others like it, as it relates to salvation.

As it relates to your question, God brought salvation to the Jews but extended it to ("even to them") any Gentile who believes, and consequently becomes born of the water and of the spirit (John 3:5, Acts 2:38).

**QUESTION 9: The bible said that "whosoever shall call upon the name of the Lord shall be saved" (Rom 10:13); can we not just do that and be immediately saved?**

Notice the verse that follows verse 13,

"How then shall they call on him in whom they have not believed" (Rom 10:14)?

Meaning, anyone that calls on the name of the Lord had to first believe in the Lord; calling on the name of the Lord is then turning to

him (repentance), not being saved. In essence, calling on the name of the Lord is a result of belief. And we earlier found out that belief is a needed element to being born again, not that one is born again upon belief or turning to him. No. “The devils also believe, and tremble. **But wilt thou know, O vain man, that faith without works is dead?**” (Jas 2:19-20).

Here James tells us that believing and “looking” to Christ doesn’t cut it, even devils do that; but what they don’t do is “works”, which is simply obedience to the born again plan. That is, becoming born of the water – baptism in Jesus name, and becoming born of the spirit – baptism in the spirit, evidence by speaking in another tongue.

By the verse in your question we see that belief leads to repentance or a turn to God; it will also ultimately lead to being born again. That’s why ministers should avoid getting into details with unsaved persons, but simply encourage one to believe on the Lord Jesus and thou shall be save; knowing that a genuine unhindered believer will do (doctrine) anything to receive what he has heard (gospel). Once that mind set has been realized, humbly teach the doctrine of Christ; knowing that without it no man can be saved. See the chapter Biblical Conclusion.

### **QUESTION 10 : What about John 6:47; “He that believeth on me hath everlasting life.” Isn’t it that simple?**

The full text reads,

“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*”

This text wasn’t implying that anyone who says they believe in Christ is saved or has everlasting life. Christ knew that only someone who is born again can be saved (John 3:5).

In this text the Pharisees were disputing about what Jesus had said concerning his purpose - to give life to the world. His reply to them was stating that anyone who becomes a born again Christian has everlasting life, not those who profess strict Judaism. In other words, you professed Jews don’t have eternal life, only those that are adherents to the faith that I preach. To identify the born again plan of salvation, the most fundamental and universal identification is to believe in Jesus Christ. Possessing eternal life or being born again must be preceded by this. Without faith or believing on Christ one cannot be born again or produce it’s most rewarding fruit – eternal life. Christ was simply identifying those who are destined for eternal life by the most basic and known identification - “He that believeth on me” - as against those who profess strict Judaism. Not that he meant those who believe are saved already (Jas 2:19-20), because he himself said to Nicodemus that he must be born again to be saved (John 3:5).

For instance, to identify pilots I would say, “he that wears a pilot uniform is a pilot.” Does wearing a pilot uniform make one a pilot? No! Anyone can put on a uniform. But only those who have an aviation degree or a pilot’s educational/training requirements can be licensed as a pilot. Similarly, anyone can believe in Christ, but only those who are born of the water and of the Spirit have eternal life.

### **QUESTION 11 : How is it John said, “whosoever believeth that Jesus is the Christ is born of God” (1 John 5:1)?**

A careful study of the entire book will show that John was addressing a current problem of identification among a body of believers, to where this epistle was sent.

There must have been at this church a problem with knowing who is really saved and who is not. For he spent this entire epistle identifying who are the ones born of God and who are the one’s faking it. In essence, he pointed out the things that identify a genuine born-again believer, from an imposter.

He started out this book (1 John) in the earlier parts of Chapter 1 with this thesis, “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all;” a clear identification of who God is.

Then he begins to identify a genuine born-again believer:

In Chapter 1,

- If we say that we have fellowship with him, and walk in darkness we lie.

- If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin.
- If we say that we have no sin, we deceive ourselves and the truth is not in us.

In Chapter 2,

- And hereby we do know that we know him, if we keep his commandments.
- He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
- He that saith he abideth in him ought himself also so to walk, even as he walked.
- He that saith he is in the light, and hateth his brother, is in darkness even until now.
- He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.
- 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.
- If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

In Chapter 3,

- Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.
- Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- He that committeth sin is of the devil; for the devil sinneth from the beginning.
- Whosoever is born of God doth not commit sin; because he is born of God.
- In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

In Chapter 4,

- Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
- Hereby know ye the Spirit of God: Every spirit that 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.
- Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
- We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

- He that loveth not knoweth not God; for God is love.
- No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- Hereby know we that we dwell in him, and he is us, because he hath given us of his Spirit.
- Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

In Chapter 5, the first verse and text in question reads,

- “whosoever believeth that Jesus is the Christ is born of God” [Here, “born of God” is the same thing as being born-again.]

In essence, any man that is born of God must have believed that Jesus is the Christ or else he is not born again. This is the most fundamental identification. For example, one cannot claim to be a doctor and possess no certification from some tertiary institution. Like wise, no one can claim to be born again and lack the fundamental belief that Jesus is the Christ. This probably occurred at the church where this epistle was sent. Therefore, these church leaders who enquired of John, could now easily identify and refute those who claim to be born again and deny that Jesus is the Christ, by this epistle.

On the other hand, there are many people in the world today that believe Jesus is the Christ and are not born again (saved).

“Receiving Jesus Christ, that is not being born again,” says Pastor Larry Huch. Receiving involves believing that he is the Christ.

A few brothers and myself went on a street evangelism one night armed with tracts. We were targeting the nightclub areas. While talking to a man who was convicted by our God-led efforts, another man came out of the club and passed us by. We attempted to give him a tract, as we had done to everyone that passed by.

In astonishment, he exclaimed, “whosoever calleth on the name of the Lord shall be saved.” He even gave us where it was taken from in the Bible. When we proceeded to talk to him he gave us more scriptures and exclaimed that he was a Christian.

When we asked him why was he in a secular night club as a Christian, he gave us numerous excuses. Among them was, “could it be that I was looking for a wife and being a Christian could I not convert a soul to salvation?”

Dear reader, this is a clear example of one who claims a belief in Jesus Christ and knows the scripture, but is not born again. Verse 4 of 1 John 5 tells us, “for whatsoever is born of God overcometh the world: and this is the victory that overcometh the world.”

One could say that this is one of the main effects of being born again – freedom from sinning. Therefore, according to the book of 1 John, this bible-toting club-goer is not born of God.

Being born of God is not mere initial belief that Jesus is the Christ, however, if one is born of God, it is impossible to deny that Jesus is the Christ- a ‘give-a-way’ identification.

The entire book of 1 John was teaching us how to identify someone who is born of God from someone who is not. This includes chapter 5 verse one, “whosoever believeth that Jesus is the Christ is born of God”.

John himself said at the end of this epistle, “These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have [and can identify them that have] eternal life.” (1 John 5:13). The most fundamental identification is whether one believes that Jesus is the Christ (Messiah) or not. Reason being, without first affirming this, no one can be saved; it’s the essences of our faith.

Guess what?

He was the same writer that **recorded** how one becomes “born of God.” In another book he wrote, “except a man be born of the water and of the spirit, he cannot enter into the kingdom of God” (John 3:5).

**QUESTION 12 : I know I've had an experience with the Lord, or a touch from the Lord, but I've never spoken in tongues. If I'm not born again or saved, then what am I?**

The spiritual truths of God have always been brought out and revealed by means of natural similitudes (see Rom.1:20). The truth of the new birth is no different. In the natural realm, a baby is conceived in a woman well before birth. From the time of conception until the time that the birth takes place, a baby has many life experiences such as movement, receiving nutrition, and maybe even hearing. If the natural processes continue, the baby will eventually be born and become a citizen of this world. But if something happens to prevent the birth, the baby will never be recognized as a citizen of this life.

Jesus used this likeness to demonstrate to His disciples their spiritual condition while He was yet with them (Jn. 16:20-22). He referred to them as a conceived child and also as the expectant mother. Both applied to them because their new birth experience, which was yet to come at Pentecost, would establish them as the mother (the Church) and as the children that would be born, seeing they were the beginning of the New Testament Church.

The record of the conversion of the Samaritans in Acts chapter 8 is an excellent reference for confirmation of this truth. The Samaritans experienced faith, deliverance, healing and great joy through the preaching and ministry of Phillip, but they did not receive the Holy Ghost until Peter and John came from Jerusalem to lay hands on them and pray for them to receive it; at which time they were baptized with the Spirit. And it is quite evident that they spoke with tongues and were visibly moved and changed powerfully, even though these things are not specifically mentioned. Otherwise Simon the sorcerer, a man greatly intrigued with the supernatural, would not have reacted as he did, offering money in order to possess the power that he saw manifest on the Samaritans when Peter and John laid hands on them. Had they not received this experience they would not have had the remission of their sins, nor would they have been in the body of Christ (1 Cor. 6:11; Rom. 8:9; 1 Cor. 12:13; Titus 3:5).

Hosea, in prophecy said the Lord would give His people "a miscarrying womb and dry breasts" (Hos. 9:14) for their sins. This prophecy has certainly been fulfilled in the Church, as false teachings like "getting saved," "accepting the Lord," "confessing Jesus," "repeating the sinners prayer," etc. have replaced the truth about the new birth; thus stopping many souls short of the true born again experience. And many other false teachings, as well as these, have deprived those who have been baptized with the Spirit.

{Source: Daniel, BroLary@ByOneSpirit.com}

**QUESTION 13 : Well, we have different beliefs. I know I'm going to heaven when I die, and I haven't been baptized because I am not ready to be, but just because I haven't been does not mean that I am not going to heaven, it just means that I am not at the spiritual part that I want to be. I have accepted Christ as my savior and that to me, is being "born again!?"**

You said, "I have accepted Christ as my savior and that to me, is being 'born again'."

I like the term you use, "to me." My friend, if we are going to write our own salvation script, why did we accept Jesus as our personal savior? This is the reason, "he became the author of eternal salvation unto all them that **obey him**." Not those who think what they believe is right. Faith saves when faith obeys.

The one you said you accepted said that "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God" (John 3:5). Do you believe what the one you said you accepted said, or do you continue to believe what you want to believe?

That will be the final judge of where you spend eternity. Whether you obey his word or believe what you want to believe. Remember you said, "to me."

Peace.

**SHE WROTE:**

I haven't been baptized. I'm not ready to be. God knows, I know, and now you know. If I die I will go to heaven. Remember this: Judge and you shall be judged (by God).

**I REPLIED:**

Why do you say I'm judging you, I'm not. If I were to say if you don't wear a pink dress with green ribbons you won't go to heaven, then I would be judging because that would be my own opinion. On the other hand, if I say what God said then it's not I that judge you but God that judged you. If you ran the red light and I told you that you're 'gonna' get a ticket, especially when the police on the corner saw it. Am I judging you or giving you the ticket, No.

I basically know the law that if you run the red light you're 'gonna' get a ticket. Similarly, I know what the bible says about salvation, if you are not born of the water and of the spirit you cannot enter into the kingdom of heaven, regardless of how good and sincere you might be.

"Believest thou this?"

#### **SHE WROTE:**

I do not think that God will send me to hell for not being baptized. I love God, and he knows I do. He knows I am his child and therefore he will welcome me into his kingdom with welcoming arms.

#### **I REPLIED:**

He said, "if you love me keep my commandments."

The reason a woman says yes to a wedding proposal and does whatever her husband says, is because she loves him. If she didn't, she wouldn't have truly loved him. In other words, if you say you love someone, you would trust when they tell you to do something. If you say you love God, do what he says you MUST do to be with him; or else you cannot. If you said you love God and don't want to marry to him, you're basically infatuated. He told us,

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5) - Jesus.

Do you accept this proposal (wedding ring)? If so, do what it says.

{Source: Actual email correspondence from a teen church girl I had in 2002}

#### **QUESTION 14 : Why do you attach such an importance to the Bible? Why should I?**

Good question. It's because the Bible is unlike a normal book. If God wanted to communicate with you, how would he do it? Do you wait for a phone call? A special dream? I've had both, and perhaps the dream was from God. Honestly, I'm not completely sure.

But I am sure that God require a definite method to communicate with people. The Bible is that means. It is, as I said earlier, much more than a normal book. There are many things that could be said about the Bible (*yes, there are many poor excuses for scripture which today are called Bibles and are somewhat defective - that's another story we'll get to sometime*). We could say that It has incomparable quality of prose, and magnificent depth. It is unchallenged in prophetic terms containing hundreds of predictions, and clear references to future events, which have been, or are presently being fulfilled before our eyes. It is honest, and direct concerning human nature. In spite of the petty claims of critics, it is self-consistent, and consistently harmonious. Archeologically, it has been proven historically accurate. Scientific elements are amazingly orderly and consistent with much modern science.

But for more than any of these reasons, I recommend that you look at the Bible, and begin to study it in depth. The reason? It meets the need.

You see, it is the word of God, and His mind is conveyed to us in that. The word of God is not like the work of fickle and transitory men. He never lies. All truth which is born directly of Him. His word, as such, occupies a higher realm than the laws of physics. It is not a resident of time, but stretches beyond the curtains which shield us from an incomprehensible eternity.

The Word of God is authority for doctrine, or teaching. It provides guidance. It heals. It is personal, and universal. It is particular, while providential in scope. The word believed substantiates the belief in God's promise and things happen! The weak are made strong. Human beings who could never tell the truth, or be dependable are transformed and instilled with character through the word. Perhaps most importantly, it brings light into confusion and darkness. Peace results when the authority of the word reigns.

We contend for the word, and it pays off. God lives to fulfill promises and God never lies.

{Source: M.W. Basset}

#### **QUESTION 15 : You said works must be experienced after belief for one to be saved. And in the first chapter you said that works is being obedient to the Principles of the Doctrine of Christ. How is it then Jesus said, "This is the work of God, that ye believe on him who he hath sent" (John 6:29).**

Because if you believe on him whom he hath sent (Christ), then you will obey him whom he hath sent!

Why?

Because, “he became the author of eternal salvation unto all them that **obey him**” (Heb 5:9).

And as stated previously, faith and obedience are inseparable. Faith saves when faith obeys!

**QUESTION 16 : It has been said that one has to believe in the actual baptism of Jesus to be saved. Jesus baptism by John represents or was symbolic of the Jewish High Priest laying his hands on the sacrificial goat, which transferred the sins of the nation to the animal. In other words, the sins of humanity were laid on Christ by John’s baptism. Is solely believing in the baptism of Jesus necessary? Even further, does this belief alone saves you? (From John C. Young book)**

What was the purpose of John’s baptism?

“John baptized in the wilderness, and preach the baptism of repentance for the remission of sins” (Mark 1:4).

A sinless Christ had to still be baptized for the remission of sins. Why? His flesh represents sin. That’s one of the reasons after his baptism he said,

“for thus it becometh us to fulfill all righteousness” (Matt 3:13-16).

Christ of course is the lamb slain from the foundation of the world, made sin or took upon himself our sins that you and I might be free from it and its consequences.

Is believing in his baptism crucial for our salvation?

Believing in his entire life -death, burial and resurrection- is fundamental for salvation. His entire life also includes his baptism. This is faith, that’s how we are saved. However, this belief is not only singled out to his baptism.

For instance, “if Christ be not risen, you are yet in your sins” (1 Cor 15:17); one should believe this also.

Applying the life, death, burial and resurrection of Jesus Christ to one’s life is even more crucial and important for the remission of sins and the consequential saving of one’s soul.

**QUESTION 17 : So why is easy ‘belief-ism alone’ so widespread?**

“Easy Belief-ism” is the term many give to those who practice and preach that saying “I believe in Christ” immediately saves you; the most known corollary of this is death-bed salvation – just before death, you say a few words in Christ’s name and you’re saved. Believe it or not this is a well-orchestrated plan by the enemy to bring in his New World Order New Ageism scheme. Satan and his cohorts didn’t just pop up one day and ‘wha-la’ the New Age is here.

It took years of false Christian teaching, discrediting those that hold to the truth, corrupt secular humanist teaching (evolution, etc), corruption in the church to cause general lack of trust, general experiments of other beliefs, mixture of eastern religions and others. Some illuminati and masons took years in planning and executing these things.

For the New World Order to be brought in, Christianity has to be silenced or destroyed. Unfortunately for them that cannot happen, not even “the gates of hell can prevail.” So the next best thing is to water it down so much that we have a large sect of people claiming to be Christians with all it’s orthodoxy and yet not saved. If we can water down Christianity so much that anyone that says they believe in Christ is saved without actually becoming saved or being empowered by being born again, then we can graft everyone in with them. In other words, if we can get a Muslim to say he believes in Christ and that’s enough for salvation, then we can get a unified religion without any affront from the “radicals,” we’ll even discredit them by publicly certifying them as heretics. It’s like Samson and Delilah, Samson was so drained that he thought he had the power but on confrontation he didn’t. Similarly, with these large groups of people claiming to be save, because of a sinner’s prayer or recited ‘faith’ script, they will have no power to fight or take flight when the test comes or when the trumpet blows.

Satan’s scheme has been so successful that there is only a remnant of believers left who hold on to the truth; the sinner’s prayer has replaced true salvation, “separation” of the church and worldliness seems so non-existent that I often wonder if there is a distinction and many damnable heresies have flooded our society.

Notice this successful scheme in action:

Rev. Robert Schuller recently appeared on the TBN *Praise the Lord* show and talked about his visit to Syria in December 1999. He had been invited by the leading Muslim leader of the world, the Grand Mufti, to preach in his own Mosque in Damascus on December 17. Paul Crouch was curious about this very unusual invitation. The reverend of positive teachings related this story.

- **Schuller** [Questioning the Grand Mufti] "First of all, let me ask you: 'How many Christians do you have in Syria?'"
- **Grand Mufti** "Oh, I would think, maybe 17 millions." [Population exceeds 17 millions]
- **Schuller** "No. I said Christians?"
- **Grand Mufti** [he replied with the same answer] "I would say about 17 millions. This is my territory. **You can't be a Muslim in Syria if you're not a follower of Jesus Christ.**" [This is paradoxical, because you can't be a follower of Jesus Christ and be a Muslim, the work for men was finished with Christ.]

In other words, the Grand Mufti and agreeing Schuller, qualifies these Muslims as being saved. So then if a Hindu, Buddhist or anyone from any religion makes this statement of confession, even if they continue to do what they were doing, they are save. Schuller confirms this satanic conspiracy in his interview with Larry King:

- **King** [asking why he met the Grand Mufti] "And why are you here? The idea of bringing religions together, right?"
- **Schuller** "Absolutely.... We're in a totally new era...the age of being able to indoctrinate people is finished..."
- **King** "Does [this visit], Robert Schuller, give you encouragement...?"
- **Schuller** "Oh, absolutely...the Grand Mufti said...'religion is like rain that falls... the extremists...pollute the pure water'.... I predict we're going to focus in the next millennium as religious leaders to clean up the pollution in religion..."

God help us. No wonder in America 90 % or more of the population say they are save. This scripture has clearly been realized, "having a form of godliness but denying the power thereof." In fact, it was conspired to lead all churches back to Constantine Catholic church with all its invented pagan orthodoxy. "In September 22, 1992, The Oregonian quoted Billy Graham calling for a 'One merged Church.' Of course, under Catholicism, regardless of it's doctrinal error. Texe Mars' book, The Millennium, reveals the intent of this, 'The Order desires the Vatican to be the fountainhead and headquarters of the New World religion, and intends that the Pontiff of the Roman Church become the supreme Pontiff of the whole world.' Later in 1994 leading Evangelicals and Catholics signed a Joint Declaration titled Evangelicals and Catholics Together: The Christian Mission in the 3<sup>rd</sup> Millennium. In other words, this conspiracy is well into effect. Pat Robertson, Charles Colson, The Southern Baptist Convention, Bill Bright, Mark Noll, Jesse Miranda, Richard Mouw, Richard Simonds, Paul Crouch, Oral Roberts, Benny Hinn and many others. As stated earlier, it is a conspiracy to water down Christianity and over throw the faith of many in so-called unity. Robert Muller, had called for the Pope to declare himself chief of the One-world church. He said, 'We need a world cosmic spirituality. I hope that religious leaders will get together and define the cosmic laws which are common to all...We must also hope that the Pope will come...speak for all religions and spiritualities on this planet and give the world the religious view of how the 3<sup>rd</sup> millennium should be a 'spiritual' millennium.'" In other words, spiritual adultery!

My friend, this is the invitation and future implication, "Believe on the Lord Jesus Christ and thou shall be save" (Acts 16:31). But this is the affirmation and final thesis, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). **"Believest thou this?"**

**Answer Notes:** 1. Read more on the sinner's prayer here <http://www.threeq.com/pages/sinnersprayer.html>.

## **QUESTION 18: How does one obey the death, burial, and resurrection of Jesus Christ [Gospel]?**

In Matthew 16:19 Jesus told His disciple Peter "...I will give unto thee the keys of the kingdom of heaven: and whatsoever thou bound on earth shall be bound in heaven..."

In Acts 2:14-39 to the people whose hearts were pricked with conviction from the first preaching after Christ's ascension, and were moved to ask the apostles "...**what shall we do?**" Peter answered-

**"REPENT,**

**And BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS Christ for the remission of sins,**

**And ye shall RECEIVE THE GIFT OF THE HOLY GHOST.**

For the promise is unto you, and to your children, and to all that are afar off..."

{Source: Tom R.}

**QUESTION 19 : James makes a demand in his letter, "But someone will say, 'You have faith, and I have works.' Show me your faith without your works, and I will show you my faith by my works" (James 2:18). James' question falls under the category of 'epistemology,' - of how we can know that something is so - versus 'ontology,' - of what is. In James's letter, works are offered as sign or evidence of faith. As James points out, what a man does is more compelling than what he says. But does God, who knows our thoughts afar off, require evidence?**

In a sense this is right, but more importantly this is wrong. 'Works' in this scripture can equate to evidence, as being a sign of faith, but more importantly faith doesn't exist without the 'works'. In other words, "the 'works' is not just some side spin-off of faith, but it is the reason for the faith and the result of it. It's not evidence as how evidence is used in court, but rather, it is the faith manifest or the purpose of the faith. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). "Out of your belly shall flow..." is not an evidence to others or yourself solely, but it is the result of believing. A result that if not had, faith is nullified. You would not have believed. You believe for a house, you get a house. The house with the preliminaries are the evidence that you believe for a house, but it is also the result or purpose of faith. What would be the sense if you believe for a house and have no house; assuming that the evidence ('works') is not necessary, but just for a show? If the house is not necessary, why believe for it. You see my point. Faith without works (obedience, results, evidence) is dead! It is not faith!

To try and justify the claim that works is not needed, this person also said:

They "deny God foreknows His own; they claim God is every bit as surprised as anyone else when the minister opens the envelope and reveals the names of the baptized. But even if God were as passive in the salvation process as they claim- and this is not Biblical, but let us suppose for the sake of argument that God is as passive as they claim,- then He would still have to know the names of His elect before the foundation of the world. Why? Because if there were some state of affairs in the world of which God did not know, such as the names and number of the saved, He would not be omniscient. Yet God is omniscient: 'For if our heart condemn us, God is greater than our heart, and knoweth all things' (1 John 3:20)."

This only proves even further that works is required, because if it is known and God knows our heart before we believe why not just come back for the world now, seeing all those who will believe or be saved he knows already. Why didn't he just bring the resurrection at the time of Moses? Because faith without works is dead! Even further, Jesus was the lamb slain from the foundation of the world, this indicates predestination and faith. However, if he didn't enter the world (works), you and I wouldn't get the chance to be saved. Hence, faith without works is dead! Again, he knows that you are going to give him praise today, yet he wants you to give him praise and he is elated by it, though he knows that it is coming. Why not just know and say, don't praise me (works), I know. Or, why don't he says to 'us', you don't have to avoid murder, stealing, adultery and strive to live "righteously", I know your heart you are 'good'? Because if you are good, you will be good - works. If you are saved you'll have signs of being saved. It is somewhat automatic to faith, or a must reaction. For instance, if you put your bare hands in fire the often reaction would be a burning sensation with an awful outburst. When the Holy Spirit fire from heaven comes in you, you should also get a supernatural sensation with an outburst of tongues. When you believe on him, the automatic reaction is to obey him (works); therefore, when he says baptize, you will automatically do it (works), because you believe on him. It is not so much a requirement as it is a consequential result. Why would you just get up and get baptize in a Jewish man's name anyway? The only reason anyone would do it is because they would have believe on him and eventual obey the command to do so (works). That is why belief is stress greatly over any other facet of salvation; unfortunately, many have taken that way out of context and stop at a confession of faith statement.

For instance, someone says to you, "I have a cure for your disease, you can be free; by the way, I'm your friend, call it down, you are free." You now believe this because he is your friend (faith). However, you are still sick. He then gives you a bottle of medicine to drink. You drink it (works or evidence) and miraculously you are cured. Now, by this example, is the works required? Remember, he believed his friend as all Christians do of Christ and say they are saved. But he wouldn't have been cured if he hadn't taken the medicine (works). Taking the medicine was an automatic reaction or result of him believing his friend. Taking the medicine could have only been done by faith; he had to trust this person.

Now, I can reverse the question to you from the explanation thus far, "Does God, who knows our thoughts afar off, require us to believe?" Answer, if he doesn't require us to believe, then he doesn't require evidence or works. You can't separate the two, where there is belief, there is evidence or works.

Then it was again said,

"Cigarette smoking causes cancer. Cigarette smoking causes stained teeth. Does it therefore follow that stained teeth cause cancer? It's silly to suppose, but some reason just like this. They read that grace through faith causes salvation. They read that grace through faith causes good works. They conclude that good works cause salvation."

This is not the case, they are different usage for the word 'works.' There is 'works of righteousness,' which is doing good works as in charitable works. This is what the above person incorrectly alludes to, "causes good works;" which he is saying many conclude that good works causes salvation. This is never the case (Isa 64:6, John 3:5), except with their Athanasian Creed; which reads, "At whose coming all men shall rise again with their bodies; and shall give account of their own works. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire. This is the catholic faith, which except a man believe faithfully he cannot be saved."

Then there is "works," as in obedience to what the salvation author says we must do to be save (John 3:5). We believe him, therefore by faith we obey him (works). The works here is the result of the faith. You believe me when I say hold my hands and you will not die, if you did not believe you would not obey me ('works') and die. Works differ in scripture, but when in reference to saving faith or salvation, it usually means obedience and manifestations of that obedience. What saves is your faith, but without the obedience, you would not be save, hence works or evidence (Acts 2:38) is required. That's why the bible tells us, "he became the author of eternal salvation unto all them that obey him" (Heb 5:9).

## **QUESTION 20 : What practice is closely associated with believing the gospel?**

*It's in the Bible*, Mark 16:15-16, "He said to them, 'Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whosoever does not believe will be condemned.'"

When the people felt convicted on the day of Pentecost what did Peter say they should do? *It's in the Bible*, Acts 2:38, "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven.'"

What does baptism represent? *It's in the Bible*, Acts 22:16, "And now, why wait any longer? Get up and be baptized and have your sins washed away by calling on His name."

How many different types of baptism do the Scriptures teach? *It's in the Bible*, Ephesians 4:5, "One Lord, one faith, one baptism."

How is such a baptism described? *It's in the Bible*, Romans 6:2-7, . "We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life."

What occurred at the baptism of Jesus? *It's in the Bible*, Matthew 3:16-17, "As soon as Jesus was baptized, He went up out of the water. At that moment heaven was opened, and He saw the Spirit of God descending like a dove and lighting on Him. And a voice from heaven said, 'This is My Son, whom I love; with Him I am well pleased.'"

Into whose name are believers to be baptized? *It's in the Bible*, Matthew 28:19, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." [That name is Jesus or better yet Yahoshua, from the original]

How and where did Philip conduct the baptism of the converted eunuch? *It's in the Bible*, Acts 8:36-39, "As they traveled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?' And he ordered the chariot to stop. Then both Philip and the eunuch went down into the water and Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing."

What are the prerequisites of baptism? *It's in the Bible*, Acts 8:12, "But when they believed Philip's message about the good news of the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

{Source: Taken from bibleinfo website}

## CHAPTER 2 FAQ – WHAT IS SALVATION?

### **QUESTION 21 : I'm afraid to become saved because I don't want to get in and come back out ("backslide"), I'll rather wait until I'm ready. Isn't that the right thing to do?**

I don't know, but in my circle at the time of my conversion, many people if not all unsaved persons had that view and used it often, including myself. In fact, my cry was, "I can't be a Christian in school, not with my friends; I'm just going to backslide, I'll wait until I get out."

Luckily, God didn't give up on me and it was after my conversion that I found out that those were only lies and elements of doubts and fears. They were the devil's devices to keep me out of the kingdom of God; as even Omar Lloyd, a born again friend at the time, reassured me that was what kept him from becoming born again too.

I later found out that it wasn't solely dependent upon me to stay saved, but rather God through the Holy Ghost would keep me.

I had no knowledge of these two promises by him,

- "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). And,
- "**Being confident of this very thing**, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6).

Rest assured that if one is truly repentant and consequently become born again, God will keep you; that's his promise. We are saved from condemnation and kept safe from it; reconciled after alienation and kept reconciled (Rom 5:9).

I know that without a doubt.

He is the only wise God who is "able to keep us from falling and to present us faultless before his glory" (Jude 1:24).

Even if one strays, he promised to leave the "ninety and nine" and go get that lost sheep. After all, he is God, give him some credit (look who is now talking).

Christ boasts of this fact and we can rest assured on it; he himself said,

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

I was fortunate to get in, even though I delayed, you might not have that chance. "Today, if you hear his voice harden not your heart!"

### **QUESTION 22 : What if my sins are too bad for God to forgive? Are there any sins that God will not forgive? Such as witchcraft, murder, adultery, etc.?**

Nope, everyone that comes to him he will in no wise cast out. He is actually calling all sinners to him, no matter what sins you have committed or how many times you have committed it. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28). Why?

He is "not willing that any should perish, but that all should come to repentance" (2 Pet 3:9).

**Answer Note:** 1. Nevertheless, see FAQ # 260 for the sin against the Holy Ghost.

### **QUESTION 23 : How Much Does Salvation Cost?**

"Salvation cost more than we could ever possibly pay. It cost the blood of Jesus Christ, the precious Son of God. John 3:16 says, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'" (from web).

But on our part it is free, thanks be to God. Though this is generally known, at one point in history you had to pay a Priest to have your sins forgiven after confession. However, be it known that no charge should ever be taken up for salvation or even a baptismal act. If

anyone under the guise of Christianity solicits money from you for salvation (repentance, baptism and Holy Ghost), run very far from him or her. They are definitely not of God. Salvation is free gift to you.

### **QUESTION 24 : How do I know I'm saved for sure?**

Believe it or not, this is a popular question among many Christians today.

One of the characteristics of the first followers of Jesus was their certainty. They didn't guess...or hope...or wish. They **knew** for certain. They were even willing to die for that certainty! They said, "We **know** that our sins are forgiven...we **know** that we are the children of God...we **know** that to die is to be present with the Lord...we **know** that nothing can separate us from the love of God which is in Christ Jesus, our Lord."

You have to know, by faith! Lack of its certainty can bring much harm to Christians.

Why?

Paul describes this piece of the armour of God as the "helmet of salvation" (Eph 6:17).

Notice where it sits, on the head. Without that covering or certainty of salvation, one can suffer from the devils' heavy blows.

One cannot function correctly without this important piece of "the Armour of God."

When I was young at up Park Camp, my father and I usually raise our own chickens. Occasionally, we would kill one for Sunday dinner. What my dad would do is completely cut off the head of the chicken clean. It would then jump around wildly in quick time until it dies. We would then pluck it, wash it and cook it.

Likewise, a Christian who is unsure about salvation is like this chicken. It's only a matter of time until one leaves the church or visit and one's gifts (which are without repentance {Rom 11:19}) are plucked out from the assembly; and probably used for the world's system.

Then after being cooked, eaten and digested, one will be passed out as waste.

After one has become born again as described in chapter 12, one needs not to doubt his or her salvation. It's all by faith.

Paul said, "Through faith we understand that the **worlds** were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb 11:13). We didn't physically see God making the world, but it's here and we know he did it.

We as believers know that faith is a belief in something that cannot be immediately seen. Likewise, we are saved by pure belief, but a sure belief; not by feelings, outward show or any form of godliness, but belief.

"Faith is the substance of things hoped for, the evidence of things not seen."

We are purchased, but not yet redeemed. Married, but not yet consummated.

It's by faith we are saved and consequently it's by faith, through the Holy Spirit, that we will keep our minds thinking and knowing that we are forever saved (Heb 10:14).

On the other hand, they are some visible signs of a saved person. For instance, the fruits of the spirit. This is basically love. John puts it very clearly,

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

And the manifestations of love are these: joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance (Gal 5:22-23) and others.

It doesn't get any simpler than that.

The truth about the matter is that if one really has trouble believing they are saved, it's probably because one is not saved. In other words, a sign of inner doubt can also mean one isn't saved. Because the bible did tell us,

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

### **QUESTION 25 : Is salvation the 'Born Again' experience?**

**Lets recap what is salvation:** “The dictionary says ‘act of saving or being saved, especially from sin and its consequences.’ The same dictionary describes the word save as ‘rescue or preserve from danger or harm.’ There are two main benefits to salvation; one, to save your soul from burning in the lake of fire forever. In order to do this, the sins that would sentence you to death and the lake of fire must be pardon or waived; plus your ‘spirit’ and soul has to come alive. Second, we need salvation from our present situation, though we seem physically, economically, socially and ‘morally’ sound, a life without Christ is only hell on earth. It is sometimes full of pleasure, though worldly, which will only lead to hell’s torment. Even if one is poor and possesses salvation, one is much better off than the rich, for ‘a little that a righteous man hath is better than the riches of many wicked’ (Psalm 37:16). Having salvation fulfill all this.”

**Lets also recap what is being born again (regeneration):** “According to the dictionary, ‘Generate again, bring or come into renewed existence; invest with new or higher spiritual nature. Being born again or regeneration is really a rebirth of one’s self. And unless one is born-again he cannot see God (John 3:3), though he is near to all of us (Acts 17:24-31). Therefore, it is also safe to say that this is the ‘New Birth’ that every believer should experience; and without being born again (regenerated), you are only living a dead life, even if you have a good ‘Christian’ background.”

In other words, salvation states what being born again does and therefore equates to it. As stated above, Salvation is saving from sin and your spirit and soul come alive. Being born again does that, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). Being born of the water (water baptism) is saving from sin and being born of the spirit (Spirit baptize) is making your spirit and soul come alive - generate again. Remember, Peter did say “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins [save from sin], and ye shall receive the gift of the Holy Ghost [your spirit and soul come alive **with its baptism**]” (Acts 2:38). As a result, “Salvation”, “Being Born Again” and the “New Birth” are different terminologies for the same thing. If you’re born again you have salvation and to have salvation means you’re born again – the New or Second Birth.

{Source: question only from GNC}

### **QUESTION 26 : What Does "Save Yourself" Mean?**

This is recorded here,

“And with many other words did he testify and exhort, saying, **Save yourselves** from this untoward generation” (Acts 2:40).

This doesn’t mean that you can save yourself, in and of yourself, but he was exhorting them to look to Christ for salvation or die. It’s like giving someone an antidote for their life threatening illness and say “take this and save yourself, don’t be hard headed.” He himself gave that antidote 2 verses above – “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

{Source: question only from GNC}

### **QUESTION 27 : How does the Bible use the Atonement by way of analogy? Since Jesus died "for the sins of the whole world" (1 John 2:2) has the whole world been atoned through His death? Or does the Bible's analogy of the atonement necessitate any manifestations in those in whom the atonement is applied?**

The Bible's analogy of the atonement necessitate manifestations in those in whom the atonement is applied; if that weren’t the case he wouldn’t have said, “he that believeth not is damned” (Mark 16:16). And remember “faith without works is dead.” Take these other verses:

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For **since by man came death, by man came also the resurrection of the dead**. For as in Adam all die, even so in Christ shall all be made alive" -1 Cor 15:20-22.

"...The first man Adam was made a living soul; the last Adam was made **a quickening spirit**... The first man is of the earth, earthy: the second man is the Lord from heaven" -1 Corinthians 15:45-47.

"...If...we were reconciled to God by the death of His Son, **much more, being reconciled we shall be saved by His life**. (The Spirit is life because of righteousness. Rom. 8:10). And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, **as by one man** sin entered into the world, and death by sin; and so **death passed upon all men, for that all have sinned**... For if by one man's offences **death reigned by one; much more they which receive** abundance of

grace and of **the gift of righteousness shall reign in life by one**, Jesus Christ. Therefore as by the offence of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men **unto justification of life. For as by one man's disobedience many were made sinner's, so by the obedience of one shall many be made righteous**" -Romans 5:10-19.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained **that we should walk in them**" -Ephesians 2:10.

"...If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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... If ye live after the flesh, ye shall die: but if ye **through the Spirit do mortify the deeds of the body, -ye shall live**" -Romans 8:10-13.

"For **the grace of God that bringeth salvation** hath appeared to all men, **teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world**" -Titus 2:11-12.

Do these scriptures not show that **each soul who truly** partakes in the atoning work of Christ will **outwardly manifest** that new life in righteousness? God has promised us a glorious gift that the angels and Old Testament prophets have desired to look into. If we say we have received (past tense) that gift in faith, and yet have not received any thing especially glorious, then haven't we belittled the testimony of the prophets, and the promise of God?

{Source: Tom R.}

### **QUESTION 28 : Is there salvation through any other or is there another means?**

"Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

In fact,

"There is one God, and one mediator [one way] between God and men, the man Christ Jesus" (1 Tim 2:5-8).

Why?

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor 5:21).

In other words, no religion or religious head can save anyone.

Yes, it might feel good to be a Buddhist, Hindu, Muslim, Mason or apart of any other religion or fraternity. In fact, it gives some degree of satisfaction based on our built in belief system.

However, they cannot and will not save anyone; "there is [always] a way that seemeth right unto man, but the end thereof is death" (Prov 14:12).

There is no two ways or many ways to God. There is only one way, one mediator.

"For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt 7:13). "Enter ye in at the strait gate," which is Jesus.

Christian leaders who promote inter-faithism on the basis that they are many ways to God, err greatly in the scriptures. They not only tolerate but also combine all religions in one; such practitioners are in danger of eternal damnation.

God usually allows his people to do any thing to him with little punishment. But when it comes to having other gods, or other streams, he is very intolerant. It's like spiritual adultery. Think, if you come home and caught your husband or wife with another person. The same feelings and result can be mirrored here.

As Bishop Thomas usually says, "one woman is enough for one man." Jehovah God, revealed as Jesus Christ is more than enough for humanity, a trillion times a trillion over.

God made it clear before he came as Jesus Christ that salvation is only through him (Judeo-Christianity) by declaring,

"I, even, I am the Lord and beside me there is no savior" (Isaiah 43:11).

When he did come as Jesus Christ he reaffirmed this,

“I am the way, the truth, and the life: **no man** cometh unto the Father (GOD), but by **me**” (John 14:6).

**QUESTION 29 : I’m saved; repented, baptized, filled with the spirit, speak in tongues and all, can I use other religions or try them out?**

No! God made this clear to the Israelites and us Christians in his commandment to Moses, “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God” (Ex20:3-5).

In other words, at the outset of our Judeo-Christian faith, God laid it down plainly that we are not to mingle, associate or try other religions or gods; “Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee” (Ex 23:32-33).

Christ, the author and finisher of our **faith**, also said,

“I am the vine, ye are the branches...without me ye can do nothing” (John 15:5).

If one has forcible strayed away from Christ to practice another religion (god), he or she has chosen to cut himself off from the vine (spiritual adultery).

What happens when a branch is plucked out from a tree or vine? It withers and dies, slowly.

However, this is highly unlikely if one was truly born again; that is, straying.

Why?

“Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb 7:25).

My suggestion is that you really verify if you are born again, because those that drink of this salvation “shall never thirst” again (John 4:14); in essence, look to another!

**QUESTION 30 : What is the opposite of salvation and how does it hinder us, if it does?**

S-I-N. Eternal death is the opposite of salvation and it is characterized by sin, which hinders us from God and hence, from real life.

“Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil” (Jer 13:23).

In other words, we are bound or trapped by the sinful nature of man and only a savior can set us free. There is no escape from sin and its consequences; it prevents us from having true relationship with God and apparently prevents us from functioning as we were created to function. On the flip side, it also sends us to a Godless eternity.

It’s a struggle, it’s a fight to escape the dominance of the flesh, it’s a fight to stop watching junk on television, clubbing, having unwed sex, children disobedient to parents, being lovers of pleasure more than God, lying, stealing, cheating and all the captivity of the flesh.

In fact, by ourselves we can’t escape it, it’s all around us; that’s the reason after the following quotation from the apostle Paul, he confesses that only those that are in Christ can be clean before God regardless of past sins and present failures (Rom 8:1). He confessed,

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?” (Rom 7:15-24)

In this classic bible passage, Paul fully outlines the struggle that goes on in our flesh. The struggle to do good, yet we do evil. The struggle to be free from the flesh's nature and thus in the company of God. Yet this is impossible because of the sin in us.

Sin makes us guilty, dirty and ugly before God and being in his presence like this would consume us. Because of sin we are alienated from the inheritance that we were created to attain; that is, being the exact replica of God on earth. You wouldn't begin to imagine the power and dominance that was intended for us.

Sin first started with satan; this is written of one of them that fell with him,

"Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Eze 28:15).

So even devils were once good (Jude 6). However, after satan was cast out of heaven, he and his friends abode as outcasts. So it was inevitable that he would tempt the first man Adam when he was created.

Why?

Adam had something that he didn't, an unbroken pure relationship with God; he was perfect. Adam was also like God. Unfortunately, after satan successfully got Adam to sin against God, like he did, he severed the entire humanity from their liberty and inheritance in God. Paul confirms this by saying,

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom 5:12).

To the point that even an innocent baby is born into sin (Ps 51:5) and is guilty of sin, accountable after the age of accountability.

However, God had a plan and anyone who accepts this plan will be saved. The apostle John affirms this,

"For God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

God, then, through Jesus Christ, gives an open invitation to escape the consequences of sin, "whosoever will, let him take the water of life freely" (Rev 22:17).

It simply starts with a belief. One can't change one's spots and habits, the only thing one can and must do is believe the gospel, which will cause you to obey Christ's doctrine and inherit eternal life. Turn to Jesus (repent) whole-heartedly and he'll help you. We need to stop trying to solve or justify our own sins; it won't help, neither will believing a lie. We can only repent – turn to him.

On the other side of it, "except ye repent ye shall all likewise perish."

Why?

"The wages of sin is death" (Rom 6:23).

God is a just God and justice always demands satisfaction. Nothing can change the fact about sin; "when sin it is finished, bringeth forth death" (Jas 1:15).

God is not pleased in this nor does he desire it, but being just, it usually happens; that's why he made a way to escape it through Jesus Christ.

He himself said, "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Eze 18:32).

**Answer Notes:** 1. Sin is the agent that brings us to eternal death, salvation is the cure and gives us eternal life forever (Heb 10:14). So you can't have the opposites together. But doesn't a saved person sin at least one time after salvation, hence sin and salvation, opposites existing together? No! The actual opposite of salvation is eternal death, sin is what causes it. You can't and don't have eternal life and eternal death together. Therefore, sin, which had caused you to be alienated from God and made you a recipient of death, can no longer do that, even though you may slip once or twice. Sin no longer has an eternal effect or spiritual death. Hence the verse, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor 15:55). Because if we falter, "we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). He already pardoned all our sins (Heb 10:17) and made us eternally holy (Heb 10:14). If you're eternally alive, you can never be dead!

**QUESTION 31 : If Christ removes the law by nailing it to the cross (Col 2:14), then why do believers still need to keep the Sabbath? Is it a prerequisite for salvation?**

Keeping the Sabbath or attending church on a Saturday will not get you into heaven, nor will it save anyone.

According to verse 14 of Colossians 2, it carried the "handwriting of requirements that was against us," so God nailed it to the cross. The written law was nailed to the cross because it was "contrary to us." In other words, Christ's death has freed us from the condemnation or curse of the law. This passage is not about the doing away of food, drink, festival, new moon, or Sabbaths, but the abolition of the written code and regulations concerning these things. This passage says nothing about abolishing the Sabbath commandment.

The Sabbath, being one of the Ten Commandment headings, has not been abolished, but the strict regulations concerning the keeping of the Sabbath day were fulfilled by Jesus' sacrifice on the cross. That is, you won't be penalized for not keeping it. Though the Sabbath was a shadow of things to come, Christians today still need to practice Sabbath.

Working 7 days a week is an abomination to the temple of God (your body), choose a day to rest and reflect on God's goodness. Not because you won't go to hell for it (condemnation), but take care of the temple God gave to you. The written regulation of the law is nailed to the cross, so the day is not as important as the time spent resting or reflecting on the real rest Jesus Christ brings. The Sabbath was made for man not man for the Sabbath.

**QUESTION 32 : What will happen to those who do not obey the gospel, will they be saved?**

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; **but there be some that trouble you, and would pervert the gospel of Christ.** But though we, or an angel from heaven, **preach any other gospel** unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now **again, If any man preach any other gospel** unto you than that ye have received, **let him be accursed**" -Galatians 1:6-9.

"For the time is come that **judgement must begin at the house of God:** and if it first begin at us, **what shall the end be of them that obey not the gospel...**?" -1 Peter 4:17.

"...**God shall judge** the secrets of men by Jesus Christ **according to my gospel**" -Romans 2:16.

"...It is a righteous thing with God to recompense **tribulation to them that trouble you...and obey not the gospel...**" -2 Thessalonians 1:6-9.

{Source: Tom R.}

**QUESTION 33 : Is it true that if Jesus didn't "suffered and died as a true person distinct and separate from (while still one with) the Father, the Atonement is incomplete and we remain in our sin" ([Dick Helms](#))?**

No rightly divided scripture can back this erroneous claim. What the scripture says is that "without shedding of blood is no remission" (Heb 9:22). It needed a sinless blood, all men were corrupted, so a second Adam (1 Cor 15:45) had to be made to atone the first Adam (Humanity). The only one worthy to do this was God himself, who is the only being that is "good" (Matt 19:7). Any sinless flesh might have, could have done it and it might have, could have worked, but only God incarnate could have produced such a flesh and save man. Hence, "The things which are impossible with men are possible with God" (Lk 18:27).

**QUESTION 34 : What does the Bible say about absolutes?**

Alone in his small plane, the pilot looked uneasily at the heavy, black clouds he was rapidly approaching. Should he turn back? His fuel was getting low and the airfield ahead was much closer than the one he would have to return to. He decided he had better continue.

In a few minutes he was engulfed in the unbroken grayness which seemed to have no dimensions - no up, no down, no right, no left - only unchanging opaqueness. After a time he began to feel that his plane was climbing. A glance at his instruments assured him he was flying straight and level, but the impression that he was climbing persisted and got stronger. Had his instruments gone awry? Could he trust them? Suppose they were faulty? He shuddered.

Finally his impressions won. He decided something must have gone wrong with his instruments and that he had better not rely on them. So, he began to fly "by the seat of his pants", as the saying among pilots goes.

Thus, it was that a farmer making his way under sullen overcast skies to his barn heard a plane flying dangerously low and, in a few moments, heard the dull explosion that told him it had crashed. What had caused the tragedy? The pilot had an "absolute" - his instruments. However, he decided to trust his impressions and conclusions, rather than the instruments.

The message is implicit everywhere today - "There are no absolutes." "Think what you want, say what you want, do what you want." The only absolute, the philosophy of the multitudes goes, is our own personal values which means, boldly, what we want. Often only the laws of society, which offers a degree of protection and stability, hinder some people from doing what seems right, or desirable, in their own eyes, as it was on occasion in Bible times (Judges 17:6; 21:25).

As a result we have - and it's in the Bible - "those who call evil good, and good evil" (Isaiah 5:20). Upon them God pronounces a woe, for good and evil are ultimately and immutably defined by God who placed this recognition in the human heart. When a person goes so far in his or her insubordination and is no longer able to recognize this distinction, then the woe is applicable and destruction hovers.

The idea that many have, then, is that one is capable of choosing his own values, that it is proper to create one's values strictly with reference to oneself.

The message of the Bible is anything but that. The Bible, in which God communicates to the human race, speaks of absolutes.

What is the source of the Bible? It's in the Bible: "All Scripture is given by inspiration of God." (2 Timothy 3:16) "Thus says the Lord" (Jeremiah 4:27); "The word...began to be spoken by the Lord" (Hebrews 2:2,3).

More than 370 times in the Old Testament alone, Scripture is said to be the words of the Lord. God's laws, recorded in the Bible, spring from His character and consistency.

It's in the Bible: "I am the Lord, I do not change" (Malachi 3:6).

It's in the Bible: "Your laws are eternal" (Psalm 93:5 TEV).

It's in the Bible: "Your word is truth" (John 17:17).

It's in the Bible: God's word "lives and abides forever" (1 Peter 1:23); they "will by no means pass away" (Matthew 24:35). "All His precepts are sure [certain, firm]. They stand fast forever and ever" (Psalm 111:7,8).

It's in the Bible: "the Scriptures cannot be broken" -- set aside, canceled (John 10:35).

It's in the Bible: "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them" (Isaiah 8:20).

It's in the Bible: "All will be judged by God on the basis of that absolute, eternal, unchangeable law. "So speak and so do as those who shall be judged by the law of liberty" (James 2:12; also see verses 10 and 11).

It's in the Bible: God "will render to everyone according to his deeds...for there is no partiality with God" (Romans 2:6,11).

It's in the Bible: "Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes; but know that for all these God will bring you into judgment" (Ecclesiastes 11:9).

These are the words of the wisest of all men, King Solomon. "Enjoy life", he says. God wants us to enjoy it. It is given for enjoyment. But in that pleasure we must ever keep in mind that God will judge us as to whether it has been lived within the limits of His wise, but absolute, "laws" for us.

There is only one unchanging source of moral and spiritual truth and authority - God and His Word. His Word is as sacred as God Himself. This is our one real absolute. There is no other. In other words, whether we believe it or not, whether we choose it or not, whether we desire it or not, it is an inescapable, cosmic reality. This fact is as much a part of the essence of the universe as is gravity and light.

It is not always an easy matter to arrive from the Bible at a solution to a particular problem. Answers and understandings do not always come quickly or without difficulty. If patiently, humbly and with prayer, we search with all the heart for God and His answers, we will eventually find what it is we seek (Jeremiah 29:13). The important thing is that we firmly take the Bible as our compass point of authority, as against the many and contradictory voices sounding all around us.

It's in the Bible: "Trust in the Lord with all your heart, and lean not on your own understanding" (Proverbs 3:5).

{Source: Taken from bibleinfo website}

### **QUESTION 35 : Do Animals go to Heaven?**

God made animals. Genesis 1:20-25 describes creatures of the water, air, and land.

God saved animals. Genesis 6:20 says they were "to be kept alive" in the ark during the flood.

God cares about animals. Jonah 4:11 shows this care. "But Ninevah has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well.

Should I not be concerned about that great city?"

Man should care. Proverbs 27:23 "Be sure you know the condition of your flocks, give careful attention to your herds..."

God wants animals unharmed. Isaiah 65:25 declares "The wolf and the lamb will feed together, and the lion will eat straw like the ox...They will neither harm nor destroy in all my holy mountain, says the Lord."

Yet, only man is made in the image of God (Genesis 1:26) with the power of free choice (Joshua 24:15). Thus Biblically, man is the only part of creation to which salvation can be offered to be accepted or rejected.

{Source: Taken from bibleinfo website}

**Answer Note:** 1. "Man" and "Image of God" suggests another intelligent being than God, so what is saved are intelligent beings created by God with the "inherent" likeness of God, for humans are categories as animals too. Also, not artificial intelligence of an "image of God;" usually without a soul. Salvation is to those intelligent beings created by God with his image, lost it through fallenness and regains it through salvation (Isa 45:9-12).

## **CHAPTER 3 FAQ – THE REASON FOR BEING BORN AGAIN**

### **QUESTION 36 : A recent national survey found that about fifty percent of the American population claimed to be "born-again Christians." What is meant by the term "born-again Christian," and what is the understanding of those people who call themselves "born-again Christians?"**

These claims are stemmed from the following phrase that have become apart of many preachers' altar call,

"Just accept Christ into your heart through prayer and he'll receive you. It doesn't matter what church you belong to or if you ever do good works. You'll be born again at the moment you receive Christ. He's at the door knocking. You don't even have to change bad habits, just trust Christ as Savior. God loves you and forgives you unconditionally. Anyone out there can be saved if they ... Accept Christ, now! Let us pray for Christ to now come into your heart." [Actual statement]

The term 'Christian' doesn't necessarily denotes that one is born again; also, saying one is born again doesn't make one born again.

Christ tells us, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). This simply means that unless one is born again he cannot be saved. So then, the mere title 'Christian' alone won't get anyone into heaven and distant from hell's fire.

In fact, Mr. and Mrs. Noah, their sons and their sons' wives alone couldn't have built the Ark. Some of Noah's friends probably joined in, but didn't believe to go into the ark. Noah's friends could be considered Christians and those that went into the ark as born again Christians.

Though many cling to the title 'Christian' and have even been philanthropic, unless one is born of the water and of the spirit one cannot enter in the kingdom of God; or, in essence, be saved (John 3:5).

Because of this known fact, many have now cling to the phrase, "I'm a born again Christian."

Saying you're born again doesn't make it so. In fact, one can only be born again by God. For the Greek rendering of the term born again is 'born from above.'

Therefore, unless one repents -turn upward to God and consequently turning one's back on their pass life- he cannot be born again.

After turning to God he then commands us to have faith in water baptism for the removal of our sins (Acts 2:38) or getting into the ark as with Noah (born of water). He also wants us to tarry or wait for the Holy Ghost or in Noah's case, wait in the ark for the dove to return with some form of **life** -- "but tarry ye...until ye be endued with power from on high" (born of the spirit).

After receiving the Holy Ghost (or, the dove returns with the olive leaf) one will become new, “if any man be in Christ he is a new creature” (or, Noah comes out of the Ark on new soil with an uninfluenced mind, no more heathens around). In essence, one will be able to serve God and keep his commandments fully. That’s one of the essential purposes of the Holy Ghost as stated in Eze 36:27. Here is the summation of being born again or saved, with Noah’s experience:

<u>Us</u>	<u>‘Type and Shadow’ or God hinting to us by Noah</u>
Turn to God fully/Repent (Lk 13:3, Acts 2:38)	“But Noah found grace in the eyes of the LORD” (Gen 6:8).
Baptism in Jesus Name (Jn 3:5, Acts 2:38)	“And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood” (Gen 7:7).
Baptism of the Holy Ghost (Jn 3:5, Acts 2:38)	“And the dove came in to him in the evening; and, lo, in her mouth [was] an olive leaf pluck off: so Noah knew that the waters were abated from off the earth” (Gen 8:11).

God is careful in meticulously showing the tenets of our salvation that he made sure a dove was used to bring an olive branch. Not any bird, nor any branch.

The dove and the olive branch represent the Holy Ghost. Olive oil comes from the olive branch and of course, the oil is for light that represents the Holy Ghost in us.

What I’m getting at is this; the branch was carried in the mouth, which signifies speaking in another tongue as a sign of new life or the baptism of the Holy Ghost. This is the reason it is a fact that anyone who doesn’t speak in an unknown tongue upon alleged baptism of the Holy Ghost doesn’t have life. Every prominent Holy Ghost conversion in the New Testament showed believers speaking in an unknown tongue when they were spirit baptized.

In Noah’s case, which is symbolic to us, if that dove didn’t come back with some form of life in his mouth, Noah couldn’t leave the Ark or be saved.

We can therefore biblically conclude that a mere statement of belief doesn’t make one born again. Faith saves when faith obeys. “We **DO** through faith. **We don’t DO** through **unbelief**” (Tom R.)!

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith" (Heb 11:7).

By faith we being instructed by God (Matt 28:19, Acts 2:38, Mark 16:16) should also move with fear, be water baptize in his name and wait in belief for the baptism of the Holy Ghost; which will save our souls. This “promise is unto you and your children” (Acts 2:38). Of course, Noah’s obedience saved his children and their offspring too.

After being born again one should also be accompanied by or produce many visible fruits, which were covered in Gal 5:22, Eph 5:9 and the entire book of 1 John; which is basically love and a knowledge of Jesus’ deity.

### **QUESTION 37 : What about “Deathbed salvation,” that is, on your “death bed” and shooting out a prayer to be saved at the last second just before dying? Is that person saved? Can we do that?**

Lets see what Christ said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). Then lets see how this is applied, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Now lets see if the man on the death bed experience this before dying 5 seconds after the prayer. NO! In other words, there is no such thing as death bed salvation. A prayer before death will not guarantee you salvation in the after life, but it is in fact a false hope and deception leading people to think that they can live their life anyway they want and when death approaches say a quick prayer and “whala” I’m saved, no hell’s fire for me. Wrong! “Seek ye the LORD **while** he may be found, call ye upon him while he is near” (Isa 55:6).

One scripture also said, “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pet 2:9). In other words, if you’re truly repentant God knows how to get you saved (Rom 8:29), but if you’re evil and nothing but seeking evil he will reserve you to judgment and no matter how hard you try he’s going to cause you not to

be saved (Matt 11:25, Mark 4:12); though he is not willing that any should perish (2 Pet 3:9), “but the proud he knoweth afar off” (Psalms 138:6).

Moreover, can he not heal someone from a deathbed, if they are truly repentant, for them to get saved? He’s God and can do anything. But the deathbed salvation is just a trick by satan to have people delay the concern of their souls, banking on this notion and thus ensnaring them not to attain it, “To day if ye will hear his voice, Harden not your heart” (Ps 95:7-8). One might say, “what about the thief on the cross?” Read the next FAQ (#38).

{Source: question only from GNC}

### **QUESTION 38: How is it the thief on the cross was saved without being born again?**

For those of us who are not familiar with the text: Jesus was hanged between two criminals at Calvary. One of the offenders at the spur-of-the-moment believed on Jesus and asked that he be remembered in the next life.

Jesus replied, “Verily I say unto thee, today shalt thou be with me in paradise” (Luke 28:38-43). He wasn’t baptized in water or the Holy Spirit, nor did he have the chance to.

“Probably the same thing can happen for me,” one might say.

However, before the resurrection of Jesus Christ, exists another \*dispensation. A dispensation is a set period of time that God deals in a set manner towards the earth and its inhabitants. There was a dispensation where it was okay for a brother to marry his sister. Remember God is sovereign.

Paul gives us a better idea with this quotation, “And the times of this ignorance God winked at; but **now** commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:30).

Before Christ’s resurrection (another dispensation), the way to God for the orthodox Jews was through the law. Our present dispensation of God’s grace is through Jesus Christ, which actually \*began on the day of Pentecost (Acts 2:38). The thief on the cross was before our dispensation, so he couldn’t have become born again. Note that the twelve disciples who worked miracles (Matt. 10:8) with Jesus were not yet saved, because of the same dispensation they were in.

“What do you mean they weren’t saved,” you might ask?.

Jesus said unto Peter, “when thou are converted strengthen the brethren” (Luke 22:32). In other words, Peter when you are saved preach and teach the word of life. The plan of salvation was not in effect until the death, burial and resurrection of Jesus Christ. For instance, one’s earthly parents have to die before the inheritance can be claimed. Likewise, the born again plan couldn’t apply to the thief on the cross because Christ was still alive and he hadn’t risen from the dead.

Look at this closely, Jesus Christ is the testator of the New Testament or new will. For a will or testament to take effect the testator must die. The book of Hebrew 9:16-17 states this, “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

In other words, one could not claim salvation if Christ had not died, worse off, if he had not risen (1 Cor 15:17).

It was impossible for anyone to be born again at the cross, for the born again plan was not yet completed. Jesus had not died, been buried, and raised again. God has always had a plan of salvation for each dispensation of time.

In Noah’s day, the only way out was to get into the ark. Since Moses’ day, the only plan was the law, by faith. Today the only way to be saved is to be born again. Try using the law today for salvation or pull the ‘thief on the cross’ stunt and you’ll only end up on the opposite side of paradise.

**Answer Notes:** 1. \* denotes, A dispensation can be defined as God’s way of dealing with the inhabitants of the earth for a specific time; whether 1000, 2000, 400 or 40 years or even a year. A dispensation has to be brought in by a never-before-event. The death, burial and resurrection of Jesus Christ sealed the coming of the new dispensation. That grace was first poured out on the day of Pentecost. Why?

The day of Pentecost was the same exact day or anniversary of the giving of the ten Commandments by the hand of Moses. It was written on two tablets of stone then. However, God said through the prophet Ezekiel (36:27), there is coming a time when “I will put my spirit in you and cause you to walk in my statutes.” So, in essence, the law is now written on our hearts.

### **QUESTION 39 : Why then did Jesus tell Nicodemus he must be born-again when at the time he couldn't?**

Christ, author of salvation, could have answered that same question at the age 12; being God in the flesh. That doesn't mean at the time one could be born again.

For example, "Oneil eat this dinner and you'll be full," says my mom. However, at the time the chicken was still baking (Christ alive), the potatoes weren't mashed (his death) and the biscuit or dinner bread hadn't even begun to rise in the oven (resurrection).

Could I have eaten that dinner at that time, even though I was hungry?

No. Likewise, even though Nicodemus was eager about salvation, it wasn't ready as yet. Christ had to be crucified and raised from the dead.

Paul knew this and noted, "...if Christ be not risen from the dead ye are yet in your sins" (1 Cor 15).

Christ himself knew this and correctly said to his disciple Peter, "**When** thou art converted, strengthened the brethren" (Lk 22:32).

**Answer Notes:** 1. Baptisms were done while Christ was alive yes, but the spirit baptism wasn't. To be born again is one thing, not two. But to obtain it takes two things, water and spirit baptism. Water baptism does take care of your sins, but unless your spirit is resurrected, you'll still be "like a sinner."

### **QUESTION 40 : I heard preachers say that being "born of the water" is referring to the actual baby in the mother's womb surrounded by liquid and coming out of that liquid; rather than it being water baptism, pointing to the connecting phrase, "that which is born of the flesh is flesh." Some even using the term "your water broke." Is this true?**

Before answering, let us have the text before us:

"Verily, verily, I say unto thee, Except a **man** be born again, he cannot see the kingdom of God. Nicodemus saith unto him, **How can a man be born when he is old?** can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3-6).

Notice the first line, "Except a **man** be born again." Born again refers to this New Birth salvation, which is later broken down into "born of the water" and "born of the spirit." So then, being born of the water is apart of being born again. So then if you were "born of the water" at birth why did Jesus command us to be born again? How could this be speaking of the first birth in your mother's womb? Remember, it says "except a man!" "MAN" here tell us that the person is already out of the mother's womb, fully grown into a living breathing human being and needs to be born again. But he cannot enter into his mother's womb again, so the mechanism used to re-enact this and regenerate us is faith in water baptism and the baptism of the Holy Ghost.

Surprisingly enough I was on the phone sometime early this year (2003), and a friend of mine told me that he heard a prolific preacher saying these things on television. I had no idea that preacher would say something like that, especially as an adherent to the truth. I later found out and even got emails about it. The same argument is used repeatedly, being "born of the water" (John 3:5) is being born the first time in the mother's womb, giving emphasis to the phrase "That which is born of the flesh is flesh" (John 3:6).

However, this is clearly wrong because the opening verse to this said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Remember, Jesus broke it down to Nicodemus that being born again is being "born of the water" and "of the spirit" (John 3:5). In other words, the two composites make up being born again.

Sorry to sound repetitive, but how then could apart of it mean the first literal birth? How then could being born again be the first birth of the natural womb? Why would it be called "born again" or why would we need to be born again? Or, why would Nicodemus say in utter confusion, "can a man enter the second time in the womb;" giving reference to being born of the water and spirit - born again?

You cannot separate being "born of the water" from being born again. And, being born again is a secondary experience to your natural birth. Those who are led to be born of the water and to be born of the spirit are actually born of God; not 'a' or 'apart of' the physical birth, but the new birth by Jesus Christ. John 1:13 tells us this,

"Which were born, **not of blood, nor of the will of the flesh, nor of the will of man**, but of God."

He is the one who leads you to water baptism and supernaturally take away all your sins; and he is also the one who supernaturally baptize you with his spirit, evidence by unknown tongues. Again, I find this teaching absurd, because water baptism or “born of the water” is for remission of sins (Acts 2:38), yet one verse said that we were “shapen in iniquity; and in sin did my [our] mother conceive me [us]” (Psalms 51:5). If “born of the water” was the first birth why were we born in sin, since “born of the water” washes away sin? You see how stupid this is, clear erroneous speculative theology.

#### **QUESTION 41 : What should happen after I’m born again?**

You’ll actually be a new person even though you might not see a new body, well, not until Christ returns.

For instance, a butterfly while in his cocoon has ceased to be a caterpillar, though it is not readily seen. Likewise, a born again believer is completely new, though it is not readily seen until “corruptible must put on incorruption, and this mortal [must] put on immortality” (1 Cor 15:53-54). Salvation “is sown a natural body; it is raised a spiritual body” (1 Cor 15:44). When Christ returns and he take us to paradise, we’ll see it. Believe you me that’s worth more than being wealthy, famous or educated.

The word of God affirms this newness, “if any man is in Christ, he is a new creation; the old things are passed away; behold, they are become new” (2 Cor 5:17).

However, they are also visible changes; between the time of caterpillar and a butterfly, the insect is still alive and undergo changes. Paul adds,

“Even when we were dead in sins, hath quicken us together with Christ” (Eph 2:5).

You should especially see the mark of love.

“We know that we have passed from death unto life, because we love the brethren, he that loveth not his brother abideth in death” ( 1 John 3:14).

A person that possesses love by becoming born again will produce righteous acts, being righteous. The scripture tells us that, “If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him” (1 John 2:29). “Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God” (1 John 2:29, 4:7).

You should also become so warm, peaceful, gentle, loving and always at ease; because of the fact that God keeps you and you have a hope that is worth more than all the planets and its natural resources combine. In fact, the bible tells us that, “the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever” (Isa 32:17).

In other words, possessing salvation brings peace and another effect of it is quietness, tranquil and a steadfast hope, ahhhhhh.

That is much to be desired today.

Here is what you will never find a born again believer doing - repeatedly sinning. We are assured of this in the word of God.

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not” (1 John 5:18).

In fact, “whosoever is born of God doeth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God” (1 John 3:9).

Being born again has a lot to offer, more than what meets the eye or what is spoken or is written by anyone in any office of the church. Believe you me, it can’t be explained in its fullest extent by any human innovation. It has to be experienced!

“Taste and see that the Lord he is good.”

#### **QUESTION 42 : You said in this chapter that the soul and spirit are different, while the spirit is God built in us and the soul is the real you. Can you verify this?**

Long after writing that I cited another source with the same thing. He wrote:

The bible teaches that we consist of body, soul and spirit: “May your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus” (1 Thess 5:23). Our material bodies are evident, but our souls and spirits are less distinguishable.

In the preceding passage, the Greek word for soul is *psuche*. This word implies our mind, will and desires as seen in our personal preferences, choices, and emotional responses to life’s situations. Our soul is reflected in our personality.

The Greek word for spirit is *pneuma*. It refers to the part of man that connects and communicates with God. Our spirit differs from our soul because our spirit is always pointed toward and exists exclusively for God, whereas our soul can be self-centered. The joy, comfort and peace of God’s presence can only be experienced through our spirit.

While everyone’s soul is fully active, not everyone’s spirit is, because when Adam fell the spirit died and was separated from God. Only in Christ is the spirit reconnected and reconciled: “At one time you were separated from God. But now Christ has made you God’s friends again...by his death...” (Colossians 1:21-22).

{Source: Pastor Coy, Sun Sentinel, Sept 13, 2003}

With that said it should be clear as to the spirit and soul. **Spirit** – God, **Soul** - you, **Body** - you in a earth suit. What you should also know is that Spirit is one but you have many different types of spirits. Soul is the “name” we use for human spirits, angels is the name for another type of spirit and so on with all the creatures of the heaven. That’s why the bible said, “God is a spirit” (John 4:24), “Father of spirits” (Heb 12:9), “The Father of lights” (James 1:17), and as it pertains to our souls “the God of the spirits of all flesh” (Num 27:16). That’s why many are confused with soul and spirit, because we are really spirits capped in a body distinct from other spirits, but our human spirit is called a soul (so to speak). So when someone refers to you by saying your spirit they are not entirely wrong, but be it known that when used with the other two (soul and body) then we should strive to show the difference.

Notice that God’s nature is spirit and spirits are basically light. He is the father of spirits because he made all spirit beings and being spirit meant that their nature is also light; thus making him the father of lights. Notice that light and spirit are used interchangeable, because if you literally saw a spirit you would see pure light, clearer than crystal (Ex 24:10). Hope that helps.

### **QUESTION 43 : Can I lose my salvation after being born again?**

The only way **you** could lose your salvation would be if **you** earned it in the first place...and you didn't, you received the free gift of salvation by faith. The scripture says, "In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were **sealed** in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory" (Eph 1:13-14 NASB).

**Answer Notes:** 1. See chapter on Justification and its FAQ.

**QUESTION 44 : Larry asks, “It would be helpful if you could answer the following questions: 1. Can a person be born again without baptism in Jesus name? 2. Can a person be born again without being baptized with the Holy Ghost with the evidence of speaking in tongues? 3. Can anyone become a child of God without baptism in water and baptism with the Holy Ghost?” And if the answer to the above question is "no", would not that mean that all other “Christians” are still unregenerated and children of the devil?” (The Other Side of "The Other Pentecostals," *M. W Bassett*)**

Not even knowing Mr. Bassett or ever being apart of his organization (UPCI), I will boldly say NO to all three questions whether it is liked or not. This is what the disciples were commended for, they knew what they believed and would die for it. There can only be one truth and they know they had it. In fact, Christ made it very plain that “**he that is not with me, is against me**” (Lk 11:23); a very clear understanding to doctrine, either you have it or don’t. That’s why the Apostle could have said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal 1:8-9). There is no room for compromise or political correctness, it is either you are saved as the scripture says or not. Hence those who are not water and spirit baptized “are still unregenerated and children of the devil.”

I notice Mr. Bassett was hesitant in answering and opt to only give the ultimatum to repentance, “*except ye repent ye shall all likewise perish*” (Luke 13:3); while excluding the absolute necessity to be born again, as described by Larry, for becoming a child of God. The scripture gives this conclusion after salvation, not after repentance, “but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus” (1 Cor 6:11). Repentance does not save nor give remission of sins as explained fully in Chapter 8, it turns

ones to God whereby you then become obedient to water baptism and spirit baptism; then you are saved. Therefore, what this verse is really saying is not that if you don't repent you are going to perish, but if you are not saved. And being saved means that you must be baptized in the name of the Lord Jesus Christ and be baptized by the Holy Ghost, evidence by speaking in another tongue; for this to occur, repentance is preliminary and necessary.

Moreover, the scripture clearly said, "except a man be born again, he cannot see the Kingdom of God" (John 3:3). In essence, except he is born again, he cannot enter into the family of God; whereby he becomes a child. Now, because baptism in water (calling on Lord Jesus Christ) and baptism with the Holy Ghost (evidence by speaking in another tongue) constitute being saved (John 3:5), then it follows that those who haven't experience this are not saved and thus not children of God; as in regenerated or apart of his body (1 Cor 12). And if it sounds harsh or considered dogmatic, then it was meant to resemble the same tone of Luke 11:23; which is as dogmatic as one can get – NO IN BETWEEN.

The only valid argument against this is that some are predestinated and are not converted yet. Are they not the children of God; like Paul, Apollos and others? Before their conversion they weren't "children of God." Faith without works is dead. Before Christ came he was crucified before the foundation of the world (Rev 13:8) - predestinated. But does that mean we were saved and thus children of God before Calvary? No. If that were the case, it wouldn't be absolutely necessary for him to be crucified and we could go on living our merry little lives. But rather, though he was the lamb crucified before the foundation of the world, that title wouldn't have meant nothing except he actually came and was crucified. Having an affinity towards Christendom with all its 'orthodoxy', without actually becoming born again does not make you a child of God, and consequently not saved. And if you are not save or a child of God, you are a child of the devil. Christ said it, not me "he that is not with me [child of God], is against me [child of Devil]" (Lk 11:23). That is the truth and it must be spoken, cost it what it will. In fact, did you know Peter was not converted (Child of God) before Pentecost? Christ said to him, "when thou art converted, strengthen thy brethren" (Luke 22:32). Clearly showing that though he was a follower of Jesus and even worked miracles, he wasn't a child of God, because only those who are washed in his blood by water baptism and who are begotten by his spirit, are his. That's why it could have been said, "if any man have not the Spirit of Christ, he is none of his" (Rom 8:9). The End!!!

## CHAPTER 4 FAQ – WHAT IS REGENERATION (BEING BORN AGAIN)

### **QUESTION 45: Are repentance and baptisms works of righteousness?**

As we have learnt, we are saved or regenerated by grace (Eph 2:8). In fact, Titus 3:5 says, "not by work of righteousness which we have done, but according to his mercy he saved us."

In other words, we cannot do anything that is considered "works" or "works of righteousness" to qualify for salvation and/or heaven.

Then a curious mind would ask, "aren't repentance and baptisms works?" No. And strictly speaking, work of righteousness is doing righteous deeds.

Let's look at Cornelius of Acts 10. The bible records that he was:

"A devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God always."

One can't get much better than that, being unregenerated. This man was a real 'good guy.' He didn't just pray sometimes and pick up back every other day or week; he prayed always. He didn't just give to the masses, but he gave "much alms," a lot. Comparing to our times, he would be the modern day Mother Teresa or Franklin Graham, as it pertains only to philanthropy and a show of righteousness.

Even Peter in verse 35 of Acts 10 described this man as a man who "**worketh righteousness.**"

In any case, he wasn't saved or born-again; nor could his righteousness save him. So God told Peter in a vision to visit him and his household with the gospel of Jesus Christ. Peter obeyed and preached Jesus to him.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then Peter said, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

From this classic experience we can see that being born-again (regeneration), which includes repentance, water baptism and the baptism of the Holy Ghost are not considered by God to be works of righteousness. In Titus 3:5 we are taught, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.” This scripture tells us that regeneration, which is being born again, is not a work of righteousness –EndTime.

**QUESTION 46 : How is it you speak of baptism as it pertains to its necessity for salvation or regeneration (being born again)? Didn't Eph 5:26 clearly tell us that we are cleansed by “the washing of water by the word?” And doesn't this occurs when we accepted Jesus?**

Unfortunately many persons and even theologians have cling to that meaning; even linking it with John 15:3. However, as I've exhausted in these F.A.Q, one has to read the verses below and above to get the true contextual meaning of a single verse.

Reason being, if that was done in this case, you'll notice that this verse was solely giving an analogy of what Christ did for us and how we should do the same for our spouse. It wasn't a summation of how we are to be saved or any allusion to such directives. The only directive this verse meant to give was instructing the Ephesians to love their spouses. Moreover, the entire chapter was telling them how to conduct themselves having been regenerated; that's why the first verse said, “Be ye therefore followers of God, as dear children.”

Then from verse 2 to 25 Paul outlined a few things as to how we are to be followers of Christ; like “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph 5:3).

Then from verse 25 to the end, on the same line of being followers of Christ, he went into details of how we are to love our spouses, using the example of Christ and the church as an analogy. To illustrate this true meaning of Eph 5:26, let us look at verse 25 to 29:

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **That he might sanctify and cleanse it with the washing of water by the word**, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.”

In verse 25 he simply says to love you spouse as Christ loved the church. But he didn't stop there, he went further to show what Christ did for the church out of love – “gave himself for it.” Then he again went further to show why he gave himself for it – “That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (V 25-27).

Now, the only way it (church) can be holy and without blemish is by the word. In other words, Paul was simply illustrating what Christ had done for us and how we are to indirectly do the same for our spouses. That's why he said in verse 28, “So ought men to love their wives as their own bodies.”

Then from verse 29 to the end he showed why we should love our spouses as our own bodies, because like Christ and us, we are one. Even saying, “but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself.”

So then, Eph 5:26 had nothing to do with how to be saved, but rather, showed the thoroughness of what he did by his word, to them that are water baptized and spirit born; indirectly saying we ought to love our spouse in like manner.

**Answer Notes:** 1. The washing of water by the word is not an allusion to water baptism only or “born of the water.” It's just an inherently define statement of what he did and who he is. For he does everything by his word, “the worlds were framed by the word of God” (Heb 11:3). But physical things took place, like the water being divided from the waters (Gen 1:6). This signified the two baptisms, water and spirit, the first you go into (sea) and the second comes down (rain). The thing is, if it is done by his word, it is thoroughly done; for the word is holy, he is the word, and what he makes by his word is perfected. So by his word you are cleansed, but that is applied through faith in water and spirit baptism: Without the work of this faith, you could not have been cleansed (John 3:5, James 2:20,26).

**QUESTION 47 : If regeneration (born of water and spirit) is the agent used to cleanse us and make us save, how comes Jesus said to the disciples, “Now ye are clean through the word which I have spoken unto you” (John 15:3); And he earlier said to Peter “ye are clean” (John 13:10)? Am I not also clean by receiving Jesus Christ as Peter and the disciples did?**

Many often use Eph 5:26 from the above f.a.q with the verses in your question to back up the notion that you presented. Of course, by the previous f.a.q you will know that it is no longer possible.

Nevertheless, Christ did say to the disciples, “ye are clean.” In no way was it implying that they were born again already, neither could they be, because the born-again plan wasn’t complete (1 Cor 15:17).

They were still under the era of the Old Covenant and under the Old Covenant one can be clean. This verse will illustrate this, “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” (Lev 16:30). In other words, this Judaic Law could cleanse a Jew, though they had to do it year round. Jesus is the God to which the Priest would offer the atonement so that a person is to be cleansed. So if he be in the earth, can he not declare a person cleansed, as even the Scribe and Pharisees had trouble with it (Mr 2:7). When Jesus spoke directly to you, seeing he is the word (John 1:1) and spirit (Ex 36:27), then you become clean through the word that he speaks unto you. Remember, he is sovereign and he can declare someone clean. Notice he said to someone, “thy sins be forgiven thee” (Mark 2:5); however, he’s not in the world today, physically as Christ, so the mechanism and power he gave to us was water baptism, whereby we can declare someone sins forgiven (Acts 2:38, Lk 24:47). When he was taken out of the world, he implemented a new way (John 3:5) by his death, burial and resurrection; to which we can be cleansed eternally (Heb 10:14-18) once. That is, by becoming born again.

Moreover, Jesus and his disciples did baptize while he was alive, see John 4:1-2. And if his disciples baptized, they had to be baptized themselves. And if Jesus was with them during their baptism, he must have taught them how it is done for the remission of sins – in his name. Hence, through this Act, awaiting the spirit baptism, he could “call” them cleansed.

## Part 2

Also, note that the twelve disciples who worked miracles (Matt. 10:8) with Jesus were not yet saved.

“What do you mean they weren’t saved,” you might ask?.

Jesus said unto Peter, “when thou are **converted** strengthen the brethren” (Luke 22:32). In other words, Peter when you are saved preach and teach the word of life. How is it Peter needed to be converted if he was already cleansed (John 13:10, 15:3)? Because he wasn’t, practically, but was assured it and thus could speak it, theoretically. The plan of salvation was not in effect until the death, burial and resurrection of Jesus Christ. For instance, one’s earthly parents have to die before the inheritance can be claimed.

Look at this closely, Jesus Christ is the testator of the New Testament or new will. For a will or testament to take effect the testator must die. The book of Hebrew 9:16-17 states this, “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

In other words, one could not claim salvation if Christ had not died, worse off, if he had not risen (1 Cor 15:17).

It was impossible for anyone to be born again before Christ ascension, for the born again plan was not yet completed. Jesus had not died, been buried, and raised again. So Peter and the disciples could not have been cleansed by the born again experience at this time. God has always had a plan of salvation for each dispensation of time.

In Noah’s day, the only way out was to get into the ark. Since Moses’ day, the only plan was the law, by faith. Today the only way to be saved is to be born again, that is, regenerated. Try using the law today for salvation or simply think you’re clean by association with Christ (‘receive him’) and you’ll only end up with the un-regenerated.

**Answer Notes:** 1. He could have also “cleansed” them for working with him in ministry at the time.

## **QUESTION 48: After being regenerated or saved by grace, is grace simply a license to sin?**

Absolutely not!

In fact, it is suppose to keep us from sinning, as the bible records:

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit 2:11-12).

For instance: Bam! Bam! Bam! I’m getting hit upside the head several times by an unforeseen force. Each time getting hit without realizing why I’m getting hit or who is doing it. Suddenly, I realize that I was stepping back ways on a rake. But because I’m unaware what a rake is and the danger of the repeated action, I keep doing it until I die.

Fortunately, the owner of the farm, whom I don't know, came and told me what I was doing wrong and showed me how to avoid it before I died from the repeated hits; he also removed the rake and healed my previous concussions. The farmer didn't know me nor had nothing significant to gain by helping me, he show me unmerited favor (grace) and set me free from killing myself.

It's God's unmerited favor to us that identifies and deal with the killer -- sin.

Those who live by grace understand the truth of who they are in Christ (holy, pure and righteous)...sin is the opposite of their identity. He or she doesn't need a rule or a law to conform to his or her own identity. He is just he. She is just she. And, You are just you! The "new you" can be identified with the Lord Jesus Christ and is by nature, forgiven, righteous and accepted.

If anyone claims to be a born again believer and continue in sin, banking on the wrong perception of grace, be kindly reminded of Titus 2:11-12: **"For the grace of God...Teaching us...**[to] denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

That's one of the main purposes of the Holy Ghost and Jesus Christ, whereby John could have said,

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil**" (1 John 3:6-8). That is, destroy the constant sinning in us.

#### **QUESTION 49 : How is it we cannot sin, being regenerated. Don't we sin in our thoughts?**

One might say we sin in our thoughts (Matt 5:28). No. It's what comes out of a man that defiles the man (Mk 7:15-28). From within comes covetousness, deceit, pride, backbiting and other evils. However, it doesn't defile you until it comes out and it usually does. Why? Before the spirit baptism, we had no mechanism to deal with it.

When Christ says if we lust after a woman, we have already committed the sin, he didn't mean we are charged with the sin or "have sinned". It means that the sin did not originate in the flesh, but started within. In other words, if one has persistent thoughts of having unwed sex, one has already done it. Why? The only thing that is preventing us, is the opportunity; and the devil knows how to serve them up. In other words, whatsoever thoughts one receives and constantly builds upon, is eventually what one becomes or does, if there is no divine intervention from God (Holy Ghost).

**Answer Notes:** 1. Bishop Noel Jones has a tape in a six part series called "The power of the mind," that thoroughly explains this. Visit: <http://www.threeq.com/pages/bishopjones.html>

#### **QUESTION 50 : Are you sure regeneration is the "resurrection of the dead" (Heb 6:1)? Or is the resurrection speaking of Christ's return?**

As seen in chapter 3, Adam's disobedience killed all who are born of the flesh. In other words, his disobedience separated us from the life giving force that is built in us – God's spirit. So what resulted was 'the living dead,' which will only live out its bodily tenure then the soul is thrown in God's 'garbage dump' or hell's fire: all that will be unfit for heaven will be thrown into hell's fire. And that's why Christ could have said, "let the dead [living dead] bury their dead [physical dead]" (Lk 9:60).

The thing that killed us is sin and it brought about spiritual death and then all other deaths followed. For instance, if I shot an animal in the leg and he continues to bleed profusely, he would eventually die; though he is still pretty much alive. Sin came in and cut off our life source (connection with God) from us and we are as good as dead.

However, that's why Christ came, he came to resurrect the dead.

1. "And you hath he quickened, **who were dead** in trespasses and sins" (Eph 2:1).
2. "And you, **being dead** in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col 2:13).

The following thesis on regeneration, from another source, will further answer this FAQ:

Regeneration is the term for the Christian's "new" or "second" birth. By definition, regeneration is the act of God by which He imparts divine life to man upon the single condition of faith in Jesus Christ as personal Savior. This faith will result in water baptism and the baptism of the Holy Ghost, which is being regenerated.

Several words and phrases in the Bible express the concept of regeneration. The following passages show how frequently the

doctrine of regeneration is found in the Bible.

\* In John 3:7 the words "born again" express regeneration.

\* In Eph. 2:5, the words "made alive" refer to regeneration, the new life

\* In 2 Cor. 5:17, the words "new creation" speak of the new birth

\* In 1 John 3:1,2, the expression "children of God" refers to regeneration.

\* In Titus 3:5, the word "regeneration" itself is used.

There are several aspects about regeneration that are important to give attention to.

### All People Need Regeneration

Our condition demands it. Eph. 2:1 declares us to be "dead" in sins. Death is a condition for which "life" (regeneration) is the only solution.

Our family connection demands it. Rom. 5:12 indicates that we are dead because of a family relationship. Therefore, we need a new birth, a new family, a new Father, all of which are provided by regeneration.

### The Author of Regeneration: GOD

John 1:12 informs us that we must be "born of God." The word "of" points to the source and origin of the new life - God is the origin and source of regeneration.

John 1:13 eliminate all human aspects of regeneration. The phrase "not of blood" shows that regeneration cannot be inherited. The phrase "not of the will of the flesh" shows that God's life is not the fruit of a man's search for God. "Not of the will of man" - man cannot generate eternal life.

### The Power of Regeneration - The Resurrection

We are "born again...by the resurrection of Jesus Christ", 1 Pet. 1:3. This shows us the kind of power needed for regeneration. According to Eph. 1:19,20 the power that raised Christ from the dead is the greatest power ever displayed. This same power is applied in bringing regeneration to us.

This regeneration or 'resurrection of the dead' (Heb 6:2) is not to be confused with the first, second and third resurrection of the physical dead. For example, the prophet Daniel said,

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan 12:2).

Now, if the physical death, raised to eternal life, was the resurrection that brought us into Heaven or God's kingdom, everyone who goes to heaven would have to first die, physically.

However, Paul tells us, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Th 4:16-17).

We have to think spiritually if we are spiritual children. Whatever happens in the natural realms first took place in the spiritual.

Adam spiritually died, so man also physically died (Rom 5:12). We are spiritually resurrected, so we will receive a new body; and not the reverse.

## **QUESTION 51 : What does "baptized for the dead" (1 Corinthians 15:29) means?**

The Greek word "for" in the above verse was translated from the word 'uper;' which literally means, in behalf of, for the sake of.

"It has been asserted that the apostle was referring to some religious ceremony that had risen up in the churches; persons were being baptized for those who had died unbaptized. Certainly there is no scriptural direction for such an ordinance, nor is there any proof that

such a ceremonial was ever practiced in [the] New Testament times, nor if it did, that the apostle would have argued from it in favor of the resurrection.”

[“There is no repentance in the grave”]

{Source: W. H (*Bible Problems and Answers*, pp. 340-341)}

### **QUESTION 52 : Was the "water" in John 3:5 speaking of the "water of salvation" or "Christ's belly" or lastly, another metaphor for Spirit?**

We already dealt with what the water meant in the chapter "What is Regeneration?" Which is unequivocally, water baptism in Jesus' name.

What is meant by the “waters of salvation” is not clear, but the phraseology suggests something that you get after salvation. This alone nullifies this notion because the scripture clearly tells us that we have to be "born of the water" to get salvation. Thus John 3:5 couldn't be speaking of some alleged "water of salvation."

What is meant by "Christ belly" is also not clear, but it could suggest an analogy that Christ is impregnated with the forthcoming new convert. Thus a type of symbology to becoming born again or metaphorical synonym. This is also unscriptural and non-sensical. Because Christ already gave the analogy or symbology in John 3:3 of being born again to which Nicodemus asked him to explain and then in John 3:5 he explained the analogy not give another analogy.

The same thing can be said for thinking water was metaphorically used for spirit when Spirit was already mentioned. It would sound something like this, "Unless a man be born of the Spirit and of the Spirit he cannot enter the Kingdom of God!" Not only sounding bizarre but unscriptural. This was probably linked because another scripture (John 7:38) use the metaphor of living water to signify the baptism of the Holy Ghost. You cannot cross reference analogies or metaphors, you can only do that with the actual thing in its context. Many other verses that allude to John 3:5 clearly showed that the two composite that make up being born again is water baptism and spirit baptism (Titus 3:5).

Therefore, both these three notions are incorrect. From Jesus' time to at least A.D 1500, all "Christians", both Apostolics and Trinitarians affirmed and knew that John 3:5 spoke of water baptism. This later erroneous interpretation is a spin off of later falling away that begun with Trinitarianism and will be realized with the anti-Christ.

**Answer Notes:** 1. Someone noted, "Its certainly difficult to suppose that Nicodemus would have understood 'water' as referring to the not-yet-existent ritual of Christian baptism" (Boyd, p. 138). This is erroneous because Christian baptism was existent then, clearly said in this verse, "therefore the Lord knew how the **Pharisees** had heard that Jesus made and baptized more disciples than John" (John 4:1). Nicodemus himself was a Pharisees/scribe, and probably went to Jesus when he also heard this. Baptism had also been existent under Jewry.

## **CHAPTER 5 FAQ – WHAT DOES JUSTIFICATION MEAN**

### **QUESTION 53 : Explain to me much simpler how does one become justified?**

Christ's water baptism and Holy Spirit experience was an example of the born again experience to come for all believers; but it was also clear evidence that one becomes justified at this point.

Notice what the voice from heaven said after his baptism while the spirit descended upon him, “this is my beloved son, in whom I am well pleased” (Matt 3:17).

In other words, he was justified. He didn't have to do anything righteous, good or perform many miracles. In fact, this seal of righteousness came before his great earthly ministry and compassion.

This show that after a believer becomes born again, that is, born of the water and of the spirit, he or she is justified. God declares it in heaven, and your lifestyle herald it on earth, “This is my beloved son in whom I am well pleased.”

It's that simply, believe it.

“Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom 3:28); “and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:19).

## Here is a typical example:

### How to speak to God before Justification:—

“And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. And **thou shalt offer every day a bullock for a sin offering** for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. Now this is that which thou shalt offer upon the altar; two lambs of the first year **day by day** continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: ***where I will meet you, to speak there unto thee***” (Ex 29:35-42).

### How to speak to God after Justification:—

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. **Let us hold fast the profession of our faith without wavering;** (for he is faithful that promised) (Heb 10:20).”

What a privilege!

Also, just a few verses up in Ex 29, we saw how the priest became Holy or Justified, “And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron ... and he shall be **hallowed** [holy], and his garments” (Ex 29:21). The blood and anointing oil made Aaron hallowed or holy. Jesus blood (effected by water baptism) and anointing (effected by the baptism of the Spirit) makes us holy.

Not only that, but notice that in Ex 29:36 that they had to offer everyday a bullock for sin offering to remain holy. Christ changed that and made us to be holy forever by one offering; “For by one offering he hath perfected for ever them that are sanctified” (Heb 10:14). Therefore, we need not come to him about being condemned for our sins. “We have no sin,” being in Christ (Rom 8:1). We are justified! “For such an high priest **became us**, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; **Who needeth not daily**, as those high priests, **to offer up sacrifice, first for his own sins**, and then for the people's: for this he did once, when he offered up himself” (Heb 7:26-27).

## QUESTION 54 : When was Abraham Justified?

The scripture said, “Abraham believed God, and it was counted unto him for righteousness” (Rom 4:3). But how do we know he believed God? Did he just say so and it's done. No, faith without works is dead. In fact, it was after his attempting to sacrifice Isaac (works) that God sanctioned his faith, not before. When he lifted up his hands to slay the child, God said through an Angel, “for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Gen 22:12).

In other words, when the scripture said someone believed God the writers clearly knew that works is involved. Not that you did works to believe, but rather if you believe works will flow. It's like saying you ran (faith) 198.243 mph for 34.235 miles and didn't sweat (works) not even once. Impossible. The same thing goes for faith and works. If we say we believe God yet refuse to obey the gospel (Acts 2:38), then how can we be justified?

“Was not Abraham our father justified by works, **when** he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only” (Jas 2:21-24).

{Source: question only from GNC}

**QUESTION 55 : Is salvation unconditional, or are there any "if's" mentioned in the Bible in regards to our salvation?**

One person rightfully cited:

"...**If** you forgive men their trespasses, your heavenly Father will also forgive you: But **if ye forgive not** men their trespasses, **neither will your Father forgive your trespasses**" -Matthew 6:14-15.

"...**If ye continue in my word, then** are ye my disciples... and... shall know the truth..." -John 8:31-32.

"...**If** a man **keep my saying**, he shall never see death" -John 8:51.

"Ye are my friends, **if ye do whatsoever I command you**" -John 15:14.

"...**If any man** will come after me, **let him deny himself**, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" -Luke 9:23-24.

"...**If we be dead with Christ**...we shall also live with Him" -Romans 6:8.

"...**If** any man have not the Spirit of Christ, he is none of His" -Romans 8:9.

"...**If** Christ be in you, the body is dead... but the Spirit is life because of righteousness" -Romans 8:10.

"**For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live**" - Romans 8:13.

"**If** children, then heirs; heirs of God, and joint-heirs with Christ; **if** so be that we suffer with Him, that we may also be glorified together" -Romans 8:17.

"...**If** God spared not the natural branches, **take heed lest He also spare not thee**. Behold therefore the goodness and severity of God: on them which fell, severity; but **toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off**" -Romans 11:21-22.

"**If any man defile (destroy) the temple of God, him shall God destroy...which temple ye are**" -1 Corinthians 3:17.

"...I declare unto you the gospel... By which ye are saved, **if ye keep in memory what I preached unto you, unless ye have believed in vain**... How that Christ died for our sins... And that He was buried, and that He rose again the third day" -1 Corinthians 15:1-4.

"And let us not be weary in well doing: for in due season **we shall reap, if we faint not**" -Galatians 6:9.

"And you, that were... alienated and enemies... by wicked works, yet now hath He reconciled... **If ye continue in the faith** grounded and settled, and be not moved away from the hope of the gospel" -Colossians 1:21-23.

"For now we live, **if ye stand fast** in the Lord" -1 Thessalonians 3:8.

"...**If** we be dead with Him, we shall also live with Him: **If** we suffer, we shall also reign with Him: **if** we deny Him, He also will deny us" -2 Timothy 2:11-12.

"...We are made partakers of Christ, **if we hold** the beginning of our confidence **stedfast unto the end**" -Hebrews 3:14.

"...**If** we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" - Hebrews 10:26.

"**If** ye endure chastening, God dealeth with you as sons... If ye be without chastisement... then are ye...not sons" -Hebrews 12:7-8.

"**If** any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is in vain" James 1:26.

"...Faith, **if** it hath not works, is dead, being alone" -James 2:17.

"...Giving all diligence, add to your faith virtue...knowledge... temperance... patience... godliness... brotherly kindness and... charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful... **If** ye do these things ye shall never fall" -2 Peter 1:10.

"...**If after they have escaped** the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" -2 Peter 2:20.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But **if** we walk in the light, as He is in the light... the blood of Jesus...cleanseth us from all sin. If we say that we have no sin, we deceive ourselves... **If** we confess our sins, He is faithful and just to forgive our sins... If we say that we have not sinned, we make Him a liar..." -1 John 1:7-10.

"And hereby we do know that we know Him, **if** we keep His commandments" -2 John 2:3.

"...**If** any man love the world, the love of the Father is not in him" -1 John 2:15.

"...**If** we love one another, God dwelleth in us..." -1 John 4:12.

"**If** a man say, I love God, and hateth his brother, he is a liar..." -1 John 4:20.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **If** there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed..." -2 John 9-10.

"...**If any man** shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part **out of the book of life**, and out of the holy city, and from the things which are written in this book" -Revelation 22:18-19.

That's the reason for a verse like this, "When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matthew 19:25-26). In other words, it is impossible for man to maintain all these 'if's', but it becomes possible and completely solved in obedience to the gospel – Repentance and baptisms (Acts 2:38). After that Justification clears our slates forever (Heb 10:14) and his spirit enable us to please him (1 John 5:18). For instance, when I justify a paragraph I stretch it to fit, it couldn't fit the width area allocated if center, right flushed or left flush; so I made it to fit, notice the difference below -

<p><b>1.</b> God is so good to me, so good to me, more than this world can see God is so good to me. His spirit came to me and set me free, God or Yah, is so good to me. Bless his name!</p> <p><b>2.</b> God is so good to me, so good to me, more than this world can see God is so good to me. His spirit came to me and set me free, God or Yah, is so good to me. Bless his name!</p> <p><b>3.</b> God is so good to me, so good to me, more than this world can see God is so good to me. His spirit came to me and set me free, God or Yah, is so good to me. Bless his name!</p> <p><b>4.</b> God is so good to me, so good to me, more than this world can see God is so good to me. His spirit came to me and set me free, God or Yah, is so good to me. Bless his name!</p>
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Paragraph **1** is center, **2** is left flushed, **3** is right flushed and **4** is justified. The paragraph couldn't fit the width area if pushed to the left, pushed to the right or centered. Only when it is justified it fills the width. That's what the word justify means, stretch to fit. We couldn't meet up to God if push to the left or right or centered, trying to cover all the "if's," so he justified us and stretched us to meet up to his standard. So it's no more us pushing around, but him eternally making us fit.

That's the reason for Justification and his spirit. Justification says, "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:5). That is, him that 'worketh not' to be righteous before God but simply believe it because they are born again, that person is righteous. Then we who are righteous should produce a righteous life because of God's spirit, whereby he could have prophesied, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). In other words, his spirit in us and saving grace (justification) will take care of the "if

's". Moreover, even if you try extremely hard, without God's spirit you could not keep the "if's." That's why one verse made the solution plain, "For it is God which worketh in you both to will and to do of his good pleasure" (Php 2:13).

Also, be it known, "No man can come to me [Jesus], except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom 9:16).

### **QUESTION 56 : Is financial and earthly abundance in the lives of those who profess faith in Christ an indication of faith and righteousness?**

Because of widespread teaching and belief among God's people that the answer to this question is yes, I deem it necessary to address the issue in short order. First of all, in very short order, the answer is absolutely and unequivocally, NO! To attempt to assess the spiritual state of anyone by any earthly means is totally unwise and nonsensical in the sight of God. The only way the spiritual condition of anyone is truly evaluated (by God) is by the spiritual ... life...

Actually, there is more evidence in the Scriptures to suggest that the presence of worldly abundance in one's life is evidence of unrighteousness, and not righteousness (Ps.73: 3,11,12; Job 21:7-15; Jer.5: 28; Jer.12: 1,2; Ps.49: 16-20; Jas.5: 1-5; Ezek.16: 49, just to name a few). In reality, riches do not denote faith and righteousness, any more than poverty signifies unrighteousness. And for that matter, poverty does not indicate righteousness, nor does plentiful ness of means necessarily reveal unrighteousness in someone's life. It would be wise to note however, the words of Jesus, Who said, "Where your treasure is, there will your heart be also" (Lk.12:34).

The popular "prosperity" doctrine that we see today is no new trick of the Devil. The book of Job is thought to be the oldest book in the Bible, and it shows very clearly that Job's erroneous persecutors were heavily steeped in this school of thought (Job 8:6,7; ch.15:29; ch.22:23-25; etc.). They believed wrongly, like so many are being told to believe today, that good things happen to the righteous, and bad things happen to the unrighteous. These would be wise to heed the Wisdom of Solomon, who said that sometimes things go exactly opposite of that (Eccl.8:14). Two outstanding examples of this reality are Lazarus, from the parable of Lazarus and the rich man, told by Jesus in Luke 16; where the man with nothing on earth was saved after death, and the man of means on the earth was lost after death; both being of the household of God. And the other being the leader of the church in Smyrna to whom Jesus sent His message by the hand of John, saying to this man "I know thy works, and tribulation, and poverty, (but thou art rich...)" (Rev.2:9). And shortly thereafter Jesus sent to the Pastor at Laodicea, informing him that he was "wretched, and miserable, and poor, and blind, and naked:" though his earthly state was "rich, and increased with goods, and [in] need of nothing" (Rev.3:17).

But even more specifically to the point, the Apostle Paul addressed this very issue, and erroneous school of thought, in one of the most powerful (but vastly overlooked) passages of scripture in the Bible; in 1 Tim.6, where he informed us that those who teach that "gain is godliness" are perverse, corrupt, and destitute of the truth. And again it would be very wise to note that he admonished us to withdraw from such. He also went on to give us the true definition of divine prosperity, saying that "godliness with contentment is great gain." "Contentment with what?" you might ask. "And having food and raiment let us be therewith content" (1 Tim.6:5-8). And to these words agreed Jesus in Mat.6:25-33 where He commanded us to put priority on the things which pertain to the kingdom of God (Rom.14:17), and all that we need on earth will be added unto us. And it is very interesting how that He mentioned only food and raiment as being "all these things."

The so-called ministers of the Gospel who teach this indulgent prosperity doctrine have perverted the words of the living God. Philippians 4:19 tells us that "my God shall supply all your NEED according to his riches in glory by Christ Jesus." Through subtlety and cunning craftiness they have caused God's people to believe that the scripture actually states that "my God shall supply all your WANTONNESS according to YOUR riches and glory in Christ Jesus." What they should be teaching is the admonition of Hebrews 13:5, which states thusly: "Let your conversation (lifestyle) be without covetousness; and be content with such things as ye have." Beloved, it's high time for us to "Prove all things; [and] hold fast that which is good" (1 Thess.5:21).

{Source: Daniel, BroLary@ByOneSpirit.com}

**QUESTION 57 : This clearly speaks of losing salvation, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers... drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things... Neither be ye idolaters... Neither let us commit fornication... Neither let us tempt Christ... Neither murmur ye, as some of them... and were destroyed... Now all these things happened unto them for ensamples: and they are written for our admonition... Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor 10:1-12). How do you explain that?**

"Wherefore let him that thinketh he standeth take heed lest he fall" – many use this to say that be careful less you fall. That is, loose your salvation. But this scripture wasn't speaking about that. Notice the verses preceding this one, "Now all these things happened unto them for ensamples: and they are written for our admonition." In other words, these things (sin and its consequences) are written

to show that anyone who is a 'sinner' and think that they have salvation, don't have it. This is clear evidence that you will fall. Not that you have salvation and will lose it, but rather anyone that think they have salvation and cannot stop a life of sin don't have salvation and will fall (hell's fire). Because, as John taught, this is one of the evidences of those that are saved and those that are not, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. **In this the children of God are manifest, and the children of the devil**" (1 John 3:9-10). However, notice the word "doth;" when 'eth' or 'th' is added to a word it usually means a continuance. "In this" suggests a marker for distinction; whereby the children of the devil are characterized as sinners and will fall. In other words, those who are born of God don't continue in a life of sin, but not that we don't falter at times. Because the very word said, "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal 6:1). But you'll never find a true converted soul in continued spiritual whoredom - sinning.

You see how the word should not only be quoted, but also rightly divided.

### **QUESTION 58: Doesn't 2 Pet 3:11-18 tells us that you can "fall from your own steadfastness" and therefore lose your salvation?**

Let us read the verses you mentioned;

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, **fall from your own steadfastness**. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Pet 3:11-18).

Fall from your steadfastness doesn't necessarily imply nor state you losing your salvation. What Peter was warning this congregation about was a specific false teaching, not just another warning or another false teaching. Some fellows had taught that Jesus wasn't coming back and that the earth would go on as usual, "And saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet 3:4).

If a believer falls prey to this teaching their entire life and hope will be rocked; because if Christ didn't come back, why should there be any Christianity or why should we believe? This is how serious this teaching is. Because people can give up faith and attempt to go on with life as usual, hopelessly – no more Christ, no more expected end.

Faith is the bases for a born again believer staying save in the kingdom of God. The chapter on Justification taught nothing else but faith in justification; or who God says you are. Remember we are saved by faith and "he that believeth not shall be damned" (Mark 16:16).

The teaching on justification is not that any non-believing Church person is saved, that's paganism. Rather, the teaching on justification is that a born-again believer continues to believe they are saved based on Christ's finish work, regardless of failures, inadequacies, feelings, untruths, "sins," etc. Justification makes it clear to a born-again believer that he can never be condemned for anything no matter what; so he or she is always accepted and saved as long as he or she believes it, and Christ gave us his spirit to ensure that faith (Rom 12:3). That's why Peter could have said that we "are **kept by** the power of God through **faith** unto salvation" (1 Pet 1:5).

No wonder doubt is one of the devil's key tools, by it he causes one to kill one's self because he cannot. Remember, "the fearful, and **unbelieving**...shall have their part in the lake which burneth with fire and brimstone" (Rev 21:8). Moreover, Paul warned us, "**Take heed, brethren**, lest there be in any of you an evil heart of unbelief, **in departing from the living God**" (Hebrews 3:12).

God recognizes this and through his spirit has kept us from perpetually falling prey to doubt (Rom 12:3, Jude 1:24, 2 Pet. 2:9) and thus keep us in faith unto the end; that's one of the reasons for his spirit (Eze 36:27, Php 2:13).

Just to add to Peter's exhortation. They are still present teaching with similar elements. But no matter how long it takes, Christ is coming back. Peter said, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet 3:9). God is not slack concerning his promise to

return, but a reason it is taking so long is because he is “not willing that any should perish.” He’s not willing that so many people perish, so bear with him.

As with man so it is with the earth. God will cause the earth to be born again, which is another similitude of salvation. But before the born again earth comes, the born again people are created first. To be born again you have to be born of water and of spirit, or baptize in water and in the Holy Ghost and fire. When the ‘earth’ sinned, God decided to make it born again. He sent a flood in Noah’s day and baptized the earth in water and then he’s going to send fire to baptize the earth in his spirit. After that the earth will be reborn and cleansed for us, the righteous, to roam in it. Here Peter tells us this, “Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, **which are now**, by the same word are kept in store, **reserved unto fire** against the day of judgment and perdition of ungodly men” (2 Pet 3:6-7). We were born in water from our mother’s womb, the earth was brought forth out of water in creation (Gen 1:6). We have to be born of the water by being totally submerged in water (John 3:5), the earth was totally submerged during Noah’s flood (Gen 7:19). We have to be born of the spirit and fire (John 3:5), the earth will also scourge with the fire of God’s fury (Zep 3:8). Then it shall be ready for a pure, non-rebellious angel atmosphere.

You might say, that’s so far fetch. God take so long to make the earth be born again – thousands of years up till now. That’s because you are looking at it from your eyes. That’s why Peter told us, “beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (2 Pet 3:8). If someone gets baptized today and 5 days later they receive the Holy Ghost we consider that quick – just a few days, though it can happen instantaneously. But what Peter wanted us to know is that thousands of years to God are quick.

**QUESTION 59 : 1 Timothy 4:1 states, “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;” meaning that some ‘saints’ left the faith or in essence, lost their salvation. Isn’t that so?**

This doesn’t necessary mean that 1. The persons lost their salvation or 2. That the persons in question had salvation.

Paul was very verbose in his letters and narrations, whereby he could have said about someone as Peter, “when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” Because, “when I [Paul] saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal 2:11, 14).

Not that Peter was teaching this, but because he was sent to the circumcision and Paul to the Gentiles (Gal 2:7), he fearing he might not reach them if they saw him eating with the Gentiles. Nonetheless, we see Paul’s tone of voice and often articulation, which was expressed in this verse, “O foolish Galatians, who hath bewitched you” (Gal 3:1): With indirect reference to Peter, whom he said was to be blamed for it in Antioch (Gal 2:11).

Now, was Peter or Barnabas going to lose their inheritance by indirectly allowing some Jewish Christians to initially not associate with Gentiles? Of course not! Similarly, in 1 Timothy 4, some men might have been teaching some things that Christ came and redeem us from, that’s why he admonish Timothy to “refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim 4:7). Old wives fables usually generate from Tradition, in this case traditions of the law.

Secondly, if they were teaching things that weren’t even along the lines of tradition but outright satanic, then they might not have been saved before and manifest this by cleaving to this kind of teaching; “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; **Speaking lies in hypocrisy**; having their conscience seared with a hot iron” (1 Tim 4:1).

If they suddenly walked with the body with all it’s orthodoxy and then fall away in the category of **perverse teachings**, then they probably weren’t saved; something Peter never did. I can say that because the scripture said, “They went out from us, **but they were not of us**; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 John 2:19). In other words, they left because they weren’t truly born into the body of Christ, that is, born again. And if others go with them they too weren’t saved, expressed in this verse by Jesus, “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matt 15:14). The “blind” (unsaved hypocrites) will pull away the “blind” (other unsaved hypocrites) from the true flock and both shall fall in the ditch. That’s why God allows false teaching, to purge the true flock. And that’s why John could have said, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 John 4:6).

**QUESTION 60: Didn't Peter command us to be Holy (1 Pet 1:15-16, 4:3); how then are we holy by being born again? Doesn't his command suggest us doing something or having something?**

The first thing that must be established today, is that "righteousness [holiness] is not earned but received," only through Jesus Christ. Thank God that through him all born again believers are holy (Heb 10:14).

How is it then Peter commands us to be holy, which can be interpreted as doing something to be holy. The text reads;

"But as he which hath called you is holy, so be ye holy **in all manner of conversation**; because it is written, Be ye holy for I am holy" (1 Pet 1:15-16).

The Old Testament text that Peter quoted from was Leviticus 11:44 and it's key in this explanation. The entire eleventh chapter of Leviticus speaks specifically of what meats were to be eaten and not to be eaten. Moses and Aaron received from God a commandment for the children of Israel concerning holiness and the eating of meats. In other words, under those commandments they were certain meats that would cause an Israelite to be unholy if they eat it.

All of Leviticus 11 elaborated on holiness as it pertains to the area of the mouth, in terms of what went in it. This holiness that Peter speaks of was also concentrated to the mouth, in terms of what went out.

Peter himself said, "be ye holy in all manner of conversation" (1 Pet 1:15). In other words, the epistle was concentrated on being self-restrained with the mouth.

To also set the outline of the theme of this epistle, in chapter 1 he emphasized that we are redeemed from "vain conversation" (1 Pet 1:18). So then, Peter, apostle of God, commanded us to be holy in our conversation or with our "tongues."

Why?

The righteous are judged for their words; "so speak ye [profession], and so do [life] as they that shall be judged by the law of liberty" (James 2:12). Being judged by the law of liberty is not condemnation of hell or heaven, but rather this is a believer's judgment of blessings while on earth; blessing received or can be received. James earlier explained this to us,

"let every man be swift to hear, **slow to speak**, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect **law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work, **this man shall be blessed in his deed**. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:19-26).

What had happen to cause this "un-holiness" in 1 Peter 1:15-16 was that Peter was addressing a problem of verbal fighting (retaliation) on the part of the saints, because they were often verbally rejected for their profession of Christian faith.

Peter's duty was to encourage, strengthen and instruct them in this matter. In chapter 1 and 2 he assures them of who they are in God; redeemed by the precious blood of Christ, a lamb without blemish and spot. He went further to say, "ye are a chosen generation, a royal priesthood, an holy nation" (2:9).

Then he comforted them, "whereas they speak against you as evil doers, they may by your good works glorify God" (2:12).

He continued to console them to be at peace when verbally attacked, for this is pleasing, "when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Peter 2:20).

He then gave a great example of our savior under verbal persecution; "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threaten not; but committed himself to him that judgeth righteously" (2:30).

In essence, they are to do the same thing in the same situation rather than retaliate verbally and show fruits of ungodliness after such a stand for holiness that got them in this situation in the first place.

In chapter 3, he manages to internalize the issue within the church. He commanded husbands and wives to be in subjection to one another without wars of word: "not rendering evil for evil or railing for railing" (3:9).

Before ending chapter 3 he slithers back out to the general issue of verbally retaliating to insults caused by being a Christian. In concealment he said, “But and if ye suffer for righteousness’ sake happy are ye: and be not afraid...whereas they speak evil of you, as of evil doer, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, **that ye suffer for well doing, than for evil doing**” (1 Pet 3:14-17); evil doing as in verbally retaliating or cursing. He again couldn’t resist to insert an example of Christ, “for Christ also hath once suffered for sins, the just for the unjust” (3:18).

Even Chapter 4 begins on Christ, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind” (4:1)

Peter in the entire book of 1 Peter was telling this church to refuse from retaliating verbally because it’s not becoming of a Christian, nor is it good for the reputation of holiness amongst us Christians; and further more, it sets a drawback in character development.

In verse 4 of Chapter 4, Peter taught them that as a result of becoming a Christian they would suffer being ‘bad mouthed’; especially being baptized with the Holy Ghost which made them live differently from their former friends, “wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”

In verse 12 he assures them that their “fiery trials” are not “strange” things, but rather all believers experience it. In other words, count it all joy and don’t retaliate in words, this only hinders the gospel and brings no glory to Christ.

He then closed off this epistle in chapter 5 by noting that a characteristic that must be develop in order to not retaliate against insults is to be “clothed with humility.”

Not to worry, after one has been born-again it will soon develop, especially if one allows the Holy Spirit to work on them, unhindered; for “the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever” (Isa 32:17). In other words, upon maturity in Christ it will bring about peace and quietness because one is well assured of the end of their faith, so one cannot be move by nothing on earth or heaven.

That’s what Peter was teaching in the book of 1 Peter. Keep your mouths and reframe from verbally retaliating to insults.

‘Keeping one’s mouth’ is being holy or ‘whole to one’s word,’ “so speak ye, and so do as they that shall be judged by the law of liberty” (James 2:12).

If you’re under this yoke, try not to retaliate at all, so “that the name of God and his doctrine be not blasphemed” (1 Tit 6:1); because such behavior can “stand in the way of sinners” (Ps 1). This was the essence of the book of 1 Peter.

Peter knew that all born again believers are forever holy before God being hid in Christ (Rom 8:1). But he also knew that we are still in the flesh and being verbally abused, especially as a babe, can cause any believer to ‘loose his cool’ and at least verbally retaliate. He knew as well that this is just the devil trying to defame the integrity of Christendom. Therefore, he sternly commands them to “be ye holy.”

### **QUESTION 61: Didn’t Jesus command us to be perfect (Matt 5:48), how then are we perfect by being born again?**

The text reads, “Be ye therefore **perfect**, even as your Father which is in heaven is perfect” (Matt 5:48).

At the time, the born again plan wasn’t into effect as yet, so no one could be perfect at that time; as in regenerated. Perfection comes after conversion (born again). To illustrate, Jesus told Peter, “when thou are converted, strengthen thy brethren” (Lk 22:32). In other words, Peter wasn’t converted yet; the death, burial and resurrection of Jesus Christ weren’t completed. This would be the mechanism to which a person would become truly perfect; by becoming born again.

What made someone imperfect is sin. For instance, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (Eze 28:15). In other words, this fallen Cherub was perfect until iniquity - sin - was found in him. Another example, “the holy flesh is passed from thee? when thou doest evil” (Jer 11:15). Here the people became unholy because of sin. Christ came and did the opposite for us, he came and made us sinless through being born again. Not that we hadn’t sin or will sin, but through him we would be as if we had no sin, period.

You might also say perfect in this scripture was referring to maturity, hardly. It means equal holiness and standard with God, pointing to justification. Even if maturity was argued it would fail, because how can a man on his own be perfect with God; “even as your father.” Rather it was speaking of us, through Jesus Christ, becoming equal to God in holiness when we are born again. That’s the

reason the scripture tells us that we are “joint heirs” with Jesus Christ: Joint means equal and if Jesus is equal to God, and he thinks it not robbery to be so, we shouldn’t either. “For by one offering he hath **perfected** for ever them that are sanctified” (Heb 10:14).

Even further, I checked the Greek word used for “**perfect**” in Matt 5:48 and it means, “Brought to its end (finished), wanting nothing necessary to completeness.” Then I checked the Greek rendering for “**perfected**” in Heb 10:14 and it means, “to make perfect or complete, to carry through completely, to accomplish, finish, bring to an end.” That’s the reason I keep telling saints that they are complete in Christ and need nothing else to “meet up” to God, oh the heights, depths and riches of this salvation. What happened is this, when God made man, he made him to be like him; that’s what Adam had and lost. In fact, the very word “man” in the first book of the Bible translated from the original, means “phantom;” which signifies a direct replica of God. Adam destroyed this for us, but thank God through Jesus Christ we have regained it. We, in and of ourselves couldn’t do it and have even tried relentlessly throughout history to do so, spanning many religions, sects and fraternities. But what man couldn’t do, Jesus prophesied in Matt 5:48 and finished when he rose from the dead. And now any person who is in Christ is complete. You are perfect, complete, whole and nothing in heaven or earth can change that; not even you!

## Part 2

God said something strange to an unregenerated man, the father of us all, Abraham. He said, “walk before me, and be thou perfect” (Gen 17:1).

How could Abraham be perfect/righteous? He wasn’t the most honest (Gen 12:13), he killed (Gen 14:14) and had other imperfections. However, the reason he was righteous or perfect is the same reason we are righteous or perfect. That is, “he believed in the LORD; and he counted it to him for righteousness” (Gen 15:6). How else could he be perfect except with faith? Similarly, we are perfect by faith as well.

When we believe in the Lord, which leads to a consequential born again experience, we become righteous or perfect. We have to believe it; “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom 4:5).

**QUESTION 62 : Okay, so perfection comes after being born again. But didn’t even the Apostle John alluded to Matt 5:48 when he said, “And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3). This is after Pentecost, how then are we pure (perfect) by being born again?**

Perfection is received upon being born again, but 'physically' our perfection is by faith; and faith is the substance of things hoped for, the evidence of things not seen. Therefore, seeing the perfection on the outward is not always visible and sins can occur. In warning and exhortation, John tells this congregation to purify themselves even as he is pure. Meaning, strive to live righteously as how Christ walked and lived. Not that they are not righteous or pure, but that after being righteous your aim and spiritual instinct should propel you to live that way.

The very verse above this one said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). A popular preacher was expounding on this text and it sanctioned what I just said. He said that in the language it was translated from the word “shall” was added for clarity. It should then read, “it doth not yet appear what we be: but we know that, when he appears, we be like him.” In other words, it’s a now action already enforced, but clearly seen when Christ appears the second time. We already have that status of being pure and perfect, but plagued with finite understanding cannot attain to it until the finite (flesh) is taken off. Moreover, having the former things in us, we sometimes falter and sin. Thus, the exhortation by John to live pure.

**QUESTION 63 : Other scriptures suggest that we are not perfect but strive to be perfect. Please help?**

These verses all have perfect in them as it pertains to us or an allusion to it: Col 1:28, Col 4:12, 2Co 13:11, Eph 4:13, Php 3:12, Mt 19:21, Lu 6:40, Heb 12:23, 1Pe 5:10. However, upon being rightly divided would show various answers, because the word was used in various context to have various meaning. For instance, take these other verses with perfect in them:

**a. "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" (John 17:23).** This is an example of having perfect unity, not individual perfection of being pure or holy.

**b. "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Php 3:15).** Here perfect is used as in being mature.

c. **"That the man of God may be perfect, thoroughly furnished unto all good works"** (2 Ti 3:17). Again, perfect here is used to mean a level of maturity, being thoroughly furnished unto all good works.

d. **"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings"** (Heb 2:10). Here it suggests Christ becoming perfect through suffering, if this was speaking about righteousness and holiness, then we would be in error of Jesus Christ. Because it would mean that he was imperfect and had to be perfected, impossible. However, this was not perfection in that sense but perfection in the work that he was sent to do, "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb 5:9).

e. **"Make you perfect in every good work to do his will"** (Heb 13:21). Here this verse verifies the above explanation of Heb 2:10 in d. It suggests perfection in doing God's will, "every good work."

f. **"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing"** (Jas 1:4). Again, this verse verifies the above two in d and e, that there is perfection in what God wants you to do, his will, as in Christian labor. For this to mature or become perfect, patience is a key tool he uses; that you may be perfect and entire. As suggested by Heb 2:10 above, this patience is effected by suffering; "Knowing this, that the trying of your faith worketh patience" (Jas 1:3).

g. **"For in many things we offend all. If any man offend not in word, the same is a perfect man"** (Jas 3:2). Perfect man here refers to being in a state of evidential excellent character, not offending in word; which is a great character achievement.

However, the perfection which Justification/salvation speaks of is being righteous; or as the dictionary puts it, "of high moral or spiritual excellence; belonging to God." In other words, when God sees you he sees no sins or flaws because it's all hid in Christ. You are perfect. That's why Paul called the born again believers at Corinth perfect, "Howbeit we speak wisdom among them that are perfect" (1 Cor 2:6).

To again illustrate: in the language that this verse was translated from, the word "shall" was added for clarity, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). It should then read, "it doth not yet appear what we be: but we know that, when he appears, we be like him." In other words, it's a now action already enforced, but clearly seen when Christ appears the second time. We already have that status of being pure and perfect, but plagued with finite understanding cannot fully realize or see it until the finite (flesh) is taken off.

**QUESTION 64 :** Christ said, "he that shall endure unto the end, the same shall be saved" (Matt 10:22). How then are we sealed in salvation if only those who endure to the end can be saved? My Pastor even said that being baptized and Holy filled is just the beginning. He went unto say, many who have begun this race after being baptized in water and spirit will not make it because they didn't endure. How does justification fits here?

My friend, Jesus knew that because of salvation we will be "tempted" by the devil everyday; simply because of what we have and what he lost. God knew that no matter what he did, in terms of the law, we were just "bent to backsliding" (Hos 11:7). So as stated throughout this book, he decided to reverse this and restore the spiritual likeness to man, which is imperishable. He said, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). In other words, everyone that is born of the spirit will now keep his commandments and endure to the end because of his spirit in them. John knew this and made it plain in the entire book of 1 John – please read it.

Your pastor is clearly in error, sad to say. The Holy Ghost is the agent that will make sure that we will endure to the end. If it wasn't a fact, many scriptures wouldn't have said it and God's promise would be a failure and of course we know that cannot be.

Remember this, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Php 1:6); speaking of salvation.

Here are some more verses on that line: Jude 1:24, Heb 10:14, Eph 1:3, 2 Cor 1:22, Eph 4:30,

I hope this helps.

**QUESTION 65 :** Can we frustrate the grace of God as Paul mentioned in Gal 2:21? If so how does justification fits in? Better yet, can we not "fall from grace" as mentioned in Gal 5:4?

The texts read,

1. "I do not **frustrate** the grace of God; for if righteousness come by law, then Christ is dead in vain" (Gal 2:21).
2. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are **fallen from grace**" (Gal 5:4).

Firstly, the dictionary tells us that "frustrate" in the first verse means, to 'prevent from achieving purpose;' and in the second verse "fallen from grace" generally alludes to the same thing.

Before we go into the text, we have a big question and a few verses to contend with as it concerns the meaning of 'to frustrate'. For instance, can anyone or thing prevent God from achieving his purpose. The same God that said,

"I am God, and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure" (Isa 46:9-10).

In other words, can a mere man frustrate God's grace to him or her? The same God that told us to forgive our brother **149** times in **one day** if he offends us (Matt 18:22); how much more him?

If it were possible Paul wouldn't have confessed,

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion...it is not of him that willeth, nor of him that runneth, but God that sheweth mercy" (Rom 9:15-16). In other words, what you do or don't do isn't the deciding factor of God's grace to you, but rather, because he chooses. Even further, no one can be save except God pulls him or her (John 6:65).

Gal 2:21 has nothing to do with backsliding, God getting fed up with you and aborting you, nor does it have any bearings on born again believers eternal state before God.

To receive the full meaning of Gal 2:21 one has to read the entire chapter; but let us back up to verse 15.

"We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **I do not frustrate the grace of God:** for if righteousness come by the law, then Christ is dead in vain."

Paul in this chapter made it very clear to the Galatians that the keeping of the Mosaic law (Ex 20) nullifies our freedom, which we have in Jesus Christ. The old Jewish law was used as maker for justification. But Christ came and made a simpler way; which involves faith in him.

Now, after receiving such grace from the elements of 'dead works' to total liberty, it would be a hindrance or prevention of what God intended for us. God gave us freedom from the works of the law through faith in Jesus Christ. He did it for our good. If one chooses to avoid that freedom and keep the law, he chooses to be under bondage and prevent salvation from achieving the purpose (frustrate) of liberty and rest, which was promised. Not that God's purpose of giving grace is frustrated, but one would have chosen, at the time, to reject it.

For example, God told two men to travel by sea from America to China. He then gave them each a speedboat with enough fuel, food and he himself would be in it. However, one chooses to cut his journey in half by swimming (law) and the other chooses to use the speed boat (salvation).

Not only will the one in the speedboat reach quicker, but he'll also be the only one that survived the journey. Likewise, Paul said, "by the works of the law shall no flesh be justified" (Gal 2:16).

God would have provided the boat and provision in vain for the one that choose to swim. He not only would have died, but also prevented (frustrate) the purpose of the boat (Grace). As Paul said, "But if, while we seek to be justified by Christ, we ourselves also are found sinners [using the Law]...I make myself a transgressor" (Gal 2:18). Notice that both started out in Grace (boat), but one made himself a transgressor by Law (swimming). God would still be in America and also in the boat, if he had swim back or cried out for help. No one could have stopped (frustrate) God from providing for the brave swimmer; not even the swimmer himself. The provision (grace) will always be here and you can not frustrate it; but by going back under the Law you would have given up a good option and also fail in your attempts towards salvation. That's why he said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Thanks be to God, it's not really our attempt (Rom 8:30)!

The reason why he became a transgressor by going back under the law is cleared up in this verse, “Now to him that worketh is the reward not reckoned of grace, but of **debt**” (Rom 4:4). In other words, if you ‘work’ or use the law, you have to keep all of it to be counted righteous; so if you only keep apart of it then you are found wanting or having “**debt**.” Moreover, it is not “reckoned of grace” because you would be the one who did it, so to speak. But Christ came and made a simpler way (grace), which is revealed in the next verse after the above one, “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom 4:5).

Therefore, Gal 2:21 or Gal 5:4 had nothing to do with backsliding or God getting fed up with you after many failings. It was merely dealing with the law and grace.

As it relates to us and the Galatians, while in the boat with others do not suddenly decide to swim part of the journey or the rest of it (become sanctimonious), you would either drown or be eaten. But if you decide to get back in the boat you have free access (Rom 11:23); or, if you cry out for help, God will be there to bring you back. Remember, the scripture says, “now unto him that’s able to keep us from falling...” The word “able” there only suggest that he has the ability or more than the ability; but we have to call. You must continue to believe that you are justified by faith alone, through this new birth experience, and not by the letter of the Law. But if you do try to swim and find yourself stuck, worn out, unsure of salvation and more, CRY OUT HELP! And God will be there in a rush!

### **QUESTION 66 : What about Heb 12:15, “lest any man fail of the grace of God;” clearly one can loose their salvation because of sin?**

Again lets have the verse in context before us, then give the summation of what it was saying rather than quote a section and make a summation. Hebrew 12:1-16:

**Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,** and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, **lest ye be wearied and faint in your minds.** Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, **My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: **Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”**

Again this is a verse that is not understood. Paul wasn’t telling them that they are going to loose their salvation because of sin. But rather when you sin and God chasten you sore because of it, don’t give up faith; or as stated, “lest ye be wearied and faint in your minds.” Because if God chastens you it means you are his beloved sons; or as stated, “God dealeth with you as with sons” and to be a regenerated son meant that you are saved (Gal 4:7). Apparently someone or a number of persons had sinned and God through a Preacher was sharply rebuking their behavior and the fleshly thing to do is get upset after much of it. Paul quickly stepped in and encourage them not to give up when God is chasten you, but rather straighten up, because by your ‘wobbly’ walk many that could be saved will be turned away. He said, “Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, [WHY?] lest that which is lame [sinners] be turned out of the way” (Verse 12-13). In other words, stop the sinning when rebuked or as Torrey’s Topical Text book puts it, “To be refrained from evil.” Why in this case? Because unsaved onlookers will be turn away from the faith that promises freedom from sin, seeing you sinning; or as Psalms 1 puts it, “to stand in the way of sinners.”

Then verses 15-16 from your question strengthen this when it said,

**“[1]Looking diligently lest any man fail of the grace of God; [2] lest any root of bitterness springing up trouble you, and thereby many be defiled. [3] Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”**

Lest any anger stir in you and many be defiled. The "many" here are the sinners looking on whom because of your sin turn away or wouldn't have a chance to experience salvation and thus they "fail of the grace of God." Or, by your actions they turn away and failed to "taste and see" God's grace. Then he said in verse 16; "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Torrey's Topical Text book has verse 16 to mean "heedfulness Against sin;" as all the Apostles warn the "SAINTS" against in their epistles, but didn't say they lost their salvation because of it, but rather "if any man sin, we have an advocate with the Father" (1 John 2:1).

Here Esau was used because the Lord was chastening them, "despise not thou the chastening of the Lord" (verse 5). Because of this they would become weary like Esau and do something as stupid as give up faith, "nor faint when thou art rebuked of him" (verse 5). Unlike what most think, Esau was not a glutton, but he was actually extremely exhausted to the point that he thought he was going to die so instinctively he would do anything to prevent death and the only thing presented was to sell his birthright for food; Jacob then could be considered "evil one." Similarly, because of the chastening of the Lord we can become extremely exhausted and satan will present a means to ease that by leaving the faith. This is the only man God cannot help, so to speak, a man without faith. That's the reason faith in justification is important, because it makes it plain that no matter what you are going through or have done, God loves you and will always accept you; you are his beloved son, perfectly righteous and holy by the finish work of Jesus Christ. That's why Paul didn't tell them that they are going to loose their salvation because of sin, but rather, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of [offspring of] righteousness unto them which are exercised thereby" (Verse 11).

## Part 2

Verses 15 to 16 is one sentence and thus one statement separated by semicolons (;).

**"[1] Looking diligently lest any man fail of the grace of God; [2] lest any root of bitterness springing up trouble you, and thereby many be defiled; [3] Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."**

Therefore you have [1], [2] and [3] sections in one sentence. In other words, by your sin you cause others not to come to God and you leave God (so to speak) because he's chastening you for it. Nevertheless, I'm persuaded that no one pulled by God can be discouraged from coming to God very long, and no one saved by God will he let go that easy, example me. After all, he is our Father "that is able to keep you from falling [even to doubt], and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 1:24-25). Which father ever beating his 5 year old son and the son gets upsets walking out the door, will he let leave. I remember my mother gave me a good spanking around 8 years olds and I packed a bag walking through the door saying I'm running away. I got another spanking and had to stay inside. Reader, we are children, that's why I put in brackets - so to speak - as if we can leave God because he's chastening us. Will he ever put more on us than we can bear?

## **QUESTION 67 : Who then is a backslider or what is backsliding?**

"The moment the word 'backsliding' is mentioned, we immediately think of a certain kind of people – those who once joined the church and seemed to have a testimony but now absent themselves from their former Christian assembly. This may seems a little personal, but do you realize that you too, may be backsliding? Backsliding starts in such a subtle way that most of us are not aware of it, and some may be backslidden and not realize it."

In researching the word backslide or backslidden, I found out that the word has no record in the New Testament. According to Strong's, it means turning or apostasy. The dictionary defines it as a "relapse into error or bad ways." Based on this meaning, I would say backsliding is the opposite of repentance.

Some questions then comes to mind.

When a Christian sin is he backslidden? Does this make him unjustified? Better yet, the question that you probably really want to find out is, can a born again believer who is justified, backslide?

To tell the truth, backsliding is not merely outright visible sin or transferring from an assembly within the same faith. Backsliding is any regression or moving backwards in our Christian walk.

When a Christian usually prays 20 hours a week and decreases it to 5 hours, though he or she is still in the church, involved in ministry and still possessing fellowship with God, he or she is backslidden. Leaving one's first love as recorded in Revelation 2:4 is also backsliding; "Nevertheless, I have somewhat against thee, because thou hast left thy first love."

Here are some examples of backsliding:

- Occupied with service or thing
- Losing conviction of sin
- Comparing ourselves with others
- Lazy in Service
- No room for Christ
- Putting people's word first
- Men pleasers, not God pleasers
- No testimony (personal witness or evangelism)
- Growing harsh and bitter
- Losing heavenly values
- World growing sweet

This simply means we as Born Again Christians backslide sometime or the other. In fact, many are in a backslidden state.

However, this does not mean one is unjustified or has fallen away from Christ (Heb 10:14). These are just obstacles in our godly walk on earth. If one is born-again it will cause one to bounce back or overcome these obstacles, or else one might not be born again (1 John 5:10).

God knew that man, even though with good intentions, is always likely to backslide, "And my people are bent to backsliding from me: though they called them to the most High" (Hos 11:7).

That's the reason he had promised his spirit to us to prevent *perpetual* backsliding or apostasy, which a born again believer cannot do; because he said, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27).

This makes it impossible for a genuine born-again believer to utterly backslide, in the sense of apostasy; "complete abandonment of faith." Born again believers are now unbent from backsliding and are bent to following righteousness, as prophesied in Ezekiel 36:27.

In the Old Testament, God had vicious creature kill the children of Israel because of their backsliding, "every one that goeth out thence shall be torn in pieces: because their ... backslidings are increased." (Jer 5:6). This backsliding was a complete (perpetual) abandonment of God and his principles.

A born again believer cannot totally abandon God, which would be making him a liar. No, not after one has "tasted of the heavenly calling." God said, "**I will put my spirit within you and cause you walk in my statutes, and ye shall keep my judgments.**" In other words, 'I'm coming in you to make you live like how I want you to live and prevent you from walking contrary to me – I'm assuring it because I'm doing it'. Who can wrestle against God.

Once God saves you he keeps you, so much so that he brags about it, "My sheep...I know them...neither shall any man pluck them out of my hand" (John 10:27-29).

One might ponder, how then can you account for the multitude of born-again Christians who backslide each year?

The bible sums it up very candid,

"He that saith I know him, and keepeth not his commandments, is a liar, and truth is [wasn't] not in him" (1 John 2:4).

Moreover, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and **he cannot sin**, because he is born of God. In this the children of God are manifest, and the children of the devil" (1 John 3:9-10). In other words, a true born again believer cannot commit apostasy against Jesus Christ.

The Old Testament 'backsliding' (apostasy) was an affront to God and shows the often inability for humans to keep up to God's standard; though it is not grievous. In fact, in the 80<sup>th</sup> Psalm verses 17-19, the Psalmist cried for help from this very inability not to

backslide. In it we see the forth-coming solution to this problem. It reads, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved."

This was a Messianic Psalms and showed that the solution would only come through the Messiah, Jesus Christ. Righteous men and God were fed up with the inability of not backsliding, God then said you know what, "I will put..." (Eze 36:27) and the rest is history.

"Let God be true, but every man a liar" (Rom 3:4)

## Part 2

After being born again one cannot 'dry up'. That's the reason we went sinning- to quench that thirst that kept reoccurring. However, Christ said, "whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14). Christ made sure he said it to a woman that came to a well. Why? The woman at the well went to get water on a regular bases to quench her thirst. This perpetual quenching represents sin, which Christ pointed out to her; using the illustration of her many lovers. In contrast, Christ showed her that if she drank of his water (salvation), it would be the opposite. Instead of drinking more than one time from the well of salvation, one drink once and according to the savior, one will discontinue a life of sinning and/or never come back for more soul satisfying thirst quencher. In essence, one won't completely backslide – apostasy: Because it shall be like a "well of living water springing up into everlasting life" (John 4:14).

The only scenario that would foster one to drink again, would be if one completely backslides - apostasy. And that would mean such a person have become spiritually thirsty again; which is impossible if one drank from the well of salvation. Therefore, in this passage of scripture, God was saying a born again believer cannot backslide, in sense of leaving the faith, because such a one "SHALL NEVER THIRST AGAIN!"

"Let God be true, but every man a liar... That thou mightest be justified in thy sayings" (Rom 3:4).

**QUESTION 68:** But didn't this speak of backsliding, "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them" (2 Peter 2:20-21)?

Let us read the entire chapter verse by verse:

1. But **there were false prophets** also among the people, even as there shall be **false teachers** among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
6. And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;
7. And delivered just Lot, vexed with the filthy conversation of the wicked:
8. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)
9. **The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:**
10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
13. **And shall receive the reward of unrighteousness**, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you;
14. Having eyes full of adultery, and that **cannot cease from sin**; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;
16. But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.
17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
18. For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error.
19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
21. For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them.
22. But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Notice the very first verse, which said these men were perpetual 'false teachers;' impossible if one is born of God, because we possesses the spirit of truth. In other words, the men in question weren't even save in the first place, but rather "deceitful workers, transforming themselves into the apostles of Christ" (2 Cor 11:13-14). Another characteristic that they weren't born again is that "they cannot cease from sinning" (2 Peter 2:4). As against 1 John 5:18, which tells us that one who is born again cannot continue sinning.

John further tells us who these men in 2 Peter 2:20-21 were:

"They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with us: but they went out, that they might be made manifest that they were not all of us...if ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John 2:19,29).

The phrase, "they were not of us," means they weren't born again in the first place. The same ones that "will say to me in that day, LORD, LORD, HAVE WE NOT PROPHESED IN THY NAME? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:15-23).

In the same book of 2 Peter 2, Peter shows us Noah and Lot, righteous persons who hated the unrighteousness around them, they were saved from destruction. This shows that a righteous person will always escape judgment. And today, righteousness is only received by being born again. And by receiving righteousness, one does and loves righteous deeds, as John told us, "ye know that every one that doeth righteousness is born of him" (1 John 2:29). Therefore, by being righteous or born again, one cannot "love the wages of unrighteousness" (2 Peter 2:15) nor "receive the reward of unrighteousness" (2 Peter 2:13). So then a true born again person cannot be in the category "they were not of us" or the alleged 'backsliders' in your question.

Peter, in the same chapter tells us that "The Lord knoweth how to deliver the godly [righteous] out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9), so a true born again believer cannot "entangled therein, and [be] overcome."

As the scripture says, God knows how to "reserve the unjust" and do the same for saints, "deliver the godly out of temptations!"

**Answer Notes:** 1. See the explanation of the verse "But we are not of them who draw back unto perdition" in the next FAQ (#69).

## **QUESTION 69: Did Heb 10:26-27 and 38-39 suggest a Christian losing his or her salvation?**

Again, I would advise anyone to first read the entire chapter and even the chapters before and after to get the real context of a particular verse or verses.

Paul, in this book, wrote an epistle to the Hebrews or them that are familiar with Jewish Law. He started out this particular chapter by saying, “For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect.”

Let us jump over verses 12, 14, 16, 17, 18 and 19 which made it clear that born again believers are perfected forever by faith and let us go to the first verse from your question:

“for if we sin willfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries” (Heb 10:26-27).

This was not judgment of being eternally damned. If so, Paul wouldn’t have admonished them in the same chapter to “call to remembrance the former days...” This also showed that he was actually speaking to a group of people that this incident occurred. And he didn’t say they were lost, but he encourage them to be fervent by saying,

“cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (:34-36).

He went further to **personally** encourage them with slight 'reprimandment' in verses 38-39 from your question; which reads,

**A. “Now the just [those who are justified] shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (:38).**

The phrase “shall have no pleasure in him” doesn’t for one second imply that a believer loses his salvation or that he is eternally damned. I can have “no pleasure” or dislike what my 3 year old Godson did, but that doesn’t mean I’m going to banish him from the house or disown him. Moreover, whose soul “shall have no pleasure in him,” God’s or Paul’s? Paul, here, was not prophesying neither did he have any intension to say it was the Lord. But being as rigid as he was he would have no part in any outright willful “weakness.” This can be seen when he sent back John Mark on one of his missionary journeys because he couldn’t keep up (Acts 15:36-40). Nevertheless, John Mark eventually became a very effective evangelist. It’s not that God would have pleasure in our willful weaknesses either, but he would have shown more compassion being our real father, him knowing all things and the one who died for us. For instance, a mother versus a caretaker would be more willing to clean her baby who ‘poohed’, though none enjoys the odor.

Verse 39 of Chapter 10 also reads,

**B. “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”**

- i. **“We are not of them who draw back”** – means, those who believe in one’s own righteousness or another righteousness. For instance, back where I am from, every now and then we would see a new ‘rasta’ convert (some one who believed in Rastafarianism). He would then locks his hair, abstain from eating pork amongst other things. On several occasions, we sometimes find that same person back to eating pork and their head shaved. Why? That righteousness cannot and will not sustain them. Similarly, if one profess Christ and depend on their own efforts rather than becoming born again, he or she will wear out; and those onlookers will think and say a Christian backslide when in fact the person wasn’t saved. We are not of them, but our righteousness and sole dependence is on Christ, evidence by becoming born again.
- ii. **“But of them that believe to the saving of the soul”** – means, us who are justified by faith alone; through the born again experience. This righteousness is not of ourselves, neither can it be. So then we cannot draw back from it. Rather, “by one offering he hath perfected **forever** them that are sanctified (Heb 10:14).”

Now, putting the two verses (38 & 39) together with the meanings I’ve explained might give the impression that the two verses doesn’t correlate on it’s own. But here is the summation of it:

In verse 38, Paul first said, “the just shall live by faith.” Then he made a **“but,”** and then he said that if any man drawback (play with sin) he personally doesn’t like it and abhors it. Why the **but**? Reason being, he knows that it is faith that justifies us. And he also knows that faith is the substances of things hoped for the evidence of things not seen. Therefore, he knows that seeing the full evidence of justification/righteousness on the believer all the time is impossible or else it wouldn’t be faith; why hope (faith) for

something that you can already see. That's why he said the 'just shall live by faith: but if...' Or, 'I know some of you are not walking as you should at the moment, but you are just; nevertheless, I can't tolerate it.'

In other words, he knew that they were going to be pit falls of weaknesses in the believer's life; as he himself confessed of himself in the book of Romans Chapter seven and eight. Nevertheless, anyone graced to have as much of the presence of God as Paul did, would be easily disgusted at the slightest sin, hence the term "my soul would have no pleasure."

Then he started out verse 39 with another "**but**." "But we are not of them who draw back unto perdition," also stating that though born again believers might draw back or sin, we will never "draw back unto perdition" or go back to being an outright sinner. He knew that it is the grace of God that keeps us and his Holy Spirit actually prevents us from going back to our original state before salvation (Eze 36:27). In other words, though we might regress in our walk from time to time, it will never be back to the state we were in before salvation or completely backslide, as in apostasy. Therefore, never losing our salvation.

### **QUESTION 70 : In Romans 6:1 wasn't Paul implying that God's grace towards us can be dried up, if we keep on sinning? Remember, he said, "what shall we say then? Shall we continue in sin that grace may abound?"**

Even if it were possible, in the verse directly after the one you quoted, Paul said, "How shall we, that are dead to sin, live any longer therein?" (Rom 6:2). In other words, this is impossible. Can you kill a chicken and expect it to lay eggs. Similarly, we are dead to sin by the spirit of God and therefore cannot produce sin. Paul confirms what the Apostle John spoke of in his epistle (1 John), that born again Christians cannot continue ("eth") in sin because they are born of God. Not that sometimes our tongues don't slip and a lie doesn't 'accidentally' come out. But continue means that you'll never see a genuine born again believer clubbing every weekend, having unwed sex every other night and enjoying a lifestyle of sin; even further, with no remorse.

Paul went further to explain about grace, the law and sin. He said, "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Rom 6:16). Whether you reject the gospel and live in sin or obey its doctrine and become born again with living righteously.

We have to always remember the tenets of salvation. In this case, it is to keep us from sinning. God cannot lie. He cited the problem and said, "my people are bent to backsliding" (Hos 11:7). He also herald the coming solution and said, "I will put my spirit within you and cause you to walk in my statutes..." (Eze 36:27). In other words, after being born again, it's not an option, his spirit will make you live godly and upright; guaranteed!

God's solution has to work or he is an alleged liar and found with fault; that is, he cannot produce what he promised, especially knowing that he is 'THE GOD'.

However, without a doubt I believe God and I believe the bible and I "know that whosoever is born of God sinneth not" (1 John 5:18). Why? "Whosoever is born of God doeth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9).

John confessed, "In this the children of God are manifested and the children of the devil" (1 John 3:10). In essence, by this you'll know who is really born again and who is not.

Paul of all persons knew this as well, and made it clear that after being born again, God will not allow one to continue in sin; he forbids it.

## **Part 2**

To tell the truth, many have missed the real meaning Paul was trying to convey in Romans 6:1. Lets read this verse in another version (Jewish) to see if the intended meaning can be grasped.

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means!" (**Rom 6:1-2**) {N C P E - I don't usually ascribe to the NCPE, a derivation of the NIV, but this is correct!}

In other words, because grace "abounds" (increase) as a result of sin, should we sin in order to get more grace; as absurd as it sounds. Let us actually read two verses before Rom 6:1-2 to see why he said that; those verses, Rom 5:20-21. Bought versions are presented below:

"But where sin abound, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (KJV).

“But where sin increased, grace increased all the more...” (N C P E).

Therefore, after Paul made this astounding fact two verses before, he had to clear it up before they were a bunch of sincere sinning Christians in Rome. In other words, because he said that “where sin increase, grace increase all the more,” people would start sinning to get more grace; which would be foolish and missing the mark. So Paul had to make sure he straighten out this paradox before these Christians used sinning as a means or with the intention to get more grace, because of what he said. He made sure he said, “shall we go on sinning so [in order] that grace may increase? By no means!” Or, “God forbids!”

What Paul was trying to say started to culminate from Romans 3:5, “But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?” In other words, if our sin (unrighteousness) glorifies God’s Holiness (righteousness) in contrast, is he then wicked to punish us for it, seeing that it glorifies him? Then he uses a first person example to emphasize it. “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner (Rom 3:7)?” Then he uses a rhetorical question for further emphasis, “And not rather . . . Let us do evil, that good may come (Rom 3:8)?” In other words, if that were the case - we sin and good come- let us live wickedly that good may come; with God being glorified. But of course this sounds absurd to you that’s why he said in Romans 3:6, “God forbid: for then how shall God judge the world?”

This whole scenario continued down to Chapter 6 verse one from your question, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom 6:1)

Most people don’t even realize this contextual or true meaning, but rather try to use it as a beating stick to scare the congregation from sinning.

**QUESTION 71 : You said God came to the save sinners to repentance and not the righteous, taken from Matt 9:13; pointing to the “righteous” not needing repentance. However, righteousness here was talking about self-righteousness and not God’s righteousness. Is your summation then wrong?**

Not necessarily, because Jesus said, “They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance” (Mr 2:17). By the full narration, we see that the righteous here (“whole”) means completeness or true righteousness. As such, why then is repentance needed? Or, as Christ puts it, why do you need a doctor if you are not sick but whole? This cannot then point to self-righteousness, whether sarcastically or indirectly, because self-righteousness cannot make you whole. It is a bit hard to explain to Christians how persons were whole or righteous before Jesus Christ salvation, that fulfilled it, because they have been robbed of their Jewish Heritage and knowledge of the Torah (Old Testament). The righteousness that comes by following the Torah (law) in those days made one complete; Jesus Christ is no different from the law and Prophets (Rom 3:21). His coming ushered in a more perfect way to it, that even the wretched of sinners can be saved. See the version of this book for “Jews.”

**QUESTION 72 : How is it God said, “my spirit shall not always strive with man” (Gen 6:3)?**

The text reads,

“My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart” (Gen 6:3-6).

The bible is so sacred that it has to be rightly divided. Gen 6:3 was not for the righteous, for Noah himself escaped being the only righteous man God saw (Gen 6:9) during the time that it was said; and even his family was saved, because “the promise is unto you, and to your children” (Acts 2:39).

When Adam sinned, God indirectly made man a promise that he would be redeemed, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen 3:15).

However, at the start of the interim he saw that man’s heart was getting most wicked, “only evil continually.” His promise was now looking dim and he repented within himself that he made man.

He could no long show mercy or strive with his creation and let them live so wickedly, so he had to kill them, being just:

“I will destroy man whom I have created from the face of the earth” (Gen 6:7).

The word “strive” according to the dictionary means “to exert much effort.” He must have had someone preaching to these people about repentance or he himself must have gotten involved some how or simply exerted much tolerance to their behavior.

He then caused it to rain for the first time and every living creature died, except Noah the righteous man; and of course his family.

This happens in extreme cases of sins, like Sodom and Gomorrah and other such places.

Notice that God always avoid killing the righteous. As he said through the prophet Ezekiel, “Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it and will cut off man and beast from it: though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God” (Eze 14:13-14). This is a lesson to us that God will always strive with us and would never kill us, for we are the righteousness of God in Christ Jesus. It also serves as a ‘type’ of the church and the rest of humanity: The church escaping judgment and the rest of the world suffers eternal damnation (Rev 20:15).

**Answer Notes:** 1. God cannot strive with man in and of himself (Gen 3:15); that’s the purpose for Jesus Christ. Through him, he can now be touched with the feelings of our infirmities (Heb 4:15); and through the foreknowing and promise of this he can begin to do so before Christ was born, “the Lamb slain from the foundation of the world” (Rev 13:8). It’s through the promise of Christ why the Israelites survived after Moses, “the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart” (Deu 30:6). That was the Jews, but humans on a hold would be utterly consumed by a terrible God if not from the first sin, from the first man, God promised Christ; and why he hasn’t wiped us out since then, though there was a great purging through Noah’s flood. However, now through Christ he can have mercy and expect us to. He especially will have mercy after he told us to forgive our brother 149 times in one day (Matt 18:22). I personally would hold him to that verse, because I know God is a being of his word.

**QUESTION 73 :** According to Romans 11:21-22 we are the branches of God, grafted in by faith and can be grafted out. In Romans we read, “For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off.” Isn’t that loosing salvation?

Notice the verse above verse 21, “Well because of unbelief they were broken off, and thou standest by faith” (Rom 11:20).

In other words, the bases for a born again believer staying save in the kingdom of God is faith. The chapter on Justification taught nothing else but faith in justification; or who God says you are. Remember we are saved by faith and “he that believeth not shall be damned” (Mark 16:16).

The teaching on justification is not that any non-believing Church person is saved, that’s paganism. Rather, the teaching on justification is that a born-again believer continues to believe they are saved based on Christ’s finish work, regardless of failures, inadequacies, feelings, untruths, sins, etc. Justification makes it clear to a born-again believer that he or she can never be condemned for anything no matter what, so he or she is always accepted and saved as long as he or she believes it; and Christ gave us his spirit to ensure that faith (Rom 12:3). That’s why Peter could have said that we “are kept by the power of God through faith unto salvation” (1 Pet 1:5).

No wonder doubt is one of the devil’s key tools, by it he causes one to kill one’s self because he cannot. Remember, “the fearful, and unbelieving...shall have their part in the lake which burneth with fire and brimstone” (Rev 21:8).

God recognizes this and through his spirit has kept us from perpetually falling prey to doubt (Rom 12:3, Jude 1:24, 2 Pet. 2:9).

Before closing, as I have advised in most of the answers to questions with scripture quotations, please read the entire chapter to get the full context. Because the very first verse of this chapter said, “I say then, Hath God cast away his people? God forbid.”

What does this suggest? If God had not cast away his servants, how much more we his children, whom believe.

James also confirms this by stating, “every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

**QUESTION 74 :** John 15:5-6 speaks of a possibility of us, the branch being broken off. Isn’t that backsliding or losing one’s salvation?

It reads, “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

Firstly, fruit here is argued from two standpoints. One, fruit as in soul-winning and two, fruit as in the fruit of the spirit – love, joy, meekness etc. Verses 9-13 of John 15 suggest that fruit here is the fruit of the spirit. While verse 8 and 16 suggest winning souls.

In either case, by being born again one automatically will bear fruits or else one is not born again. Firstly, the fruit of the spirit is love; “To explain the reason why...“fruit” is singular...is that the fruit of the Spirit is actually one, **love**, with the other virtues being different manifestations of love in operation,” records Baker Evangelical Dictionary.

The opposite of salvation is sin. Love “equates” to salvation, so the opposite of love is also sin. Therefore, a sinner doesn’t care for God, himself, nor any person that is affected by his sin. So then, a sinner is a fruitless person, in the sense of not demonstrating love, joy, meekness, etc. The obvious reason is that he is not saved, and also because of this he cannot backslide, seeing he has nothing to backslide to, lacking salvation.

John writes, “every one that loveth is born of God” and “we know that whosoever is born of God sinneth not” (1 John 4:7;5:19). Therefore, born again believers are not fruitless in this sense and neither can they be, because God guarantee that we will bear fruit when he said, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze 36:27).

Now, the same goes for soul winning. A born again believer is not doing the soul winning, but rather the fruit of love that has sparked will win souls. The bible tells us, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt 5:16). Only those who have the spirit of God (save) can really glorify God to the point where souls can be drawn unto him.

Jesus himself in the same chapter made this conclusion clear that a genuine born again believer will bear fruit, as in soul winning; “Ye have not chosen me, but I have chosen you, and ordained you, that ye shall go and bring forth fruit and your fruit should remain” (John 15:16).

Evangelism is not the main purpose of you being born again, but if you’re born again you will evangelize; whether to a person on your job or in front of a crowd. Similarly, Adam and Eve wasn’t created to make babies, but God fixed it in them that they will have sex, Eve get pregnant and more humans with God’s image are created; if God wanted, he could have make tons of humans. However, instinctively, Eve must get aroused sexually and Adam two times more, which will result in intercourse and consequently children.

By spiritual instinct in every born again believer, other born again believers will be birthed. This is not only an accepted doctrine, but it is a fact! Unless you produce more born again believers you’re not born again; as in save. Sounds harsh, but it’s not, really. The Jehovah witness have an idea of this, however, the carriage is before the horse. You do not evangelize to show that you are save. When you become save, you’ll automatically begin to evangelize; one way or the other.

John 15:2 then states, “Every branch in me that beareth not fruit he taketh away...”

This scripture wasn’t speaking of Christians only, though it says “branch in me,” because we are all in him. Paul himself taught us this while speaking to some pagans at Athens. He said to them, “he be not far from every one of us; For in him we live, and move, and have our being” (Acts 17:27). Therefore, we are all in him. But it’s when he is in us we become born again and by this union, like Adam and Eve, we must birth other souls, guaranteed!

**Answer Notes:** 1. More importantly, “Every Branch in me” could synonymously be referring to the Jews, who are called the “natural branches” (Rom 11:24). By them not accepting the Savior, hence not bringing forth the fruit of their faith, they are broken off and the Gentiles are grafted in (Rom 11:19).

**QUESTION 75:** According to Ezekiel 18:24-26 and other Old Testament scriptures, a man that “turneth away from his righteousness and committeth iniquity” must die in them and so loses his salvation. How much more us?

That was the Old Covenant or another dispensation of God’s dealings with humanity. For instance, some of the Israelites sinned one time with Dathan and their names were blotted out of the book of life (Ex 32:33). According to Paul’s epistle and logics, the New Covenant or a newer thing make the old obsolete (Heb 8:13). Hence, your verses and arguments is null and void or inapplicable to the New Covenant, where its no more works but faith in Christ finished work; obtained and retained forever by the one time obedience (Heb 5:9) to the gospel – Acts 2:38. Here is the New Covenant in scripture,

“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. Now, where remission of these is, there is no more offering for sin” (Heb 10:16-18). Because, “by one offering he hath perfected **forever** them that are sanctified” (Heb 10:14).

**QUESTION 76: In the parable of the sower, recorded in Mark 4:16-17 and Luke 8:13, those that heard the word endured for a time. In other words, they lost what they had. How does this fit in with Justification?**

Before answering your question let me quote the texts from St. Mark 4:16-17 and Luke 8:13, respectively:

- “And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time:”
- “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”

Firstly, we have to remember that these are parables and must be treated as such.

Secondly, it did not imply nor state that the persons in question were saved or born again. Verse 17 in Mark 4 said that they “have no root in themselves, and so endure but for a time.” Which suggest they weren’t saved. For to be saved would mean that one has a link to a resource (root) that can never run dry and therefore, one cannot run dry also; or better yet, be a well springing up into everlasting life.

Jesus said, “I am the root of David.” They didn’t have this root. Root suggests sustainer of life or the source of being. The only way to have and keep life is to be born again or rooted in Christ. These guys in the parable went to church, heard the word continually and liked it, but didn’t get born again.

**QUESTION 77: If Paul could have said, “I keep my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway” (1 Cor 9:27), how much more me. Surely Paul was save, but how comes this statement implies that one can be saved today and lost tomorrow, is that so or is my summation wrong?**

Many Christians share your summation; in fact my former Pastor (E.M) gave me the same answer. However, I have the entire chapter before me on one page; it’s interesting to note that Paul was not implying being lost or unsaved after one receives salvation, for whatever reason.

Please read the entire chapter 9 (verses 1-27) and even the first verse of chapter 10. Most often, only the verses before and after (context) any one-bible verse can truly give the full meaning.

The apostle Paul here was writing a letter to answer his accusers in Corinth; based on the text they had accused him of collecting money for his own gain.

From verse 3 to 6 Paul gave us his outstanding flawlessness in preaching the gospel without taking anything in return; he went as far as to deny personal comfort and pleasures, which he could easily attain by his known status (foolishly speaking).

From verse 7 to 14 he carefully explained how it was lawful and right in the site of God for a preacher of the gospel to receive money from the beneficiary of the gospel.

From verse 14 to 26 he told them that he had not use this privilege, though he had the right to. In these same verses he thoroughly explained why he didn’t partake of this blessing, which was summed up in verse 27,

**“I myself should be a castaway,”**

Or, in essence, “rejected, or disapproved of; that is, by men: the apostle’s concern is, lest he should do anything that might bring a reproach on the Gospel; lest some corruption of his nature or other should break out, and thereby his ministry be justly blamed, and be brought under contempt; and so he be rejected and disapproved of by men, and become ‘useless’ as a preacher: not that he feared he should become a reprobate, as the word is opposed to an elect person; or that he should be a castaway eternally, or be everlastingly damned; for he knew in whom he had believed, and was persuaded of his interest in the love of God, and that he was a chosen vessel of salvation, that could not be eternally lost: though supposing that this is his sense, and these his fears and concern, it follows not as neither that he was, so neither that he could be a lost and damned person: the fears of the saints, their godly jealousies of themselves, and pious care that they be not lost, are not at all inconsistent with the firmness of their election, their security in Christ, and the impossibility of their final and total falling away; but on the contrary are overruled, and made use of by the Spirit of God, for their final perseverance in grace and holiness” (Commentary).

Paul was very passionate and serious about the gospel/doctrine and he knew that one rumor could ruin his approval (“castaway”)

before the masses. This could have considerable hindrances. Though the word is not bound, he himself might be unwelcome and rejected ("castaway").

For instance, there was a rumor going around about me; spawned by this young fellow who I refuse to name. I don't hold it against him, seeing that he is young, inexperienced and probably sincere. But by his affiliation many have taken him serious, especially when it's alleged that God showed it to him.

Not to boast on these things, but anyone knowing me knows that I'm a Jesus fanatic, fasting often (60 days max, 4 days max straight without food or drink), praying always, studying the scriptures daily, writing to strengthen the body of Christ and personally giving out hundreds of tracts monthly. I have even had many opportunities to gain wealth, marry the finest of Pentecostal sisters and align myself to the 'best' of ministers. But for my relationship with God and a great zeal for truth, have sacrificed it all and made my life hazardous for the sake of the gospel.

Now, I wrote an essay (online and print) by the spirit of the Lord and it was generally well received. The word was sent to a neighboring church and it was also received. But upon frequent visits there, I realized that I myself was indirectly rejected (or felt uncomfortable). Probably, because of rumors.

The word itself will not be bound, because it cannot, but one false rumor can cause the preacher/writer to be rejected or unwelcomed. That's what Paul meant when he said, "I myself should be a castaway."

Many well meaning Christians have even learnt to deal with these battered Men of God that are falsely accused; battered because they carry the "oracles of God" and the devil know it. Many have coined terms like, "God can use anybody" and "God use an ass to talk to Balaam so he can use him..." One preacher said, "well if God can use a crow, a 'thief-ing' black bird, to carry food to Elijah, then he can use so and so" (Christian TV). Men would rather take the word and renounce the preacher, than look into what is alleged; even if it is true (Gal 6:1).

Paul knew that people in general would rather believe a lie than investigate whether a claim was false or misrepresented. Therefore, he washed himself from every "appearance of evil."

### **QUESTION 78: How is it we see a saved person loosing their salvation in Lk 12:46 (by the way, the same thing was presented in Matthew 24:45-51)?**

The verse from 37 to 46 of Luke 12 reads:

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

Again, we have to remember that this is a parable. According to Merriam-Webster dictionary, a parable is "a method of indirect representation of ideas or truths: **Synonyms:** figuration, symbolism, symbolization, typification." In other words, not exactly the real thing. The same thing also was presented in Luke 12:46 and Matthew 24:45-51.

Now, three types of servants were cited here. The one in verse 46 that didn't make it, another in verse 47 who made it with much beating and another in verse 48 who made it with little beating. Now the last two who made it was still watching even though they weren't thoroughly doing God's will; but still watching nonetheless. The first that didn't make it failed to even watch at all and went on a life of sinning (represented by him beating the other servants and being drunken) - impossible for born again believers.

To watch means that you have lamps with oil burning a fire. Now recall the parable of the 10 virgins (Matt 25). Five foolish with lamps but no oil, who didn't make it and five wise with lamp burning oil, who made it. Now, the five foolish were servants with lamps but clearly weren't watching because they didn't bother to light the lamp with oil at midnight. On the other hand, the five were smart and kept watch.

But notice what the Bible said of both the five foolish and five wise, "While the bridegroom tarried, they all slumbered and slept" (Matt 25:5). Slumber meant they all had imperfections. Similar to the 3 servants in Luke 12:45-48 who all had imperfections.

However, the one that didn't make it gave up trying to watch and just went out sinning (Lk 12:45-46). This is similar to the five foolish virgins who gave up watch by not going through the trouble of buying oil.

In chapter 10, we had showed that the ten were virgins (servants in Lk 12), which represent repentance and water baptism. Lamp represents the word (Ps 119:105) and oil represents the Holy Ghost; which is for light. So clearly, the five foolish virgins weren't born again (repentance, baptism, Holy Ghost); because though they were baptized they weren't spirit born. And by now you should know that to be saved you have to be spirit born (Rom 8:9); having the "light of life" (John 8:12). The five wise had this, which was represented by the oil in their lamps. However, all ten slumbered like the three servants, but because the five were saved they were taken.

This is another situation that proves the teaching on Justification, though they slumbered like the rest, God took them because they were begotten of his spirit. And once begotten of his spirit, always begotten of his spirit. This makes you his perfect son forever, "for by one offering he hath perfected forever them that are sanctified" (Heb 10:14).

The same can be said of the two servants in Luke 12:47-48. However, the one who didn't make it was like the five foolish who didn't watch, neither could he, because he had no oil; which means he wasn't saved - expressed by the non-fruit of the spirit continuous actions (Lk 12:45-46). That is why Christ said, "But if a man walk in the night, he stumbleth, because there is no light in him" (John 11:10). You might say, "but they all slumbered." Yes, they all slumbered, but this one "stumbleth." Whenever an "eth" is used, it means a continuance. He continued in his imperfections and became blinded by it that he got left. It is natural to slumber or stumble when night comes, but if you have light (oil), you will quickly find your way. Whereby Christ could have said, "Let your loins be girded about, and **your lights burning**; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching" (Lk 12:36-36)

Nevertheless, this is off tangent with the intent of the parable. This parable was meant to nail this point across, "Whomsoever much is given, of him shall be much required" (Lk 12:48).

**QUESTION 79 :** I recently read Heb 6:4-6 and to me it suggest that a saint can lose his salvation: it reads, "for it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." This suggests that we can completely fall away. Is that so?

Paul went further to say in the same chapter, "we are persuaded better things of you, and things that accompany salvation, **though we thus speak** [as if it could happen]" (Heb 6:9). Saying "though we thus speak" is like saying, 'like this could have possibly happen.'

In other words, we are persuaded that you are save and therefore possessing things that accompany salvation, like repentance, good deeds and of course justification. If they could have lost their salvation, he wouldn't have confessed to them that God "is not unrighteous to forget your work and labour of love, which ye have shewed toward his name" (Heb 6:10). Even further, look at the following verse, "And we desire that everyone of you do show...the **full assurance** of hope unto the end" (Heb 6:11). Full assurance means, being confident that you'll make it regardless of.

Wow, I'm really excited, I'm finding more nuggets on justification in the verses after. For instance,

"Which hope we have as an anchor of the soul, both sure and steadfast" (Heb 6:19).

Verse 20 also said, "whither the forerunner is for [an example to or type and shadow of] us entered, even Jesus, made an high priest for ever after the order of Melchisedec." In other words, as Jesus was made an High Priest after the order of Melchisedec, forever, so we have been made an High Priest (save) forever after the order of Jesus Christ. As one verse puts it, "He hath perfected forever, them that are sanctified" (Heb 10:14).

Need I say more.

**QUESTION 80 :** What then is being judged by the Law of liberty or what is the Law of Liberty?

The perfect law of liberty is actually the Torah given through Moses, which has not been done away with, but stands forever (Due 4:40); as against most, who think it is something new conjured by Christ outside of the Torah. However, the purpose of it is not New Testament salvation but as the scripture said, "it would be well with thee" (Due 4:40). Or, put loosely, blessings; blessings that come from executing love to one another.

Now, where it states "where the spirit of the Lord is, there is Liberty" or freedom, it means freedom from the curses of the Law. If you violated a law you would reap curses as outlined in the Torah. But as stated in Gal 3:13, Christ came and redeemed us from those curses; making them null and void, including curses of not tithing. However, the 'principles' of the Torah are still in effect as James said, "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas 1:25). No longer "blessings and cursing" (Jos 8:4) but just blessings. The reason for this is that we can now serve God without fear as herald by Zacharias in Luke 1:67-75, "that we ... might serve him **without fear**, In holiness and righteousness before him, all the days of our life." Dropping the fear factor looses us to serve God with a perfect heart, rather than being afraid of being cursed; plus he gives us his spirit to ensure this (Eze 36:27). We are free from the curse of the Law, having full liberty to live by faith rather than by "consequences."

Being judged by the law of Liberty is usually effected by your words; "so speak ye [profession], and so do [life] as they that shall be judged by the law of liberty" (James 2:12). Jesus related the same thing, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt 12:37). For the saints, this is not condemnation of hell, but rather this is a believer's judgment of receiving or not receiving blessings while on earth. James earlier explained this to us,

"Let every man be swift to hear, **slow to speak**, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect **law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work, **this man shall be blessed in his deed**. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:19-26).

Therefore, again, being judged by the law of liberty is not an 'end time judgment' but rather a now judgment of blessings. Also, this is a judgment for believers, we are the ones in liberty; "where the Spirit of the Lord is, there is liberty" (2 Cor 3:17). In this text, liberty is meant relative to the Laws of Moses.

Now, seeing that we are no longer cursed by the Law and in complete freedom, it doesn't mean you can do any and any thing. It simply means that while under grace, if you slipped up and sin, though you might not go to hell's fire for it, you will usually receive a just recompense: For "every transgression and disobedience received a just recompence of reward" (Heb 2:2). Nevertheless, you'll learn after a while, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb 12:6). And by his spirit (Eze 36:27) you'll be automated from returning to a life of sin or disobedience (Heb 10:39).

Though you're not cursed, lack of blessing can feel like cursing sometimes.

Paul also warns us about our liberty in Christ, "brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal 5:13). And Peter herald the same thing, "As free, and not using your liberty for a **cloak of maliciousness**, but as the servants of God" (1 Pet 2:16).

## **QUESTION 81: Aren't we made lower than the angels (Psalms 8:4-5), how comes we are higher than them?**

Yes, but so was Christ for our example. What God did for Jesus Christ the man, is his intentions for every born again believer.

Jesus was made lower than the angels in flesh. But when he died (repented), buried (water baptism) and ascended to the right hand of God (baptism of the Holy Ghost), he became higher than angels and all the heavens; being only second to God in the form of a son.

In other words, "he was made so much better than angels, as he hath **by inheritance** obtained a more excellent name than they" (Heb 1:4). How? "By inheritance."

All this is for our understanding, that we might know what is the height, breadth and width of our calling. We are sons of God, by this sonship or inheritance we too have obtained a more excellent name than they (angels). We are direct sons of God. Meaning, as Christ is the **only begotten** of the father, so is all who follow him and become born-again.

In other words, we have the status of the first born (birth right), though being made last (Gen 1:26). We are now the first executors of all of heaven, if we have his image (born again).

Why?

Angels are sons of God too (Gen 6:4). But us, though being made last, have attained the birthright; similar to the story of Esau and Jacob, Joseph's two sons and even Aaron and Moses - Aaron being the eldest. As Paul confesses, "such an high priest became us, who is holy...and made higher than the heavens" (Heb 7:26-27).

A born-again believer might exclaim, “Wow, we have inherited heavens birth right, what status and what class!”

It does sound spectacular, but remember this quotation from one of the angels in heaven, your brother;

“These are they which came out of great tribulation” (Rev 7:14).

However, because of this hope we can easily call this “great tribulation” “light afflictions.” Not that the troubles on earth are light, but when a born-again believer thinks on the inheritance that awaits them, everything will seem light; and he or she, by the Holy Ghost, will strive to live righteously, having “washed their robes, and made them white in the blood of the Lamb” (Rev 7:14).

Though born-again believers are last or made a little lower than the angels, by inheritance we shall obtain a greater name. Our brothers in heaven will help see to it (Heb 1:4) and it’s their joy to behold their little brothers, just like Esau embracing Jacob on his return home from Laban (Gen 33:4).

This verse will help you understand this hope that we have,

*“Now, I say that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all. But are under tutors and governors until the time appointed of the father” (Gal 4:1-2).*

Christ being the first heir, who obtain a more excellent name and position than the angels, then we who follow in the similitude of his suffering, “if children, then heirs; heirs of God, and **joint-heirs** with Christ; if so be that we suffer with him, that we may be **also glorified together**” (Rom 8:17).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1). In other words, we are heirs to the same status Christ has and God’s angels are helping us along the way; related in this verse, “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb 1:13-14)? Wow, the status that we shall inherit is greater than the angels because none of them have ever been told to sit at his right hand, only Christ and then we; but they are sent to us as ministering spirits. It’s all based on Christ, fully seen when he returns and we reign with him on earth for 1000 years.

Lastly, the word “image” in Gen 1:26, directly translated from the Hebrew, means ‘illusion’ and the word man in the same chapter, directly translated means ‘phantom’. Both words suggest a mirroring of God or the direct replica, but not the actual thing. Similar attributes, similar power, similar everything, but we would only be a reflection — like how moonlight is a reflection of the sun; according to researchers.

This was God’s original intention for man; it was lost by Adam’s fall and fortunately regained through being born again.

In essence, we are the same as Jesus, therefore the same as THE Son of God.

Christ himself tells us, “It is enough for the disciple that he be as his master, and the servant as his lord” (Matt 10:25).

Finally, Luke records, “The disciple is not above his master: but every one that is perfect shall be as his master” (Lk 6:4).

## **QUESTION 82 : Didn’t Christ say we are equal to angels, “for they are equal unto the angels; and are the children of God, being the children of the resurrection.” How then are we higher than them?**

Let us read the verse in context,

“There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:29-36).

From this text, Jesus wasn’t talking about the status of us born again believers in contrast to angels, but rather of the new nature of our new bodies or ‘being’. In this text, the Sadducees had come to Jesus questioning him in an attempt to twist his mouth because they didn’t believe in the resurrection. Their question was about a woman who was married several times and being raised on the last whose wife would she be. Jesus answered them on that account, that is, he explained the nature of those who are raised on the last day. Their nature will not be of earthly vicissitudes, in that, you won’t be earthly, but you’ll be like the angels in nature — spirit.

For instance, Esau and Jacob were equal in nature because they were both male human beings, but one had the birthright, while the other didn't; so they weren't equal in statue.

Though the parable of the mustard seed is used to solely tell about the Kingdom of God it can also be liken unto our eternal status of being both joint-heirs with Jesus Christ and higher than angels. Like the mustard seed, we are lesser than angels at first by virtue of our created statue (Heb 2:7). But through Jesus Christ, at full maturity we will be greater. We – mustard seed. Angels – greater size seed.

“When it is sown in the earth, is less than all seeds that be in the earth: but when it is sown, it growth up, and becometh greater than all herbs, and shooteth out great branches (Mark 4:31-32).”

### **QUESTION 83: Why do you say Born Again Christians are just as Holy as God?**

The Bible tells us that we are dead and our life is hid in Christ (Col 3:3).

In other words, “there is therefore now no condemnation to them which are in Christ Jesus” (Rom 8:1). A person can only claim to possesses no condemnation because he or she is hid in Christ.

Christ being God, we are actually hid in God, as the end of Colossian 3:3 mentioned. So, when God looks at us, he sees himself or his direct replica/image. In fact, the word man in Genesis 1, translated from the original, means ‘Phantom’, which shows that being born again rekindles the image of God in us.

This can be seen in the “breastplate of righteousness,” which was narrated by Paul and seen in the Levitical priestly order. Paul tells us to put on the breastplate of righteousness (Eph 6:14). Which is basically having faith in Justification. It is key and more than co-incident that righteousness was related to the breastplate.

What do I mean?

The Old testament priest wore a breastplate of twelve precious shiny stones (Ex 39:8-17). It is said when God's glory came down in the temple, it would reflect off the stones and he would sometimes speak through them. In other words, he would see his reflection in the precious stones on the breastplate of the priests, then he would commune with him, so to speak.

Similarly, through our breastplate of righteousness God sees himself when he looks at us; we being hid in Christ. Therefore, the same tenets that runs through his being, runs through our beings, by faith: Making us equal to God through son ship (Phi 2:6), never above.

Christ himself said, “I am the vine, ye are the branches” (John 15:16). Suggesting that we have the same spiritual D.N.A or Genes.

For instance, the princes and princesses of England are not above the Queen. But they have the same legal diplomacy, being royalties. They are apart of the English Monarchy, by being born in the family. Similarly, we are apart of the heavenly monarchy and posses God's holiness (royalty) because we are born again into his divine nature.

That's why we are a “royal priest hood” (1 Pet 2:9).

Many use the temple adornment and Aaron's US\$25,000 garment to solely preach prosperity, when in fact, it was all about Christ and his finished work of righteousness to every born again believer in this new covenant.

If you are born again, think it not robbery to be equal to God in his holiness (John 5:18, Phil 2:6). Remember, “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). And no tribulation or persecution can override that hope in us, as the Psalmist put it, “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with **thy likeness**” (Ps. 17:15).

### **QUESTION 84: Why is salvation so "easy" in the Bible? And if sinners must first believe "sufficiently" and cleanse themselves "sufficiently" in order to receive (as a reward?) the Holy Spirit, why does the New Testament portray faith and sanctification as the result, not the basis, of receiving the Holy Spirit (1 Cor. 12:3; Rom. 15:16; 2 Thess. 2:13)? (CRI JOURNAL Gregagory A. Boyd, <http://www.iclnet.org/pub/resources/text/cri/cri-jrnl/crj0082a.txt>)**

Who said you had to cleanse yourself sufficiently, in and of yourself, before receiving the Holy Spirit? No one can do that. What they can do is be baptized in his name and they are cleansed of their sins, however, salvation is not received until spirit baptism – “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). Faith is a prerequisite for salvation –

“this spake he of the Spirit, which they that **believe on him** should receive” (John 7:39); being given a measure of faith is a result gifted by God after salvation. Sanctification is a result of being born again. Now what Mr. Boyd alludes to as sanctification is, “cleanse themselves ‘sufficiently.’” That is not sanctification, neither can it be done by us in and of ourselves. “Cleanse themselves ‘sufficiently’” could be regarded as staying away from certain sins, fasting, prayer and other earthly sacraments. Even if that were done you are still left with original and unknown sins, making you unsanctified. Therefore, sanctification is a supernatural blessing from God, to those who are born again – spirit and water baptism. The trick here might be, if being water baptized takes away all our sins (Acts 2:38), aren’t we then cleansed? Why then do we need to be spirit baptized for cleansing or sanctification? And if this cleansing is needed for spirit baptism, how comes some receive the spirit before water baptism? Here in lies another problem. You can’t separate water baptism from spirit baptism in being born again or being sanctified. Christ first told Nicodemus that to be saved he had to be born again – one thing. Then a few verses after he told him what being born again is, water baptism and spirit baptism – two things. He needs the one thing but it is broken down into two things. You aren’t born again or sanctified with just either, it has to be the two. So though a person’s sins are cleansed with water baptism, he’s not thoroughly saved or sanctified without the spirit baptism. Sanctification results from the one thing - born again - but the one thing is compose of two things - water and spirit baptism. As faith without works is dead, water baptism without spirit baptism is dead, and vice versa. Faith saves, but without the works it’s nothing – dead. Similarly, water baptism cleanses all sins, but without the spirit baptism it is nothing. That’s the reason in the same verse of Acts 2:38, Peter made it clear that the process isn’t finished, “ye shall receive the gift of the Holy Ghost;” receive him for him to come in you or you become spirit baptized. You can also become spirit baptized before water baptism, because God can choose to come in you upon initial belief; as such, you can’t deny water baptism (Acts 10). The thing is, the two must be experienced before salvation comes (John 3:5).

Salvation isn't complicated, but often happens at the point of belief, that's why belief is first stressed. After believing it becomes easy. And what Mr. Boyd said is not easy or in the bible is actual in the bible; it was the first salvation message preached after Pentecost - **"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"** (Acts 2:38).

**Answer Notes:** 1. Firstly, the gift of faith is the result of salvation (1 Cor 12:9) not initial faith; both are sufficient for the task they undertake. We inherently have initial faith, that’s why you have many religions and men believing in many things. What God does is cause us to believe on him for salvation, rather than someone or something else. Having received that salvation, we are blessed with supernatural faith. Faith that if it hadn’t been given by God you couldn't have.

**QUESTION 85 :** In chapter 5 on “What does Justification Means” and it’s FAQ, you said that we shall be equal with the angels, and superior to them; saying that we shall be equal in nature but superior in status. Can this not then be applied to the members of the Trinity; Father superior to the son but co-equal?

First, we are talking about two different separate beings, two different persons created apart. One made higher (angels) and the other inherited their status (born again believers). Now the doctrine of the Trinity says that the three are of the same substance (because the two came from the one); equal both in nature, class and everything else. No one inherited their position; and this is before creation.

Concerning us and the Angels, we shall be the same in nature but superior in class; that is, of the same breed, but like the first born. Like all are soldiers (black, white, Asian, etc), but one is of a lower rank while the other is of an higher rank. We got that because someone died and gave it to us. He made us a “kind of **first fruits** of his creatures” (James 1:8). Remember, in the chapter also that we said that word first fruit mean, ‘Aparche,’ as in “persons superior in excellence to others of the same class.”

This is not the case with the doctrine of the Nicea Trinity; according to it, there is no status or class among the three. They did this because if they knew that a “status quo” was fostered among the three it most certainly would be three Gods implied by the trinity theory. Nevertheless, the original trinity theory had hierarchy of persons but ratified to be co-equalness. So the trinity doctrine itself doesn’t exist, it is not applicable; basically developed from one theory (apologists) to the next (Catholic) then “canonized.” No doctrine of God could have existed this way. From beginning to End, God is the same, not to be developed or ratified. God is one, one being or one person and he is the Head of all things and persons that he created to inhabit the universe.

**QUESTION 86 :** In chapter 5 (Justification) you said something like we become divine when born of the spirit, isn’t that incorrect, for only God is divine?

I had cross out 'our divine nature' in chapter 5, on paper, because of the minds of people today that would twist that. If contended provide this verse, “**partakers of the divine nature**, having escaped the corruption that is in the world through lust” (2 Peter 1:2-4).

According to the dictionary, divine means “Like God or a god.” Therefore, when I said we are "apart of the divine nature" or "our divine nature," I mean what Paul said, “partakers of the divine nature.” That is, we partake in the heavenly order of things. We become 'sons of God' and thus have his spiritual DNA in us, not that we are “GOD” ourselves.

**QUESTION 87 :** You said Justification is summed up in this verse, "Follow peace with all men, and holiness, without which no man shall see the Lord..." (Hebrews 12:14). Does this mean that if I don't have peace with my brethren, I will not see the Lord; especially when he said, "If it be possible..." (Rom 12:18)?

The sentence was based and started on having peace with all men, but like most expository sentences, it went on to give an addition: "and holiness, without which no man shall see the Lord." In other words, the "without which no man shall see the Lord" was meant for the word holiness also, more so than any other part of the verse. Because we can't always be at peace 100% of the time with all men, you yourself quoted Rom 12:18. But holiness can be had all the time because it is given by the Lord and preserved by the Lord for all eternity (Heb 10:14).

A similar sentence goes like this:

Contemporary Musicians are Kirk Franklin and Donnie McClurkin, who wrote "We fall down."

Who wrote "We fall down?" Donnie McClurkin allegedly did, but if the same rhetoric was held from your question, it would seem that Kirk Franklin and Donnie McClurkin wrote the song. No, it gave two contemporary musicians then made an addition to the end of the sentence about the last one. Similarly, Hebrews 12:14 gave two notions or 'instructions' then made an addition to the end of the last one. Without holiness we shall not see God, not necessarily following peace with all men. This is not to say 'following peace with all men' is not desirable or encouraged, but most often it is improbable all the time.

**QUESTION 88 :** The apostle John wrote of sin in 1 John 5:16, Clearly, there is sin that leads to death. Whatever type of death this is, is not clearly identified here. However, the eternal security teachers like to draw our attention to 1 Cor. 11:27-30. And to that they sometimes add the deaths of Ananias and Sapphira as specific examples of the sin unto death. To them death is always physical. While it is undeniable truth that God gets so angry over sin that he kills people because of it, there is another truth related to this that the eternal security teachers will always deny—that sin can bring a Christian to his spiritual death, just like Adam and Eve died spiritually because of their sin, as God warned would happen (Gen. 2:17); God didn't kill them physically but they did die spiritually like he warned. From the eternal security perspective, when a person who was formerly saved would die physically, he will always go to heaven. How such people are living at that point is inconsequential, even if God would kill them physically because of their unrepentant heinous sins. This clearly spells out license for immorality (Dan Corner). Doesn't it?

He also said,

The Lord Himself taught how the righteous can prevent their own spiritual death: I tell you the truth, if anyone keeps my word, he will never see death. (John 8:51). Clearly, the Lord was not talking about physical death, since many righteous people remained faithful to the very end, such as the Apostle Paul did, yet died physically. Again, since Paul died physically, Jesus couldn't have been referring to physical death. Hence, the Lord gave the preventative to spiritual death as being simply to keep his word or continue to obey to the end. They agree with the devil and try to confuse the issue by saying the death of 1 John 5:16 is physical death, with Ananias and Sapphira being examples.

The verses read, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (1 John 5:16-17).

Firstly, it didn't mean that there are two types of sins, one that causes you to die immediately and another that you still remain alive. John himself made sure he clears this up when he said, "All unrighteousness is sin." Also, because one sin leads to immediate death and another doesn't, doesn't mean they are two deaths involved here either; though they are several forms of death. What John was trying to say was that sometimes we as saints are afflicted and pressured, sometimes we falter; though we always bounce back as our new nature demands (Heb 10:39), sometimes when we do break, death occurs. Not a general rule. For instance, if a minister all his life never sinned since the day he got saved, not even once, but because he's preaching out hell for the past six months, he is afflicted by devils disguise as extra-ordinarily sexy women. Normally, like a \*super-Christian he pushes these "bimbo's" away and continues on. But this time he was on fire that when he cooled down, the devil launched an arsenal of beautiful women at him - church sisters, cashiers at the 99 cents store, on the bus commuter, showing up at his door, etc. At one point he breaks, but that woman who broke him had a deadly disease to which he died shortly after. Super-Christian would not go to hell's fire, for he was justified (Heb 10:14). But we would have lost Super-Christian permanently, a great tragedy. His sin led to death. However, if he lived and even still afflicted in this manner, John admonishes us to greatly pray for him that he might be recovered quickly. This is what he was saying; noted here, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."

Not usually touting him, but Mr. Matthew Henry summed it up nicely,

We should pray for others, as well as for ourselves, beseeching the Lord to pardon and recover the fallen, **as well as to relieve the tempted and afflicted**. And let us be truly thankful that no sin... is unto death. [For truly regenerated saints]

John was so adamant that we do this that he made sure a couple of verses up he strengthened our faith, leading down to verse 16. In fact, verse 15, which ties into verse 16 reads, "if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." We should continue to strive to do this today. Thank God many of our sins haven't led to death, because at least half the 'church' would be in the grave. Don't be fooled though, not that we are sinners or practice sin, but once a year we slip up - hiding the truth maybe. John himself made it plain that sinning is not apart of the born again believers' life, but we still have these treasures in earthen vessels. He said, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). Therefore, we don't have a license to sin because we cannot (1 John 3:6); if and when it occurs it most often happens because you are doing something right, then to suppressed that, you are 'overly' tempted, relatively; hence, pray for one another. So all in all, though he speaks thus, we are not sinners - it is mostly a caution and "contingency."

Also, death here couldn't refer to spiritual death, because we can't die spiritual after being born again. That was the problem with man, we kept dying spiritually; so the remedy or solution, was salvation through Christ (Eze 36:27). Wherewith Christ said that we "will never thirst again," in essence, never die spiritually again, seeing we'll never die of thirst again - the reason we go a sinning ("eth"). Moreover, sin is what causes us to die spiritually, any and all sins; so if spiritual death was meant, then every time we sin we would die, rather than some being "not unto death." The mere fact some is "unto death" and some are not, means it spoke of a physical death; for sin in general always leads to spiritual death, but not all sins lead to physical death. There cannot be a sin unto spiritual death and a sin not unto spiritual death - all sins leads to spiritual death immediately. But rather, there is a sin that leads to physical death and there is a sin that doesn't lead to physical death. Physical death as in immediate physical death because of sin, and not the consequential death everyone goes through, especially upon old age.

Concerning Dan's reference to the word, men always had God words and strive harder than Mr. Corner or most Christians every would to keep those words, but still die spiritually. So keeping the word on your own is not the solution, the solution is being born again and thereafter God make sure you keep yourself. That's why John also said, "but he that is **begotten** of God keepeth himself." Even further, when the dilemma of men failing to keep God's word and dying spiritually was clearly seen with Israel and the Law, God herald the solution, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). That is the solution my friend, being born again - it comes with all the benefits, especially not dying spiritually again; even if you accidentally falter (Heb 10:14).

**Answer Notes:** 1. Also, he said that we should not pray for it. That is, some might be so afflicted in sin that they cause shame to the body and death might be the remedy God chooses to use and also to demonstrate his power; as in the case with Ananias and Sapphira (Acts 5:3-10). Even further, Paul uses this authority boldly as well, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5). But notice what he also said, "that the spirit may be saved." Paul is not a fool, he know about Justification and applied it across the board. He knew the man was born again and regardless of, would be saved though he temporarily fell into sin. However, he did what he did. Nevertheless, we are rather to have mercy and exercise grace at most times, even though we are given certain authority and power. Jesus (Lk 6:28) mirrors this in this statement by Paul, "bless, and curse not" (Rom 12:14).

In addition, to show that all sins always lead to spiritual death, Paul himself in 1 Cor 15:31 said that he "die daily" (falter or "sin"), so to speak; because by God's spirit he is resurrected daily, making him unable to die spiritually at any given time. So sin alone represents spiritual death, which kept us from God, but with his spirit we are forever joined to him. But this is not a license to sin, so Paul patched it back up when he said, "for to morrow we die. [HOWEVER] Be not deceived: **evil** communications corrupt good manners. Awake to righteousness, and sin not..." (1 Cor 15:32-34).

2. \*denotes, Super Christian is a fictitious name I made up for this example, yes I used personal examples but not what eventually happened to super Christian; thank God!

**QUESTION 89 :** Take 2 Timothy 2:13, "if we are faithless, he will remain faithful, for he cannot disown himself." The proper understanding of 2 Tim 2:11-13 is if a Christian would disown (or deny) Jesus (as Peter did three times) and thereby show he is faithless at that point, God will remain faithful and disown (or deny) us, as Paul just wrote, which was a repeat of Jesus' teaching in Mt. 10:33. Isn't that undoubtedly so?

Before answering this question, notice the fatal flaw from it - the example of Peter. That alone should show that this notion is incorrect, for after Peter's allege thrice denial, Jesus not only didn't disown him as 2 Tim 2:13 is to prove, but used him as a great pillar of the church upon conversion.

In the table/chart refuting untrue concepts against Justification, I'd dealt with Matt 10:33. The reason I'm bringing it up is that this person, Daniel Corner, said 2 Tim 2:11-13 is the same thing or even a repeat of it. So rather than do a separate answer all over again,

let me reiterate what was written,

This verse doesn't apply to truly converted Christians, as in born again. But rather, to those who profess to be and are not. The scripture says, "the righteous are bold as a lion" (Prov 21:8); and today, righteousness comes by being born again. Your nature is changed. In fact, you wouldn't become born again if you didn't possess or was given a level of boldness. Now, while born again, this is forefront in your life and makes it impossible for you to deny Christ or be offended in him. Some of the disciples were scattered far away when Christ was taken, but after receiving his spirit at Pentecost, they became willing martyrs. You're apart of Christ, his body and "no man ever yet hated his own flesh; but nourisheth and cherisheth it" (Eph 5:29), not deny it. Matthew 10:33 was pointing to unregenerated believers, more specifically, wagonists.

So 2 Tim 2:13 should now read from Dan's lips, "if a **MAN** [not born again Christian] would disown (or deny) Jesus and thereby show he is faithless at that point, God will remain faithful and disown (or deny) HIM." Thus the rhetoric of 2 Tim 2:11-13 should be:

1. "It is a faithful saying: For if we be dead with him, we shall also live with him:"

That is, if a man, not save persons, choose to give up their lives for Christ and be dead because of it, that man shall also live with Christ in glory because of it. No questions about it!

2. "If we suffer, we shall also reign with him: if we deny him, he also will deny us:"

That is, if an unsaved man chooses to become save, hence choosing to suffer, that man will reign with Christ in glory because of it. No questions about it!

3. "If we believe not, yet he abideth faithful: he cannot deny himself."

That is, if an unsaved man choose to not believe the gospel, justice demands satisfaction (faithful) and Christ has to carry out judgments on that man. No questions about it!

The style in which Paul writes would seem to some that he is talking about believers; because he uses the word "We." However, if you were an avid writer/reader, you'd know that it is a sort of empathic way to write. For instance, I would say to a pack stadium of saints and unbelievers, "Friends, how are **we** to overcome sin and become born again?" Notice the use of the word "we," it would seem that I have included myself in them that need to overcome sin and become born again, but I'm already born again and preaching. However, what I have done was to empathize with the audience by saying "We" - also a sign of humility, and leaning on their minds that I'm not some super human above them and exempt from the rudiments of the world. This was the style of Paul's writing. But we know that he was speaking of the unbelievers only - see I use the word "we" again, assuming you share in my understanding. Hence, though he uses the word "we," he spoke of unsaved persons in these verses.

To show that he knew that he spoke of the unsaved and often curious persons in the congregation, he later said, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" (2 Tim 2:20).

What he was doing was teaching Timothy how to deal with persons in the congregation that were gendering questions; especially about their eternal state. That's the reason I put "No questions about it" at end of the explanations above, because that was the sentiment that was meant. And that is why he said, "it is a faithful saying;" or this is a sound non-variable doctrine, applicable across the board for unsaved persons and those claiming to be. Hence, "that they strive not about words to no profit, but to the subverting of the hearers... But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim 2:14, 23). There was obvious controversy surrounding the tenets of the three verses explained above.

Then to balance it, by informing Timothy that he wasn't talking of the saints for he knew they were sealed, he said, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim 2:19). But Timothy knew this because the spirit gave him "understanding in all things" (2 Tim 2:27), but sometimes iron needs to sharpen iron.

**QUESTION 90: What does the bible saith about eternal security [or often called perseverance of the saints]? I'm a little confuse? Do the Church believe in eternal security? When some of the Bishops speak on this subject what is the understanding of Eternal Security? Is this just some of the Bishops' belief (personal belief)? (Mon, 12 Jan 2004, G.G, pawsaint@...)**

What people call eternal security is also called "perseverance of the saints", "preservation of the saints", "security-in-sin-gospel" and "once save always save doctrine." All extra biblical terminologies that many even argue are different. However, Charles Ryrice said, "... eternal security, preservation, and perseverance in reality all teach the same bottom line conclusion (namely, that the true believer

will not lose his salvation)." I've not opt to use these terms in this book and even some of the notions surrounding some of these teachers on the subject. I prefer the biblical term Justification, an exhaustive doctrine implicitly and explicitly taught throughout the scriptures, and the essence of salvation. It's far more than just not loosing salvation, but encompasses more things that you never thought about yourself as a born again believer. Re-read through chapter 5 on "What does Justification means" and you'll definitely see it's more than what scoffers claim it to be - once save, always save doctrine. Some of the teachings and benefits of Justification are as follows:

1. Breast plate of righteousness - Must be had if you are to remain saved and be biblical optimistic, "Stand therefore...having on the breastplate of righteousness " (Eph 6:14).
2. No more works - You need not perform periodical religious sacrileges to God for purging of sins or retention of salvation, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself " (Heb 7:27).
3. We are purchased or owned by God - You are owned by God and thus protected by him. A sure seal of victory, honor, dominion and love. "They shall never perish, neither shall any man pluck them out of my hand" (John 10:28).
4. No condemnation - Even if..., no one can condemn you for anything, being Justified; "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa 54:17).
5. Born-again believers are higher than angels - Many don't even have a clue to what Christ have done for them, he made them second to him, far above all principalities and all powers that be; hence giving us the birthright of all his creation. "Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures" (James 1:18).
6. You become perfect - The only thing in existence that is perfect is God and through Christ he cause us to share in that, making us perfect and forever holy. Our status and nature changes to his. "For by one offering he hath perfected for ever them that are sanctified" (Heb 10:14).

So it is evident that Justification, a section of it called "eternal security" in your question, is a true biblical doctrine. On the other hand, one person say those who teach eternal security teach the following:

**A)** Salvation begins in a moment's time and is guaranteed to continue.

Salvation begins when we become born again (John 3:5, Acts 2:38). By Christ being in us, we continue to the end, clearly prophesied and already realized; "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them " (Eze 36:27). Doesn't that sounds like a guarantee to you and not just any guarantee, but by God, who said "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please" (Isa 55:11). It's either we believe this (bible) or what this person alleges rhetorically.

**B)** There is no salvation maintenance on man's part. God will keep you, hold you and has already sealed you by His Spirit at the point of salvation assuring an entrance into the kingdom of heaven.

From the scripture quotation (Eze 36:27) and rebuttal above, you see that it already cover the phrase "no salvation maintenance on man's part." Because that was the problem when the prophecy was herald (Eze 36:27); hence it is no more you, but "it is God which worketh in you both to will and to do of his good pleasure" (Php 2:13). And yes, he already sealed you, seeing that he's the one doing the works - "ye are sealed unto the day of redemption" (Eph 4:30).

**C)** Sin can never bring a Christian to his spiritual death, regardless what sin is committed or false doctrine is believed.

We can't die spiritual after being born again. That was the problem with man, we kept dying spiritually; so the remedy or solution, was salvation through Christ (Eze 36:27). Wherewith Christ said that "we will never thirst again; "in essence, never die spiritually again, seeing we'll never thirst again – the reason we go a sinning. Moreover, sin is what causes us to die spiritually, any and all sins; so every time we sin we would die. To show that all sins always lead to spiritual death, Paul himself in 1 Cor 15:31 said that he "die daily" (falter or "sin"), so to speak, because by God's spirit he is resurrected daily; making him unable to die spiritually at any given time. So sin alone represents spiritual death, which kept us from God, but with his spirit we are forever joined to him. But this is not a license to sin, so Paul "patched it" back up when he said, "for to morrow we die. [HOWEVER] Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not..." (1 Cor 15:32-34). Moreover, "we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

**D)** Eternal life is a gift that can't be lost or returned and a present tense possession for the Christian, guaranteeing an entrance into God's kingdom.

This was already dealt with in refutation to "B," but here is another scripture that dictates to us that "Eternal life is a gift that can't be lost or returned." "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor 1:22). And, "ye were sealed with that holy Spirit of promise" (Eph 1:13). Eternal suggest forever and this verse puts this seal quite nicely, "For by one offering he hath perfected **for ever** them that are sanctified" (Heb 10:14). Isn't these verses "guaranteeing an entrance into God's kingdom" and can be readily realized by faith? Obviously!

**E) Reaching heaven for the Christian is absolutely certain just as though he has already been in heaven for 10,000 years.**

From the rebuttal of "D" you can see that this is so and a promise by God himself. "Ye are sealed unto the **day of REDEMPTION**" (Eph 4:30). Moreover, this is the kind of faith the Lord wants us to employ; "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the **love of God**, which is in Christ Jesus our Lord" (Rom 8:38-39).

**F) Some Christians are adulterers, drunkards, thieves, etc.**

Never! You have the fake and the real thing. The scripture let us plainly know, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 John 3:6). Moreover, "we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). The word "sinneth" has the suffix "eth," which means a continuance. Though sometimes we falter, but never in continuance to be called adulterers, drunkards, thieves, etc.

He also said:

The other position, hereafter referred to as the moderate position, is disseminated by John MacArthur and others who especially subscribe to the Westminster Confession. The moderate position of OSAS states that a true, saving faith will last forever. In other words, a true believer cannot become an unbeliever. The moderate position also tends to deny the concept of **carnal Christians** which is embraced by the extreme position of OSAS. More differences on these two positions will unfold in the chapters to come (Dan Corner). [He also traced it to Calvin and Augustine of Hippo (354-430)]

These are just extra-biblical terminologies to try and define the biblical doctrine of Justification, the essence of the New Testament. As I previously said, I don't ascribe to some who teach some of its tenets, for there is nothing as a carnal Christian. How in heaven's name can there be a carnal Christian when the very fact that a "carnal mind is enmity against God" (Rom 8:7). This is simply trying to fit persons in church that are not in church, to make up number or support an unbiblical doctrine. Most who attest to this carnal Christian are denominations or preachers that have congregations that aren't saved, having just said a faith statement rather than becoming born again. Thinking they are save, they try to live a godly life, but fail to do so because they don't have that needed mechanism called the Holy Ghost. They are side stepped as carnal Christians. **WRONG!** If you continue in a life of sin, you are not saved (1 John 3:6, 1 John 5:18), point blank!

God came and deliver us from uncertainty, which breeds fretting and uneasiness and violates the peace of salvation that the assurance of salvation gives (John 14:27). Not only that, but his spirit keeps us unspotted from continuance in sinful acts. There is a work of salvation, being born again (Acts 2:38), but after that be assured that you will make it. You are perfect, you are pure, you are saved, you are seal unto the day of redemption, you will persevere unto the day of redemption, you are holy, you are righteous, you are **JUSTIFIED!**

**QUESTION 91: Many who preach eternal security emphasizes Rom 8:1 but fail to emphasize the second clause, "those who walk after the spirit." Do you do that?**

Firstly, I preach Justification. Now the full verse states, "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom 8:1). If you are truly in Christ Jesus, it goes without saying that you will walk after the spirit. So the first clause can stand alone and it can also still imply the second clause. Reason being, this is the effect of being in Christ, as prophesied long ago and quoted by Paul, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27, Heb 8:10, 10:16).

In other words, once born again, which is being in Christ, it states that his laws and ways will be automated in you. You'll get a new mind and a new nature. This new nature will strive to walk after the spirit automatically, whiles traces of the Old life will try to oppose this, influenced by the Devil. That's the reason for the first clause of Rom 8:1, because sometimes the influence by the Devil wins and we get hopeless.

So it is perfectly okay to include or not include the second clause without any meaning being loss, because those that are in Christ Jesus automatically walk after the spirit. If that weren't the case, you probably aren't in Christ (2 Cor 13:5,7; 1 John 5:18).

## **QUESTION 92 : Is Justification another gospel or as one person puts it "eternal security is another gospel"?**

Given the much info already in chapter 5, "What does justification mean?" you'll see that Justification is all what the gospel is about - making men holy again; after Adam disenfranchised us from it. Some of the teachings and benefits of Justification are as follows, from a previous FAQ:

Breast plate of righteousness - Must be had if you are to remain saved and be biblical optimistic, "Stand therefore...having on the breastplate of righteousness " (Eph 6:14).

No more works - You need not perform periodical religious sacrileges to God for purging of sins or retention of salvation, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself " (Heb 7:27).

We are purchased or owned by God - You are owned by God and thus protected by him. A sure seal of victory, honor, dominion and love. "They shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

No condemnation - Even if..., no one can condemn you for anything, being Justified;" No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa 54:17).

Born-again believers are higher than angels - Many don't even have a clue to what Christ have done for them, he made them second to him, far above all principalities and all powers that be; hence giving us the birthright of all his creation. "Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures" (James 1:18).

You become perfect - The only thing in existence that is perfect is God and through Christ he cause us to share in that, making us perfect and forever holy. Our status and nature changes to his. "For by one offering he hath perfected for ever them that are sanctified" (Heb 10:14).

So it is evident that Justification, a section of it called "eternal security", is a true biblical doctrine.

## **QUESTION 93 : One has to endure to end to be saved as stated in James 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." How then can we be assured salvation the moment we are born again?**

This same sentiment is used by other anti-justification teachers through these verses:

Revelation 2:10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

Revelation 3:10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Revelation 14:12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The mere fact God is the one who ordains the "tryings" means that he knows what he is doing as stated here, "For YE HAVE NEED OF PATIENCE, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36).

Not that he allowed the "tryings" to see if you can keep his will and if not you will be thrown away from him forever, after trying to. No! God knows already who will strive to follow after him (Psalms 138:6). One put raw gold into fire to refine it, knowing that the fire will not destroy it and cause one to lose it. One wouldn't put straw in the fire to refine it. Similarly, God knows those who are his and the testing is to make them better not to cast them away if they fail, our "strength is made perfect in weakness" (2 Cor 12:9). Another verse said, "I have refined thee, but not with silver; I have chosen thee in the **furnace of affliction**" (Isa 48:10).

One person correctly noted, "The 'refiners fire' consumes the dross only; the pure gold **all remains**, and is by the process, rendered but the finer, and the brighter. Can it be proved that these men who have fallen, although they previously maintained the character of great piety, were ever really regenerated? Never. Such proof is impossible, as long as men can appear to be what they are not. Then their fall is very far from showing that the doctrine of the final perseverance of the saints is not true. Do not, however, the truly converted also, sometimes fall" (R. H)?

Therefore, I concur with a popular song that says, "I almost let go but God kept me, I'm here today because God kept me." Another

song reiterated a proverb by saying, "a righteous man falleth seven times but get back up again...we fall down but we get up!"

"The believer is like a man on shipboard, may fall again and again on the deck, but he will never fall overboard" (C. H. S).

### **QUESTION 94 : What is security-in-sin gospel?**

Security-in-sin is another terminology used against those who preach Justification or what some call "eternal security" or "perseverance of the saints." This is already dealt with in Chapter 5 and several other FAQ's.

However, in this terminology, 'security-in-sin', they suggest that a person who is a Christian is secured in his salvation though he stop coming to church and live a hedonistic life. Because he came to the Lord previously, he is always saved even though he continues in sinful acts. They say we preach this and that we often call that person a carnal Christian.

As said already, these are just extra-biblical terminologies to try and define the biblical doctrine of Justification; which is really what the New Testament is about. As I previously said, I don't ascribe to some who teach some of its tenets, for there is nothing as a "carnal Christian." How in heaven's name can there be a carnal Christian when the very fact that a "carnal mind is enmity against God" (Rom 8:7). This is simply trying to fit persons in church that are not in church, to make up number or support an unbiblical doctrine. Most who attest to this carnal Christian are denominations or preachers that have congregations that aren't saved, having just said a faith statement rather than becoming born again. Thinking they are saved, they try to live a godly life, but fail to do so because they don't have that needed mechanism called the Holy Ghost. They are side stepped as carnal Christians. WRONG! If you continue in a life of sin, you are not saved, point blank! "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 John 3:6). Moreover, "we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

God came and deliver us from uncertainty, which breeds fretting and uneasiness and violates the peace of salvation that the assurance of salvation gives (John 14:27). Not only that, but his spirit keeps us unspotted from continuance in sinful acts (Eze 36:27). There is a work of salvation, being born again (Acts 2:38), but after that be assured that you will make it (Eph 1:13, Heb 10:14, 2 Cor 1:22). You are perfect, you are pure, you are saved, you are sealed unto the day of redemption, you will persevere unto the day of redemption, you are holy, you are righteous, you are JUSTIFIED!

That is not to say we are above temptation, but temptation has taken every human being. So sometimes we may falter, but never falter and apostatize, but get back up again. "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief [continue in his fallen state]" (Prov 24:16).

Then you have some genuine saints (very rare and hard to tell because not all in church are saved) that might be so afflicted in sin that they cause shame to the body and death might be the remedy God chooses to use and also to demonstrate his power; for instance, Ananias and Sapphira (Acts 5:3-10). Even further, Paul used this authority boldly as well, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5). But notice what he also said, "that the spirit may be saved." Paul is not a fool, he knows about Justification and applied it across the board. He knew the man was born again and regardless of, would be saved though he temporarily fell into sin. However, he did what he did. Nevertheless, we are rather to have mercy and exercise grace at most times, even though we are given certain authority and power. Jesus (Lk 6:28) mirrors this in this statement by Paul, "bless, and curse not" (Rom 12:14).

### **QUESTION 95 : Is there something as a carnal believer?**

One person said:

"And so, sometimes out of ignorance or whatever it might be, they attempt to gratify and meet those needs the same way they did before they were saved, and therefore, you can't tell a carnal believer from a lost man. That is, you can't tell the cold from the carnal because the truth is, they're both acting the same way. Now, one of them is in Christ and one of them isn't. One of them is lost and the other one is in Christ. One of them knows about God and knows him in the experience of salvation; the other doesn't know him at all. As far as overt behavior is concerned, a carnal believer cannot be distinguished from an unbeliever.

This is completely unscriptural. If you are a believer, that is, born again, you will be different from unbelievers. You will not have a life of sinning. John tells us this several times (1 John 5:18, 1 John 3:6, 1 John 5:4).

Therefore flee this term "carnal believer" or "carnal Christian," this person isn't saved and needs salvation if they continue in sin (eth). "The carnal mind is enmity against God" (Rom 8:7). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye

are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom 6:16)? "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:7,8). Some times we falter and it can be considered carnal (1 Cor. 3:3), but we are not carnal Christians. The two are contradictory. You can't be a Christian and live a continuous carnal life or sin all the time.

"By fabricating this new type of Christian, who is behaving just like the darkened, God-hating, hell-bound, Christ rejecters, multitudes are being deceived." Christians are not sinners, for sinners are of the devil.

### **QUESTION 96 : What is antinomianism and why?**

"The word antinomianism comes from the Greek anti (against) and nomos (law). It refers to the doctrine that it is **not necessary** for Christians to obey the moral law."

In other words, some who profess Christ think that we can live like the heathens because of Christ finish work. However, the opposite is true. The purpose of Christ is to definitely free us from the curse of the Law, but expects us to keep the essence of it, which is love. Now, if you love, you will automatically keep the moral laws, because violation of them is spawn out of hate, one way or the other. He doesn't obligate us to keep the law by the curses, but wants us to; and in fact, his spirit or being born again is one element he uses to make us keep the law or live like how we ought to. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27). The curse is dropped, so you are more free to do it with a pure heart rather than out of fear; and with that, he automates it by his spirit.

The following verse alone nullifies antinomianism and anyone with a true understanding of Justification doesn't teach this:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:9,10).

**QUESTION 97 : Paul, the true grace teacher, knew the same horrible fate that occurred to Hymenaeus and Alexander could also happen to Timothy (who was certainly sealed by the Holy Spirit). Paul consequently told him what he needed to do to prevent this from happening to himself. So, as Hymenaeus and Alexander shipwrecked their faith, Paul knew godly Timothy could also have this happen to him (just like any Christian can). How much more us losing our salvation? Examples are from 1 Timothy:- "Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith. Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme" (1 Tim 1:18-20). "The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. Some have wandered away from these and turned to meaningless talk" (1 Tim 1:5,6).**

This person said, "Paul...knew the same horrible fate that occurred to Hymenaeus and Alexander could also happen to Timothy." Impossible! Timothy faith could never become shipwreck, if ship wreck he means apostasy from the faith or truth. The mechanism that prevents this is called the Holy Ghost. By him, those who are truly regenerated cannot apostatize from the faith. Several scriptures made this evidently clear:

"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27).

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 John 3:6).

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

"No man is able to pluck them out of my Father's hand" (John 10:29).

These verses prove that if Timothy was truly regenerated he would not be utterly led astray. It is either we believe the bible explicitly, as stated in the verses above or we believe the notion presented by a man in this question; even using scriptures.

The instruction given to Timothy wasn't an "emergency-must-happen-to-him-situation," because even Paul knew he would know these

things by the spirit already. Clearly stated here, "ye need not that any man teach you: but as the same anointing teacheth you of all things...even as it hath taught you, **ye shall abide in him**" (1 John 2:27). Moreover, what would lead a person away is seducing spirits and Timothy can surely be categories as a sheep of Christ and Christ did say, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27). Hence, a sheep will "not hear them" (John 10:8), the seducing spirits.

What happened with Paul writing to Timothy is that God uses warnings from preachers, so to speak. Though we are taught of the Lord, sometimes a lick on the head by a fellow yoke laborer might foster iron sharpening iron. It might keep our minds from being temporarily led astray to think about fallacious teaching. A regenerated saint might struggle with such thoughts for a little while, as we are not above temptation, but usually throw it out because the spirit in us will not have it so.

**QUESTION 98 :** Notice, "**For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them**" (Eph 5:5-7). **Had it, lost it and became children of disobedience, correct?**

Notice the 'therefore' in explaining this verse. He said these people don't have eternal life, sinners who refuse to repent (believe). Therefore, or as a result, it is not healthy nor becoming to constantly have fellowship with them (Prov 22:24-25) - "bosom buddies". As the Psalmists David tells us, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps 1:1). Another thing that was noted was, "Let no one deceive you with empty words," so to speak. This can't happen to a true believer, because, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27). Hence, a sheep will "not hear them" (John 10:8). However, the sheep can become entangled in a bush until the Shepard pulls them out.

Though it usually develops, he is warning saints to stay away from vain persons. This verse had nothing to do with someone loosing salvation, especially when it cannot be lost.

"The Christian is like a man making his way up hill, who occasionally slips back, yet always has his face set toward the summit. The unregenerate man has his face turned downwards, and he is slipping all the way" (A. H. Strong).

**QUESTION 99 :** **Does the Seal of the Holy Spirit = Eternal Security?**

Yes, the seal of the Holy Spirit means that you are locked into him until redemption, regardless of; this is often called eternal security. Some attest that the seal of God can be broken by someone or something. In other words, God's word can be broken, his covenant can be lost, the gifts which are without repentance can be retracted, he can become unholy and violate his word; the very word he said he honors above his very name (Ps 138:2). NO! What this person attest by eternal security is partly some of what was taught under justification. Partly, that salvation cannot be lost; as seen in chapter 5 on Justification.

Firstly, the purpose of the Holy Spirit is to save us (John 3:5). Unless we have it then we cannot be saved. Therefore, as long as we have it we are saved. If we have it forever then we are secured in salvation forever (eternal security); meaning, never be able to loose salvation because we have his spirit that makes us save. Hence, one could say the seal of the Holy Spirit = Eternal Security. Now, persons attest that we don't have eternal security, and thus automatically saying we can loose his spirit. The equation would then be that the Holy Spirit does not equal eternal security. As previously seen, for some one to affirm this they must also affirm that we who are born again can loose his spirit. This is where it gets interesting, because we who are born again will never loose his spirit; for he will never leave us nor forsake us (Heb 13:5). Hence, by the above explanation the seal of the Holy Spirit = Eternal Security. Hadn't thought about it this way before, never even like using the word "Eternal Security," but this proves Justification right, we are sealed by his spirit in salvation; having been water baptized in his name. Even further, the apostle James made it very clear that we will never loose his spirit,

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither **shadow of turning**" (James 1:17).

Meaning, he'll never give it and take it back. Thus, only those who are truly destined to go all the way will get it and by his spirit in us, he also helps us to go all the way. That's the reason we are told,

"Being confident of this very thing, that He who has begun a good work in you will perform it unto the day of Jesus Christ" (Phil.1:6).

"Comprehendo!"

**QUESTION 100 : How many times must a righteous person sin in order to lose his salvation? Must it be a lifestyle or continuous sinning? Does one have to practice sin before he becomes unsaved or shows himself never saved to begin with, as some would say? (D. Corner)**

I took these question from Dan Corner because its obvious with him and thus many, that the concept of sinner and salvation is not clear. Not anyone's fault, but innocently because over the years unsaved folks have come to be termed "sinners". As Dan correctly pointed out, anyone who commits a sin is a sinner, it doesn't matter how many times. And there are so many sins that you can't keep a record of them all, the Law alone contains 613 individual laws. You probably only know ten. So even the best of Christians will sometime or the other slip up and commit a sin. Does that make them unsaved? No. Can they be classified sinners? Unfortunately if you are looking at the word from its strict sense then you may say yes, but if you are talking about being unsaved, which the word does not mean, then **NO**.

This is where the paradox lies, that the word sinner has evolved to mean unsaved folks. For instance, you might do carpenter work around your house but that doesn't make you a carpenter. You get the point? Not because a saved person sin that makes them unsaved or as we say it, a sinner. How the bible distinguishes it is that those who are saved will not continue in a life of sin or "sinneth" (1 John 5:18). Or more poetically, a good man falls seven times but gets back up again; he doesn't stay down in the sin and be led away in it, but get back up! The spirit of God in a saved person will ensure this (Eze 36:27). Revelation 21:8 speaks of those who practice sin, being unsaved; but being saved doesn't necessarily mean you wont sin. A saved person may sin, say once in 40 years, but the unequivocal teaching on Justification is that God pardoned all your sins to begin with (Heb 10:14,12).

**QUESTION 101 : Did Peter disown or deny Christ and what are the implications as stated by Dan Corner?**

Dan wrote on his website,

"Just like Peter, a real Christian can disown Jesus (or fall away). The Apostle Peter did this by denying he was with Jesus or knew Him. He didn't have to say, I don't want you (and it didn't have to be lifestyle). What Peter said was enough to cause Jesus to disown Peter! If Jesus disowns you, then you can't be his sheep anymore, just like other unsaved people. Christians are described as God's possessions: his sheep (John 10:26,27; 21:16,16), his bride (Rev. 19:7), his body (Eph. 5:23; Col. 1:24); etc."

One great serious flaw with this, Peter wasn't saved as yet. He hadn't been regenerated. As reiterated many times thus far, Christ said to him "when thou art converted, strengthen thy brethren" (Luke 22:32). Clearly implying he wasn't converted yet. When he got this conversion we see that he became the boldest of the Apostles as he declared the first sermon after the outpouring on Pentecost (Acts 2) and when the High Priest told him not to preach Jesus for imprisonment, he openly disobeyed and preached Jesus (Acts 5:28-29) and finally, he was Martyred for this great gospel choosing not to deny Christ. All happened when he became regenerated, his so called denial was before this. And I want to add something, Peter didn't really deny Christ as he said (Mat 26:31-35), for when they came for Jesus he drew his sword and was ready to fight for Christ and Christ stopped him after he chopped off the ear of someone. So he was always bold and not denying Christ, what happened to him was divinely in order for Christ's purpose; and probably the events around it are not known fully, for Christ was the one who quieted him. If not, he might have led a band to try and free Jesus and if that took place billions wouldn't be saved.

Secondly, when he denied Jesus, Jesus did not disown him. Could it be considered a disownment when Christ spoke his future after the denial - being a pillar in the church? Could it be considered a disownment when after Christ was crucified and Peter went fishing, Jesus was the one who went down the shore to look for him? You don't disown someone and go looking for them. Again, another point by Dan refuted, but a worthy opponent used to show that all that was preached about justification in this book is true.

**QUESTION 102 : David lost his salvation, therefore, can we then not loose ours?**

One person said,

"Sadly, some will reject the clarity of these Scriptures and try to distort the facts to say that David didn't lose his salvation (die) after committing adultery and murder. Such a person is as bad or even worse than an eternal security teacher, even though he might outwardly deny the teaching of eternal security. Note: The strong warnings of Ezek 18:24,26; 33:13,18 were not just hypothetical, as some say, for such happened to David. Even David knew he was an evil doer during that time and hence one who died spiritually (not physically) because of his sin. Furthermore, some like to misuse Psa. 51 to say David only lost the joy of his salvation. They somehow miss how David humbly and sorrowfully asked God for mercy because of his sins, as just cited, which is also how Jesus said the repentant tax collector got saved (or justified). Those who do evil, like David did, die spiritually, according to the above. The following is also evidence that David lost his salvation for a time: (Ezek 18:24, Ezek 33:18, Ezek

18:26). After David prayed for mercy, forgiveness (and salvation), he also asked for other things like the joy of his salvation to be restored (Psa. 51:12). Psalm 51 is the prayer of a man who had backslidden" (Dan Corner).

If he had used someone after the apostolic age, then this argument would be valid. For David himself did not enjoy Justification, because it was not yet given. As I've disputed elsewhere, this is an Old Testament reference of an individual under a different dispensation. Thus the person in question wasn't saved as we are, because salvation wasn't given yet. Therefore, how could he lose salvation if he didn't have it? Salvation given by Christ is eternal (Heb 10:14) as against the Old Covenant of the law, so to speak. Similarly, allegation of Patriarchs like David, Solomon or even Judas Iscariot losing "salvation" is fallacious, because they never had salvation. They were all under the law, a type of salvation to come through Jesus Christ. Not even Peter was saved until he was born again; that's why Christ said to him, "when thou art converted [saved], strengthen thy brethren" (Luke 22:32). If we could have been "saved" by the law, Christ would have died in vain. Paul himself said so, "for if righteousness come by the law, then Christ is dead in vain" (Gal 2:21). Salvation came after Christ's death, first demonstrated at Pentecost.

Even further, King David was tempted by satan, he didn't become a satanist or ultimately out-of-sync with God. Likewise, we will always be tempted to do stupid things. "Idle hands are a tool for the devil." Though we won't lose our salvation if at one time we slipped, being justified, it gives "occasion to the adversary to speak reproachfully" against the church (1 Tim 5:14); which also hinders the unsaved from coming to Christ, so to speak. As saints, we will have struggles with the enemy, but by God's spirit we will not turn away to follow satan (Eze 36:27).

**Answer Notes:** 1. The reference to the word salvation in Psalms 51 doesn't necessarily mean salvation as we use the word, but salvation can mean different things; example, deliverance, benefits of obeying the law then, escape for certain destruction (namely God's hand), etc.

### **QUESTION 103 : Jesus said no man putting his hands to the plow and turning back is fit for the Kingdom, that clearly tells me one can lose there salvation, isn't that so?**

One person noted in favor of this question,

The Lord must have shocked [sarcastically saying we can fall from salvation] the people of his day by teaching the following:

But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God" (Luke 9:62, NASB).

Another translation says:

Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (Luke 9:62, NIV).

This can show that it doesn't mean a person has salvation, then loses it afterwards. For you could say, "no one who is born of a woman after Adam is fit for the kingdom of God." Yet people are saved and the former statement is also true. Or you could say, "no one who ever sins is fit for the kingdom of God." Yet many who had sinned are now saved or fit for the kingdom. That is why Christ came, to make you fit even though your Adamic inclinations will attempt to make you unqualified. So though anyone who puts his hand to the plow and looking back is not fit for the kingdom, he can then make those who are born again fit in this regard. Whereby he could have said, "Being confident of this very thing, that He who has begun a good work in you will perform it unto the day of Jesus Christ" (Phil.1:6). Why should we be confident that we will never put our hands to the plow and look back and thus make it? Because, "For it is God which worketh in you both to will and to do of his good pleasure" (Php 2:13).

Secondly, though I don't always ascribe to the NIV, it did translate it as "fit for service," also nullifying the argument of this meaning a possession to salvation then losing it. But the reason the person quoted it was to say that those who are not fit for service automatically lose their salvation when they look back. Again this is erroneous. One, Christian service doesn't equate salvation or a clause to it, it is a free gift with no strings attached or no pay back; also, living godly is not a pay back, but an automated regenerated lifestyle. And to some extent, Christian service is an automated lifestyle of being born again - an innate passion of yours and the spirit of God who gives the gift according to faith, usually by request. Two, even if Christian service had this salvation importance, those who are born again will never put their hands to plow and look back; because, "He who has begun a good work in you will perform it unto the day of Jesus Christ" (Phil.1:6) and "it is God which worketh in you both to will and to do of his good pleasure" (Php 2:13).

### **QUESTION 104 : "The saints who yield will lose their salvation with this single act of disobedience [that is, willing taking the Mark Of the Beast according to Rev 14:9-12];" isn't that a saved person becoming eternally lost?**

That's the reason Christ himself said, "insomuch that, if it were possible, they shall deceive the very elect" (Matt 24:24). In other

words, those who are saved will not succumb to the mark of the beast, but like all the martyrs from the "Apostolic Age," will rather choose death. That's why one verse said, "they loved not their lives unto the death" (Rev 12:11).

**QUESTION 105 :** This verse is used to say some born again believers lost their salvation, "So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan" (1 Tim 5:14,15). Hence, lost their salvation, is that so?

If you do anything out of the will of God, that is "considered" following satan. When you grieve the Holy Ghost (Eph 4:30), you did so because you followed satan; sensitized through your flesh. That doesn't mean you have lost your salvation, because some time or the other you'll grieve the Holy Ghost. In this particular passage Paul encouraged Timothy not to allow young women to join the widow board because after a while satan will tempt them, seeing that they were used to sex in marriage. So in order for them not to break the pledge of widowhood by either giving into fornication or marrying again, don't even put them on it let them find another husband. Simply church business, not teaching that someone was eternally castrated after being born again. Read verse 11-12.

One person said, "The truth is, he who has no 'assurance of Salvation,' will go through His whole life in insecurity questioning his relationship with God, and in a real sense unconvinced that God was telling the truth when He 'Promised' us that He would never leave nor forsake us. For you cannot have that assurance when you are not sure that Christ has obtained an **eternal redemption** for us wherein He will always be with us as he declared" ([Tony W.](#)).

**QUESTION 106 :** Is Justification a license to sin or as Dan puts it, "your spiritual guard is not only down it is gone. You won't ever need to guard against personal sin and its defiling abilities since you are already forgiven...even if you would turn to sexual immorality, drunkenness, thief, idolatry, lying, murder, etc;" or even as Todd puts it, "this doctrine allows people to commit every sin under the sun, without suffering any consequences for their complete lack of holy living?"

This is the most prevalent refutation given to teaching Justification and I've already exhausted how one is kept by the power of God not to continue in a life of sin, because of the said regeneration. Several scriptures make it plain that once you're save the grace given will keep you from sinning continually. One such verse is Eze 36:27, which stated plainly, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This said verse was repeated twice by Paul in Hebrews.

That was countlessly reiterated, but what isn't said often is that when a Christian slip up presumptuously, every disobedience do receive a just recompense (Heb 2:2); if that weren't the case you would be bastards (Heb 12:8). The most classic foreshadowing is King David, the man after God's own heart. He conspired against Uriah, took his wife and killed him. He was punished. But God didn't cast him away; and any child being punish often for their disobedience usually learn obedience. Even Christ because of the rudiments of the flesh "learned he obedience by the things which he suffered" (Heb 5:8). That's the reason's the preachers have to stop telling the congregation that **everything** they go through is because of this and that, sometimes they have sinned and God is disciplining them.

So don't ever think Justification gives a license to sin, once you're born again you cannot; and even when you do, God, like a good parent, disciplines you. What Justification does is give you the solace that in all these thing you are just and will make it to the end; "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

**Answer Notes:** 1. Though our sins are forgiven already, it is customary and necessary (especially with the weakness in our flesh), to commune with God about our sins asking pardon. Similarly, God already know what we want (Matt 6:8) and in most cases provided already and even went further to let us know that it is him both in us to will and to do...(Php 2:13). Yet he says to ask...(Jas 4:2). That's why you find verses like Matt. 6:14-15, which says to forgive or God wont forgive you, though all your sins are already forgiven with salvation. You see that we are dealing with mysteries that have to be rightly divided. That's the reason he simply say believe and left it there, everything else will fall into place; especially persevering to the end.

**QUESTION 107 :** 1 Corinthian 5:5 shows a man in the church, no doubts about it, who was sinning and lost his salvation, especially when Paul handed him over to satan; isn't that so?

One person said,

An extreme case of the "consistently carnal Christian" seems to be found in 1 Cor. 5:5. Apparently a member of the congregation was involved in an incestuous relationship with his mother-in-law! (5:1). Paul hands this carnal Christian over to physical death, but he notes that he will be saved at the day of the Lord Jesus.

Some might be so afflicted in sin [See the FAQ 88 or 348] that they cause shame to the body and death might be the remedy God chooses to use and also to demonstrate his power; for instance, the case with Ananias and Sapphira (Acts 5:3-10). Even further, Paul used this authority boldly as well, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5). But notice what he also said, "that the spirit may be saved." Paul is not a fool, he know about Justification and applied it across the board. He knew the man was born again and regardless of, would be saved though he temporarily fell into sin. However, he did what he did. Nevertheless, we are rather to have mercy and exercise grace at most times, even though we are given certain authority and power.

All sins always lead to spiritual death, Paul himself in 1 Cor 15:31 said that he "die daily" (falter or "sin"), so to speak. He said that because by God's spirit he is resurrected daily; making him unable to die spiritually at any given time, though he speak thus. So any sin alone represents spiritual death, which kept us from God, but with his spirit we are forever joined to him. This is not a license to sin, so Paul patched it back up when he said, "for to morrow we die. [HOWEVER] Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not..." (1 Cor 15:32-34).

In other words, don't be fooled, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). But sometimes while living radical for God devils tempt us to bring down our excellency. Most often we resist, but upon being extensively pressure, sometimes we give in. In those rare times, we bounce back by his spirit, an assured fact (Pro 24:16). However, this time Paul didn't even wait he made a demonstration of this person, because of the extent of his falling. A similar thing can be seen with David and the child he had with Uriah's wife in the adultery. God could have allowed the child to live, but probably didn't because the shame the child would live in and also to teach David and Israel a lesson. David even had another child with Bathsheba that lived (2 Sa 12:24).

And lastly, the man in question was so protected by Justification that the "wicked one toucheth him not" (1 John 5:18); that is, the real him, his soul. Paul, authorized by God, had to break that hedge around the man's body, but knew he is saved. Paul could have also use this authority against wolves that came into the church as sheep (unsaved), to overtly rip it apart; this time these wouldn't be saved, because they weren't in the first place. This is the sort of dread God wanted in establishing the foundation of the Gentile church. Though it happens, it is hardly known today.

Also, there is no such thing as a carnal Christian, as discussed in several FAQ's; the two words are even contradictory. In addition, the fact that the man was caught in this one sin, doesn't mean he was doing several other sins or had been doing this all along. This could be his first time falling, and because of the heinousness of it, God allowed Paul to do what he did as a demonstration. Like how Judas was set apart for Jesus' betrayal.

### **QUESTION 108 : Seeing that we cannot loose our salvation, by Paul saying "All things are permissible" (1 Corinthians 6:12) means I can fornicate as a Christian; doesn't it?**

One person remarked

"And as Paul said, 'All things are permissible, but not all things are profitable.' So is committing fornication permissible? YES. Is it profitable? No, it isn't."

What is wrong with you people, some things should be inherently known. We know that fornication is not profitable or permissible by commandment. The Old and New Testament repeats this hundreds of times. What Paul was saying it that as a human we can do what the body desires, it is permissible in that nothing is holding you back from doing it, you have the ability - a penis or a vagina - but should you? The answer is clearly NO! Paul went into several verse outlining this. He said,

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither **fornicators**, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor 6:9-11).

And even further down he said,

"**Flee fornication.** Every sin that a man doeth is without the body; but he that committeth **fornication** sinneth against his own body. 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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:18-20).

The same goes for all sins.

**QUESTION 109 :** John 10:28 clearly speaks of God keeping the believers through Justification but someone oppose this verse and John 5:24 by saying, "It reads, 'My sheep listen to my voice; I know them, and they FOLLOW me' (10:27). This is the only type of person, the one that meets these conditions, that will "NEVER PERISH," according to the next verse! Did you notice the words, "they follow me"? The word translated "follow" is a PRESENT INDICATIVE ACTIVE in the Greek, which asserts something which is occurring while the speaker is making the statement. In other words, as long as we remain faithful and CONTINUE to follow Jesus, He will, indeed, assure us that we will "never perish," v.28. No such promise, however, is given here (or anywhere in the Bible) to one that would turn and start "to follow Satan" as Paul knew could and did happen (1 Tim. 5:15)! It clearly does NOT cover such. Some read into Jn. 10:28 the words, "under any circumstance" after the words "never perish," but they are NOT there! Jesus did NOT include them in his promise and neither should we!" Is this person correct?

This saying has been realized in the above fallacious argument, "what proves too much, proves nothing." The mere fact you are born again unequivocally means you will strive always to follow God. Firstly, if you hadn't that mind God wouldn't grant salvation in the first place. A made up mind or repentance is needed to be saved. And when you are saved, as reiterated several times in these FAQ, God gives his spirit that automates that made up mind to follow him into a continuous action (Eze 36:27, Phil. 1:6, Php 2:13) even though they are sometimes obstacles. This was the promise that was repeated by Paul in Heb 8:10 and 10:15, it reads, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27).

It's a complete package, God doesn't save you and leave; he knows that you have to follow him that's why he gave you his spirit to make sure you do.

**QUESTION 110 :** Once a son, always a son. This argument is based on natural fact, then applied to the spiritual, which doesn't always hold up as truth. (UES adherents frequently make this kind of mistake!) This type of error can be demonstrated by the following facts: Before we became Christians, we were all "children of the devil" (Acts 13:10; 1 Jn. 3:10) and "sons of the evil one" (Matt. 13:38). In other words, the devil was our spiritual father (Jn. 8:44). However, this spiritual father-child relationship changed at the point of salvation, according to Scripture! Aren't you glad that spiritual father-child relationships CAN be ended? Therefore, it follows suit that our spiritual father-child relationship with God can also be ended – backslidden. Isn't that so?

Good point, however, we were called 'father of the devil' figuratively by our actions. He didn't beget any of us as Christ did, to the point that we are born again from our first birth, which was also of God. Satan can't beget our spirits, only God can. So God is the begetter and the father, while any allusion to the devil as father is by our deeds. And even though some deeds do still occur we are not his children anymore but justified, making us forever sons. The mere fact our deeds, whereby we were the devil's sons, can't condemn us again (1 John 2:1), shows that we can't be the devil's son again; and if you're not the devil's son, you're God's son (Lk 11:23).

**QUESTION 111 :** Is it true that you can live a sinning life and be saved as stated here, "Samson was sexually immoral and he's mentioned as a hero in Hebrews 11. Therefore, one can be sexually immoral, like him, and be saved?"

While researching the arguments of eternal security and perseverance of the saints from Dan's sites, what I notice he and his opponents did was keep giving references to Old Testament figures as gospel. The Old Testament and New Testament are two different dispensations and even the Old Testament has several dispensations within it. At one point we could have as many wives as possible, that's how Israel came about. But today it would be considered adultery. At one point a man could marry his relative, but today that is considered sin. Under the law it was okay to kill a man under certain circumstances but today that would be murder in any case. So juxtaposing some Old Testament figures with New Testament doctrine can be very bad theology and even erroneous, as some contrasts and analogies cannot be drawn from the two. For instance, using the life of Jacob to disapprove adultery in Gal 5:19; Jacob was an unregenerated man in a different dispensation and thus Gal 5:19 could not apply to him. Similarly, Samson was under the dispensation whereby we couldn't overcome the flesh (Hosea 11:7), to which our dispensation through Christ enables us to overcome it (Eze 36:27).

Living a life of the few incidents that Samson was caught in will definitely result in a sure fiery consumption at the end of Days. As Dan stated, "It's true that Samson is mentioned in Heb. 11:32, and why he was included in this chapter is mentioned in verse 34. This, however, has nothing to do with the conclusion that one can be sexually immoral and be saved. The Apostle Paul, in no uncertain terms, stated that the sexually immoral are wicked, impure, and God rejects who will NOT inherit the kingdom of God (1 Cor. 6:9,10; Gal. 5:19-21; Eph. 5:5,6; 1 Thess. 4:3-8). Furthermore, God Himself declared that the sexually immoral will go to the fiery

lake of burning sulfur (Rev. 21:5-8)."

Moreover, you will not find a true born again believer living this lifestyle today anyway. John tells us this, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). And he further clarifies that those who do are not saved, when he said, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God" (1 John 3:10). Christ himself was so certain of it that he said, "Wherefore by their *fruits* ye shall know them" (Matt 7:20). A born again believer living godly is not an option, it is an automated lifestyle.

**Answer Notes:** 1. The same can be said about Old Testament theology being used, not rightly divided, to back a New Testament notions. For instance, God saying one thing to the Israelites that have several clauses and conditions don't necessarily applies to how God through Christ deals with us now; in a specific doctrine.

**QUESTION 112 : Samson committed suicide and he went to heaven because he is listed in the faith chapter. Therefore, we know Christians can likewise commit this awful sin and still go to heaven?**

Samson did not commit suicide. His prayer shows he asked God to let him die with the Philistines, but left the matter entirely in God's hands (Jdg. 16:28-30). Unlike Samson, suicide victims decidedly take into their own hands the termination of their own physical lives. God honored Samson's prayer, but didn't honor Jonah's prayer for the same (Jonah 4:3) nor Elijah's prayer (1 Ki. 19:4)!

{Source: D. Corner ("From the horse's mouth," as an anti-justification teacher)}

**Answer Notes:** 1. Moreover, he was doing a God determine action that would jeopardize his life, but had the option of asking God to deliver him. Kind of the same thing like a man going into battle, he might win the war but he might also lose his life.

**QUESTION 113 : I've seen where you have refuted correctly, those who they allege lost their salvation in the bible; especially the Old Testament figures who clearly weren't born again much more to lose it. However, how about those from the New Testament like Demas, Judas Iscariot, The Prodigal Son, Simon Magnus, Hymenaeus and Philetus or Hymenaeus and Alexander?**

"For **Demas** hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim 4:10-11).

It was erroneously cited that Demas lost his salvation. Just because Demas left Paul to go to another part of the country doesn't mean he lost his salvation. Instead, he could have decided to do home missions while running a business or wasn't up to the rigor of traveling like Paul, so he probably decided to go home have a family and get a trade; yet still spreading the gospel where he is. We see that in John Mark, earlier Paul sent him back and somewhat speaks the same way about him. But later we see John Mark now mature and joins Paul's ministry and missions. No where it states that working with Paul on missionary journeys is a requirement for salvation. You have a choice and Demas choose not to go anymore, so did Crescens and Titus. Notice the name Titus, possible the figure of the book of Titus. They probably weren't up to the hardship anymore and decide to do it locally, probably now as a pastor or deacon. Paul, on the other hand, was cut out for this and could go on years doing it; and he probably did so for generations, because he spoke of Timothy grandmother's salvation (1 Timothy 1:5). Moreover, he was separated specifically by the Holy Ghost (Rom 1:1) for that job, hence he had overwhelming grace to do so. He was so into it that anyone coming along that couldn't keep up or considered a liability, he cut off, like John Mark previously. This scripture in no way said Demas lost his salvation.

**Judas Iscariot**, like all the Apostles before Pentecost, he wasn't born again, as said many time here. Christ clearly said to Peter, "when thou art converted, strengthen thy brethren" (Luke 22:32). Clearly implying that he wasn't yet saved. Working miracles isn't a proof that Judas nor any of the Disciples were saved, because they themselves saw another man working miracles in Christ name that Christ did not send. Miracles are by faith. Judas wasn't saved, not a true follower of Christ and Christ even opt to call him a devil. Before the foundation of the world this was. So he couldn't lose what he didn't have. One person said, "Judas Iscariot met all these conditions of commitment to Christ, just as much as the rest of the Twelve, since he too was the same kind of *disciple* as they were." Many men on earth today will meet those same requirement but Christ will say "depart!" Why? Because men can put on a show, have wrong motives and not truly repentant. You can see that he was not truly repentant or a true disciple, because he was the treasurer (John 13:29) and often stole from the treasury, "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:6).

We have already dealt with the **prodigal son** in another FAQ, however, what must be cited is that the prodigal son cannot be used as a person losing his salvation because we don't even know if he had salvation. The story of the prodigal son was an analogy or parable used by Christ, suggesting that it might be fictional. And it doesn't necessarily have to be speaking of losing salvation then finding it again, if that is possible, but rather, Man through Adam is fallen from God and Christ is that solution whereby Man comes back to God. He gave the parable to counteract this "And the Pharisees and scribes murmured, saying, This man receiveth sinners" (Lk 15:2).

That's what it was about, he coming to earth to save sinners, Man who was alienated from him.

**Simon Magnus** being baptized and having a confession of faith doesn't say he is saved, for one must be born again, which includes the baptism of the Holy Ghost evidence by speaking in unknown tongues (Acts 2:38). We don't know if this occurred with Simon. In fact, he was amazed at the actual Holy Ghost outpouring, so it could have been the first he's seeing or knowing it. On the other hand, he could have experience this, we simple don't know. When Phillip rebuke him with the harsh words it doesn't necessarily said he lost his salvation or he wasn't saved. It could mean that what he said and the motives behind it were rebuked. Just like Christ who often rebuked Peter and many of his disciples. With Simon this would have been even greater, as he dealt with demonology and thus those persisting spirits would always try to come back. It's a struggle we go through after being saved and he was certainly a novice, not knowing the operation of things. Phillip himself said, "Repent therefore of this thy wickedness." That was specific, turn from what you just said and want to do.

The only others named in your question are **Hymenaeus And Philetus or Hymenaeus And Alexander**, which we already discussed in another FAQ as being wolves in sheep clothing, meaning they weren't sheep but pretended to be. Even actual fallen angels disguise as preachers to pervert the assembly (2 Cor 11:15-16). What possible wasn't dealt with was this phrase, "and overthrow the faith of some." Not cause some to lose their salvation, but those unsaved amongst the assembly that were Christ-curios would turn away. They were many that were in the assemblies that weren't born again and some even "look" more righteous than the ones who are actually born again. However, the scripture says my sheep know my voice and from another he will run, so the mere fact they went out is a sign that they weren't of the fold in the first place. As John tells us, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). This accounts for all the unnamed persons in the Bible that left.

So all in all, not one saved person is recorded in the bible to have lost their salvation.

**QUESTION 114 :** I've seen many verses cited by Anti-Justification teachers against what they call "Once save, always save" doctrine. Are they correct in this? Am I to now believe in conditional security because of the many scriptures presented in an attempt to refute Justification?

In addition to all the FAQ's presented so far to disapprove wrong notions of verses misused, to say someone who is justified can become lost, this last FAQ under this section will iron out most all of the rest - or the more commonly used ones by evangelicaloutreach.com. This is sometimes done innocently. These are more of someone digging erroneously in a verse to prove a theory, rather than expounding on the verse to see if it does say we can loose our salvation; basically inventing a theology then find verses to say it is valid. With such loose handling of the word any doctrine can be "valid." For example, one person might say, "the true biblical doctrine is that wives should remain a virgin until a child is conceived, because this is was the principle laid down by Christ when he came through a virgin womb." You see the foolishness in that. Yet this sort of biblical reasoning is rampant in our churches today, not only that, remains valid when the absurdity is found out. That's why you have over 35, 000 denominations, everyone can use all the scriptures from Genesis to Revelation to prove their theory. As for this question, the following table will show that the scriptures use to say we can loose our salvation after being justified are dead wrong:

**Verse # 1:** "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt 18:21-35).

**Allegation To Loosing Salvation:** Emphasis on verse 35; this unmerciful person who didn't forgive, so he was destroyed. Therefore, saints who don't forgive will go to hell's fire, thus loosing their salvation.

**Refutation:** Even if this scripture is foolishly used to say one looses their salvation, it would contradict the part that says "delivered him to the tormentors, till..." In other words, he should be punished until debt is paid, not punished indefinitely. Remember Christ also used the word "Likewise." If punished indefinitely, it couldn't be a "likewise," for the lake of fire lasts into eternity. It was simply talking of earthly affairs and has no bearing on your "eternal state" before God when resurrected. It follows a simply principle, "for whatsoever a man soweth, that shall he also reap" (Gal 6:7). In other words, if I take away your sins and you can't forgive your brother's trespasses, then you'll suffer for your sins earthly. Not being cast into the lake of fire or loose your salvation, but like a good father, teach you a lesson even before those you despised. Sins have consequences, which Christ can succor you through, or take away as promised in Isaiah 43:2. But if you don't show mercy after having received it, he can move his hand to teach you a lesson. Notice that he says that if we don't forgive he won't pardon our trespasses. When we were saved, he forgave us, so he's talking about times when we will mess up after being saved; and need his help to get over the consequences. Remember, every disobedience or offense does receive a just recompense (Heb 2:2), so he can choose to succor us or allow us to waddle in

it. If you avoid mercy vehemently, he'll allow you to waddle. The ultimate consequences of sin is eternal death, to which eternal life is the cure - given and cannot be retracted. That's why the scripture says, "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph 4:30). Plus, "if any man sin [or fall into temptation], we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). First, you're sealed so don't grieve God with your unmercifulness. Second, if you're suffering because of it, don't think it will cause you your eternal life because you have an advocate with the father. Nevertheless, I'm persuaded those in Christ will show mercy, because it's apart of their nature, having the spirit of God (Eze 36:27). In fact, "the fruit of the spirit is in all goodness and righteousness" (Eph 5:9). If you have the spirit, you will bear its fruits.

**Verse # 2:** "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:6-9).

**Allegation To Loosing Salvation:** Fruitless fig tree; a suggestion is made that these fig trees are "saved persons" whom he cut down. Cut down suggest loosing salvation and becoming just a "person," no longer saved, because they didn't bear fruit; whatever fruit be.

**Refutation:** Again, you have to read from verse 1 to the get the context. Two times he made the contrast of sinners dying, and asking questions about these sinners; that is, did they die because their sins were greater than any? Then he answered himself rhetorically by saying, "except ye all [anyone] repent, ye shall likewise perish" (Lk 13:3). In other words, all unsaved persons shall perish, not because one sins more than the other. Then in verse 6-9 he gave the parable of the fig tree being cut down, to tie it in with verses 1-5. Saying, it's not the fig tree but any fig tree that doesn't bear fruit will be cut down. In other words, it is not the sinner or his magnitude of sins, but any person that doesn't "Bring forth therefore fruits meet for repentance" (Matt 3:8) will perish. The three years suggests three years of preaching to the sinners and judgment has come, but the dresser of the vineyard beg for another year to try and get him/her converted; hoping they might accept the call to change and not suffer hell's fire - "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet 3:9). Therefore, the fig tree contextually pointed to the unsaved and not a save person. Because once you're saved, you must bear fruits (Eze 36:27, 1 John 3:24, Eph 5:9) or else you're not saved (1 John 3:9-10, 3 John 1:11).

**Verse # 3:** "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt 25:24-30).

**Allegation To Loosing Salvation:** Based on the talents. The servant is allegedly a saved person, who lost his salvation and was thrown in the lake of fire because he didn't use his ability God gave him.

**Refutation:** To get this parable and quench the notion of someone who is saved loosing salvation, we must start from the beginning of the parable. It reads, "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods" (Verse 14). Christ began by telling them what he came to do and some consequences it has, that is, bring the Kingdom of Heaven; or, salvation. The man traveling into a far country is Christ. His own servants are the Jews. The "goods" he gave them is the word of salvation. Some Jews like Peter and Paul took it, got saved and added many to the church. Other Jews like the ones who had Christ crucified, heard and tried to hide it by killing those who had it. They received the goods, but in zealously feared because they couldn't give an account for it in "the prophets;" though it was evident. Christ said, "reaping where thou hath not sown," this could be a reference some Jews used to reject Christ in saying, "Can there any good thing come out of Nazareth" (John 1:36)? Literally saying, you're reaping where you haven't sown, no prophet arise from Nazareth so no salvation comes from there. Therefore, the servant who was banished wasn't saved in the first place, because you can't just hear the word but also act upon it. If he acted upon it in getting saved, he would have also produced. You can't just attend church every Sunday, you must be born again. Receive the goods (word) and capitalize on the goods (get save and get others saved).

**Verse # 4:** "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt 5:22).

**Allegation To Loosing Salvation:** If you call your brother a fool you're going to hell's fire, as ludicrous as it sounds, especially with Galatians 3:1, "O foolish Galatians" and 1 Corinthians 15:36, "Thou fool."

**Refutation:** Again, read the verses before and after to get the meaning of the verse. Verse 17-48 gives the context and thus meaning. The key to answering this is also found in verse 20, expounded on elsewhere. Verse 20 told us that if our righteousness doesn't exceed the righteousness of the Pharisees, we can't be saved. Then the verse in the context, including verse 22, made it harder to exceed this righteousness as he seems to add more laws to the law. Then in verse 48 he throws the impossible statement to us, "Be ye therefore thou perfect." We know that God alone is good (Matt 19:17) and to be perfect to where it is needed to be saved, as stated in verse 20, meant we have to be as good as God. Obviously this was a setting for the thesis for his plan of salvation. That is, we in and of ourselves cannot be perfect, thus no man can be saved. Then comes the solution. That is, "With men this is impossible; but with God all things are possible" (Matt 19:26). In other words, what was impossible with men is fulfilled in Jesus Christ; and also abolishing the curse of the law. What we couldn't do by ourselves, no matter how hard we tried, was gained by salvation through Christ - PERFECTION. Meaning, once you're born again you become perfect or what is referred to as justified. The perfection or holiness that Christ has now belongs to you, being apart of his body. Thus making you saved. No wonder Paul could have said, "O foolish Galatians," in spite of what Christ said in verse 22 and still be saved (though not making a practice of it). Especially seeing that almost all the things we do, as a result of our Adamic nature, is an imperfection; sometimes, even when good is intended. To compensate this, God has hid us in Christ. Matthew 5:22 was also trying to bring this out. But as usual, we are tempted just to single out a verse.

**Verse # 5:** "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt 10:33).

**Allegation To Loosing Salvation:** Deny me before men and thus I deny you. Therefore, this alleged saved person lost their salvation.

**Refutation:** This verse doesn't apply to truly converted Christians, as in born again. But rather, to those who profess to be and are not. The scripture says, "the righteous are bold as a lion" (Prov 21:8); and today, righteousness comes by being born again. Your nature is changed. In fact, you wouldn't become born again if you didn't possess or was given a level of boldness. Now, while born again, this is forefront in your life and makes it impossible for you to deny Christ or be offended in him. Some of the disciples were scattered far away when Christ was taken, but after receiving his spirit at Pentecost, they became willing martyrs. You're apart of Christ, his body and "no man ever yet hated his own flesh; but nourisheth and cherisheth it" (Eph 5:29), not deny it. Matthew 10:33 was pointing to unregenerated believers, more specifically, wagonists.

**Verse # 6:** "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt 18:12-13).

**Allegation To Loosing Salvation:** One loses salvation because this verse says you can wander away.

**Refutation:** This verse does suggest some wandering or becoming unsteady, but not losing of salvation. The mere fact the Shepherd went and got you shows that you're apart of his fold. This is better explained by Hebrews 10:39, which simply states that though we draw back, we will never draw back unto perdition. Meaning, though we stray, we will never stray to the point of losing our salvation. The mechanism called the spirit of God will "kick in" and keep you in the fold. Wandering or being unsteady at times is a possibility, but losing your salvation is not; nor does it equate to it. If you don't have some weak tendencies how could you be human sustain by grace through salvation. Hence, "My grace is sufficient for thee" (2 Cor 12:9)

**Verse # 7:** "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal 5:19-21).

**Allegation To Loosing Salvation:** Saying, if a save person started to do these things they lose their salvation.

**Refutation:** Now, as clearly stated in the Justification chapter, you'll never find a genuine born again believer living a

life doing these things. This is explicitly stated in 1 John 3:9-10 and 3 John 1:11. If they continue in such a lifestyle it means they were never saved. However, this doesn't mean born again Christians don't slip up and 'sin'; even those who preach the loosing salvation message ("conditional security") sin after believing. However, for someone who is saved, it is not a lifestyle, but an unfortunate trap they fell in; example, a slip of the tongue (lie), to get out of a sperk of the moment situation, rather than be still (Ex 14:13). Hebrews 10:39 explains what will happen, which simply states that though we draw back, we will never draw back unto perdition. We will bounce back; it's the mechanism of the spirit in us (Eze 36:27, Prov 24:16).

**Verse # 8:** "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. [IN ADDITION] And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal 6:8-10).

**Allegation To Loosing Salvation:** Allegation that "if we faint not" suggests that this is only time we receive salvation. That is, if we remain "faintless" at all times, even to the end. Thus, if we faint at any time, we loose our salvation then.

**Refutation:** Like most of the scriptures already disputed, the context is greatly overlooked. It speaks nothing of salvation. It clearly said, "let us not be weary in well doing: for in due season we shall reap, if we faint not." That is, don't stop doing good regardless of any reason, because God will not be mocked, those who do good will be rewarded in this life and the life to come; even while being persecuted. So continue to give to the poor, bear burdens, love and show mercy, even if it hurts. In other words, though you do good and afflicted for it, don't stop, be encouraged, it will pay off in the end. Not if you don't give a drink to a needy person ("well doing") this once, you loose your salvation! No! Apparently there will be rewards in the next life for well doing (1 Cor 3:12-15) and those who are consistent will receive a greater reward: As against those who start and stop, plus have questionable motives for well doing. In fact, the scripture says the works (well doing) will be judge separately from the state of the soul of the saints - which is perfection. The works can be rewarded or burnt-up but the soul of the saints is always saved; because they're justified and once justified, always justified. It reads, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved" (1 Cor 3:13-15). Also, verse eight is what might give this erroneous lost of salvation view point. It said that those who sow to the flesh will receive corruption and those to the spirit everlasting life. This is true, as a sinner, if you continue to sow to the flesh you'll perish eternally, but if you sow to the spirit (become born again) you'll live eternally. Then notice the first word after that was said, "And...," to start verse 9. That is, in addition to salvation do good, not that salvation has a direct bearing on doing good - simply extra stuff he inherently desire of us and even automates. Doing good is pleasing to God and earn heavenly rewards, but doing good because you know of and solely want these rewards might reveal a wrong motive, to which such rewards will be burnt up. He wants us to do good for "doing good sake." Verse 9 has nothing to say or imply a saint loosing his salvation at any time under any circumstances. Moreover, if becoming weary in well doing meant a lost of salvation, who could be saved? Because the bible said, "Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa 40:30-31). That's why Christ came and justified us, that is, make us perfect forever; and through that perfection strive to live godly - doing good.

**Verse # 9:** "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Eph 5:5-7).

**Allegation To Loosing Salvation:** Someone who did one of these as a saint looses his salvation.

**Refutation:** See answer Verse # 5.

**Verse # 10:** "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it" (Eze 33:13).

**Allegation To Loosing Salvation:** A righteous man did one iniquity, lost his salvation and perished.

**Refutation:** As I've disputed elsewhere, this is an Old Testament reference of an individual under a different dispensation. Thus the person in question wasn't saved as we are because salvation wasn't given as yet. Therefore, how could he lose salvation if he didn't have it? Salvation given by Christ is eternal (Heb 10:14) as against the Old Covenant of the law, so to speak. Similarly, allegation of Patriarch like David, Solomon or even Judas Iscariot loosing "salvation"

is fallacious, because they never had salvation. They were all under the law, a type of salvation to come through Jesus Christ. Not even Peter was saved until he was born again; that's why Christ said to him, "when thou art converted [saved], strengthen thy brethren" (Luke 22:32). If we could have been "saved" by the law, Christ would have died in vain. Paul himself said so, "for if righteousness come by the law, then Christ is dead in vain" (Gal 2:21). Salvation came after Christ's death, first demonstrated at Pentecost. That salvation, as prophesied (Eze 36:27), is an eternal one.

**Verse # 11:** "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev 2:10-11).

**Allegation To Loosing Salvation:** Only those who endure the tribulation and testing of faith will be saved and those who begun saved and don't endure to the end will lose their salvation. Not remaining faithful and be hurt by the second death.

**Refutation:** One scripture said, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Php 1:6). In other words, Christ who caused you to believe and then saved you, will make sure you endure to the end. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom 8:29-30). He's not going to leave you in the middle or allow you to give in, he knows the end from the beginning and will succor you when you become weary (Isa 40:28-30). It's not even you keeping yourself, "It is God which worketh in you both to will and to do of his good pleasure" (Php 2:13). You'll make it, because God is doing it. No wonder Paul could have said, "For I am persuaded, that [nothing]... shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom 8:38-39). They say we distort this scripture to preach Justification, but Paul himself clearly and strongly stated that we will endure to the end through all the trials and temptations, by being in Christ - "Nay, in all these things we are more than conquerors through him that loved us" (Rom 8:37). This also makes Jude 1:24 a correct scripture for Justification and for this thesis that Christ guarantees endurance to the end. Jude 1:24 clearly stated, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." This fact is also echoed by John 10:28.

**Verse # 12:** "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev 22:19).

**Allegation To Loosing Salvation:** A righteous man commits sin, lost his salvation and perished.

**Refutation:** See Verse #10.

**Verse # 13:** "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev 22:19).

**Allegation To Loosing Salvation:** If you're a saved person and you subtract from the word of God, specifically the book of Revelation, you loose your salvation. God take away your share in the tree of life and in the Holy Ghost.

**Refutation:** If you're a saved person why would you want to take away from the word that you love, only devils do that. Seeing that God is in you, it's like saying God wants to go back on his word. A true believer will not be found willingly and consciously subtracting from the word of God maliciously, as per Revelation 22:19. You'll hear of saints doing it, but they are not saints, but wolves in sheep clothing. As saints, the word is your new nature, you can't consciously go against your nature. You love the word and want to follow it (Ps 119). We might falter in striving to keep his word, but never falter in deliberately subtracting from the word maliciously.

**Verse # 14:** "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom 8:13).

**Allegation To Loosing Salvation:** Bring Christian to spiritual death or loose salvation.

**Refutation:** Verses 12 and 14 clears up this erroneous notion - "we are debtors, not to the flesh." A debtor is a slave to his debt. But notice what it says, we are not debtors to the flesh. Then what are we debtors to? The spirit of course. That's why verse 14 says, "For as many are led by the Spirit of God, they are the sons of God." In other words, if you're born again you will not live after the flesh because you're now in debited to live after the spirit. That's the reason if you're a son (born again) you'll be led by the spirit and thus mortify the deeds of the flesh; or else you're not a son.

Therefore, a son (born again Christian) cannot be brought to "spiritual death."

**Verse # 15:** "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

**Allegation To Loosing Salvation:** Bring Christian to Spiritual death or loose salvation.

**Refutation:** This can only occur if you live after the flesh, which no saint or born again person can do. See Verse # 14 also. James 1:17 solidify a saint being justified forever when it said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

**Verse # 16:** "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid" (Gal 2:17).

**Allegation To Loosing Salvation:** Not sure, a saint become a sinner, thus lose his salvation.

**Refutation:** If you read the context of the scripture, you'll see that it is clearly not understood. From verse 11 to 12. Paul was dealing with a simple issue of law and grace, nothing about sinning or losing salvation. What basically happened is that Peter, indirectly, insinuated the Gentiles to live like the Jews. This was a problem because the Jews lived after the tradition of the law; not for salvation, but custom. Paul jumped in and stopped it with the narrations of verses 14 to 21 of Gal 2. Basically stating that why live under the law (a Jewish life) if it profiteth nothing to the saving of your soul, but in fact condemn you before God, so to speak; whilst Christ already made you perfect. In verse 17 of Gal 2 he pointed out the fallacy of doing this, that is, if we are justified by Christ and put ourselves back under the law, when by doing this we are automatically condemned as sinners for not keeping it all, can Christ then be the minister of this? No! God forbid! He doesn't want us to use the law or any "measuring stick" to help him do the justifying, he wants us only to believe - "Him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:4). This is all what this verse was talking about, not losing of salvation. And not even that Peter said doing this was for salvation - Jewish customs.

**Verse # 17:** "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim 2:12-13).

**Allegation To Loosing Salvation:** A saint deny Christ and stop believing in him, so Christ denies him and cut him off, thus a save person loose his salvation.

**Refutation:** See Verse # 5.

**Verse # 18:** "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt 6:14-15).

**Allegation To Loosing Salvation:** If you don't forgive, you are not forgiven, even after salvation, hence loosing your salvation.

**Refutation:** Definitely see Verse # 1. Also, one verse says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt 5:23-24). It didn't say you lost your salvation, just stop and go make a mence and come back with your dialogue.

**Verse # 19:** "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim 1:18-20).

**Allegation To Loosing Salvation:** Faith of some become shipwreck, thus they loose their salvation.

**Refutation:** They are visibly three types of persons in church - saints, unsaved and wolves in sheep clothing (John 6:2); plus every now and then an evil spirit will try to influence a saint with some degree of success. The mere fact the unsaved is among the assembly means they are in a state of believing or exploration to believe. Now, when wolves in sheep clothing rear their ugly head, possibly like Hymenaeus and Alexander, the faith of the unsaved will become shipwreck and thus preventing a soul from coming to Christ, so to speak. The faith of the saints cannot totally be made shipwreck, to a so-called state of loosing salvation (Jude 1:24). We can regress, but never to perdition (Heb 10:39).

"Even the youths [like Timothy] shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength" (Isa 40:30-31). If under the Old Covenant God renews your strength (Isa 40:31), how much more the New Covenant; so be at ease and wait upon the Lord. To prevent an unnecessary tug of war of the mind, during such a process, Timothy and the rest of saints were admonished to be on guard. Moreover, that's why we are given the spirit of truth (John 16:13) and "ye need not that any man teach you" (1 John 2:27). The spirit in you reproves error, it's a built-in mechanism of the born again experience; which also keeps you from utterly wandering away from a pure heart, a good conscience, sincere faith and turning to meaningless talk.

**Verse # 20:** "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; (:2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor 15:1-4).

**Allegation To Loosing Salvation:** Not sure, someone suddenly loose salvation if they don't "keep in memory" Paul's preaching - verse 2.

**Refutation:** A Letter sent to a church, especially Corinthians, was done so addressing everybody - saved, unsaved, church visitors and others. So when he went there to preach and told the unsaved how to be saved, if they did what he said and became saved, then they wouldn't have believed in vain and kept in memory what he preached. However, that only happens in a perfect world, for not all the unsaved follow through on his preaching on how to be saved. To those who didn't, verse 2 of 1 Cor 15 applies, "believed in vain." Not to the saints. "Believe" suggests they were in the church, listened and even sometimes became responsive (that takes faith), but did not follow through. This verse doesn't state or imply anyone can loose or lost their salvation.

**Verse # 21:** "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim 2:17-18).

**Allegation To Loosing Salvation:** "Over throw the faith of some," alludes to some saints losing their salvation. Plus those who did it wandered away from the truth.

**Refutation:** See Verse # 19.

**Verse # 22:** "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear" (Luke 14:34-35).

**Allegation To Loosing Salvation:** Loose your saltiness refers to loosing your salvation.

**Refutation:** It surprises me that after reading this verse, I was reaffirmed that it really has nothing to do with salvation. Christ was expounding on what it means to come to him (become saved) and more explicitly what it takes to be a disciple. Two different thesis. You can be saved but come short of being all that you can be in discipleship, so to speak. You can be a citizen of a country but fail to be a good Ambassador. Both the Ambassador and the Citizen are natural born residents, but one sparks to represent his country. Likewise, those who are born again (come to Christ) and those who are operating as an 'effective' disciple are saved. However, if the 'effective' disciple quit discipling, he's neither fit for the master's use or men in General. For instance, interject the sacrament called "The Vow of Poverty" and its purpose into Luke 14:34-35. It would read, "The vow of poverty is good: but if the vow of poverty has lost its purpose, wherewith shall 'he' be humbled? He is neither fit for godly service, nor yet for an ordinary job; men will refuse him." That is, neither God or any person will use or employ a person that is not humble. That's what the verse was talking about, God using you as a disciple and you then decide to quit - you would loose your saltiness. You're no longer fit for the master's use, except revived; and men seeing will refuse you also. Though temporarily in this state, you're still saved. Though an ambassador is no longer an Ambassador, he is still a citizen of his country. Likewise, though a disciple might allegedly loose his zest, he is still saved. Therefore, this verse in no way implies someone loosing his salvation, even if he looses his "saltiness," in this context. In addition, given the operation of the spirit of God in a person's life, a saved person will never loose their saltiness (Php 2:13, John 4:14, Eze 36:27, Heb 10:39).

**Verse # 23:** "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows... Which some professing have erred concerning the faith. Grace be with thee. Amen" (1 Tim 6:10, 21).

**Allegation To Loosing Salvation:** Wander away from the faith because of money and thus loose salvation.

<p><b>Refutation:</b> See Verse # 19.</p>
<p><b>Verse # 24:</b> "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb 2:1).</p> <p><b>Allegation To Loosing Salvation:</b> Drift away and thus loose salvation.</p> <p><b>Refutation:</b> Saints might regress, because "Even the youths shall faint and be weary, and the young men shall utterly fall" (Isa 40:30), but never to the lost of salvation (Heb 10:39). That's one of the reasons for teaching, to always keep the saints in remembrance (1 Timothy 4:6). And to help that along, "every transgression and disobedience received a just recompense of reward" (Heb 2:2). If not, we would be "bastards and not sons" (Heb 12:8). The same one who chastises is the same one that will bring "many sons unto glory" (Heb 2:10); regardless of anything. This in no way suggests a saint loosing salvation and the word of God guarantees that we will not drift away from him to destruction. See Verse # 11.</p>
<p><b>Verse # 25:</b> "And blessed is he, whosoever shall not be offended in me" (Matt 11:6).</p> <p><b>Allegation To Loosing Salvation:</b> Falling away from salvation by being "offended in Christ."</p> <p><b>Refutation:</b> See Verse # 5.</p>
<p><b>Verse # 26:</b> "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered...But Peter said unto him, Although all shall be offended, yet will not I" (Mark 14:27, 29).</p> <p><b>Allegation To Loosing Salvation:</b> Falling away from salvation.</p> <p><b>Refutation:</b> See Verse # 5.</p>
<p><b>Verse # 27:</b> "And then shall many be offended, and shall betray one another, and shall hate one another" (Matt 24:10).</p> <p><b>Allegation To Loosing Salvation:</b> Turn away from the faith and thus loose salvation.</p> <p><b>Refutation:</b> This verse is speaking of the unsaved in general, verse 9 spoke of the saints. Moreover, the narration given couldn't apply to the character of the saints (Gal 5:22). Verse ten is the mechanism God would allow to happen to manifest (1 Cor 11:19) the wheat (saved) from the tare (unsaved), among them that are categories as the saints. Being offended in Christ meant that you were not apart of Christ in the first place; you were either faking it or led into falsehood.</p>
<p><b>Verse # 28:</b> "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling" (1 Tim 1:5-6).</p> <p><b>Allegation To Loosing Salvation:</b> Wander away from a pure heart, a good conscience, a sincere faith and turn to meaningless talk. Thus, loose your salvation.</p> <p><b>Refutation:</b> See Verse # 19.</p>
<p><b>Verse # 29:</b> "From that time many of his disciples went back, and walked no more with him" (John 6:66).</p> <p><b>Allegation To Loosing Salvation:</b> Turn back and no longer follow Jesus and afterwards loses salvation.</p> <p><b>Refutation:</b> As stated in Verse # 10, before Pentecost, no one was saved. Hence these disciples of his, including the 12, weren't converted as yet (Luke 22:32) and therefore couldn't enjoy the benefits of salvation; particularly Justification. Moreover, these disciples that turn from walking with Jesus were not really with him, but rather, they were wagonists; this was manifest by their leaving (1 John 2:19). Christ clearly said this in verse 65 of John 6, "no man can come unto me, except it were given unto him of my father."</p>
<p><b>Verse # 30:</b> "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (2 Peter 2:15).</p> <p><b>Allegation To Loosing Salvation:</b> Leave the straight way and follow the way of Balaam.</p>

**Refutation:** See Verse # 19.

**Verse # 31:** "For some are already turned aside after Satan" (1 Tim 5:15).

**Allegation To Loosing Salvation:** Turn away to follow satan.

**Refutation:** There's another FAQ that dealt with this fully, but simply put, it didn't mean they lost their salvation or became satanists. King David was tempted by satan to do a simple thing as numbering the people on his own initiative (1 Chronicles 21:1), he didn't become a satanist or ultimately out-of-sync with God. Likewise the people in this verse, because of time (single and not allow to minister), will always be tempted to do stupid things. "Idle hands are a tool for the devil." Though they wont loose their salvation if at one time they slipped, being justified, it gives "occassion to the adversary to speak reproachfully" against the church (1 Tim 5:14); which also hinders the unsaved from coming to Christ, so to speak. As saints, we will have struggles with the enemy, but by God's spirit we will not turn away to follow satan (Eze 36:27).

**Verse # 32:** "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim 4:4).

**Allegation To Loosing Salvation:** Turn your ears away from the truth and turn aside to myths.

**Refutation:** See Verse # 19. Plus this was mostly general, as in people will flock false beliefs (religions) as against the orthodox and conservative Christendom (Apostolicity).

**Verse # 33:** "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness... Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God... For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb 3: 8, 12, 14).

**Allegation To Loosing Salvation:** Acquire a sinful, unbelieving heart that turns away from the living God.

**Refutation:** See Verse # 19.

**Verse # 34:** "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb 6:6).

**Allegation To Loosing Salvation:** Fall away to the point where you can't be renewed to repentance.

**Refutation:** There is an FAQ (not verse #) that fully deals with this in great length, look above or try FAQ # 79.

**Verse # 35:** "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb 12:25).

**Allegation To Loosing Salvation:** Turn away from him who warns us from heaven.

**Refutation:** See Verse # 5 and Verse # 13.

**Verse # 36:** "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot... So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev 3:15,16).

**Allegation To Loosing Salvation:** Become luke warm and get spit out of the body of Christ.

**Refutation:** Being "neither cold nor hot" suggests a state of being an non-active disciple, as discussed in Verse # 22. Because of the increase riches and influence of the church, the discipleshipood (fervent prayer, fasting, fellowship and evangelism) had relatively died out. It is relative because it's not altogether dead. They know they must evangelize, so simple mechanisms are in place to satisfy that guilt. Christ knowing the state they're in will refuse them as Ambassador of the faith - disciples. This is fully discussed in Verse # 22. This doesn't mean they are lost or can be, as discussed in Verse # 22. This ambassadorship of being a disciple can be easily regained if they repent; which means turning their hearts again to be zealous for God, rather than "going through the motion." When this occurs, he will sanction it by signs, wonders and a renewed relationship. That's why he said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev 3:19). At the end of Rev 3 after addressing all the churches, he said that those who overcome will sit in heavenly places; thus, as discussed in Verse # 19 and Verse # 20, this letter addresses churches that were filled with saved, unsaved and wolves. Those who overcome are the ones who were saved and the salvation they have caused

them to overcome. The others who didn't make it were only faking it. That's the reason gold (saved) is place in fire, to refine it; while other materials (unsaved, wolves) will burn up. God knows what he is doing, the trials are only to strengthen the saved and weed out the bad. The save will always overcome, "make it" and never loose their salvation – "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

**Verse # 37:** "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Peter 3:17).

**Allegation To Loosing Salvation:** Be carried away by the error of lawless men and fall from your secured position.

**Refutation:** See Verse # 6 and Verse # 19.

**Verse # 38:** "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb 13:9).

**Allegation To Loosing Salvation:** Be carried away by all kinds of strange teachings.

**Refutation:** See Verse # 19.

**Verse # 39:** "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt 26:31).

**Allegation To Loosing Salvation:** Saved people fall away.

**Refutation:** See Verse # 5.

**Verse # 40:** "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).

**Allegation To Loosing Salvation:** Saved people fall away.

**Refutation:** Falling is always a possibility for saints, not being able to get up is not; "A just man falleth seven times, and riseth up again" (Pro 24:16). In fact, it proves that you are saved, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). In other words, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb 10:39). Moreover, "falling" once or twice doesn't equate to loosing salvation. Not getting up and continue in the sin denotes never having salvation. And even if you get knocked down you are still perfect – Heb 10:14.

**Verse # 41:** "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Tim 5:22).

**Allegation To Loosing Salvation:** Sin makes a Holy person unholy and thus he looses his salvation.

**Refutation:** Sin does grieve the spirit of God (Eph 4:30), but it doesn't cause you to loose your salvation. That's why John writes, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). In other words, because Christ died for sins once (Heb 7:27), all your sins are taken care of, making you perfect forever (Heb 10:14); upon conversion, that is.

**Verse # 42:** "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev 3:4).

**Allegation To Loosing Salvation:** Sin makes a holy person unholy and thus looses his salvation.

**Refutation:** See Verse # 36. Plus, "not defiled their garments" doesn't suggests never sinning or that one's salvation is conditional, according to Dan. But it is simply an analogy to say in the midst of the Sardis church he has some genuinely saved ones; for in the church are fakers, Christ-curious and saints. Saved means you are clean, period, as in the analogy of having an undefiled garment. More importantly, what keeps that garment undefiled is Heb 10:14, which in essence makes it stain free, even if stained (sinned).

**Verse # 43:** "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom 6:16)?

**Allegation To Loosing Salvation:** Christian can sin in such a way to bring him back into the lake of fire.

**Refutation:** Verses 18 and 17 of Rom 6 clears this up when he thanked God that they, saved folk, became obedient unto righteousness. In other words, the "sin unto death" here refers to unsaved folks. If the unsaved continue to yield their members to sin they will perish (Lk 13:3). This will not happen to a saved person because you cannot become servant to sin anymore. He himself said, "Being then made free from sin, ye became the servants of righteousness" (Rom 6:18). See Verse # 14.

**Verse # 44:** "Brethren, if any of you do err from the truth, and one convert him... Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

**Allegation To Loosing Salvation:** Straying from the truth is to jeopardize the soul of the righteousness to [eternal] death.

**Refutation:** See Verse # 19. See also the Super-Christian FAQ, # 348 or 88.

**Verse # 45:** "And the serpent said unto the woman, Ye shall not surely die" (Gen 3:4).

**Allegation To Loosing Salvation:** Adam lost his righteousness and thus we can loose our salvation.

**Refutation:** Excellent example of Justification brought by Christ. Adam lost his righteousness because he was unregenerated. Christ solved that problem by making us regenerated (born again) and thus perfect forever (Heb 10:14). Plus Adam's righteousness was different because he didn't have salvation - the new eternal righteousness that replaced the old. Though we become like Adam before he fell, righteous, we have an added mechanism, a greater grace of God's spirit that makes us unable to perish again.

**Verse # 46:** "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" (2 Cor 13:5)?

**Allegation To Loosing Salvation:** Not sure.

**Refutation:** This clearly proves Justification. Christ is in you so you cannot backslide to the former life of being reprobates. In fact, it did say "know ye not," that is, can you not see that because you're justified by Christ you're "secure" in him and also cannot 'go-a-sinning' - "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). Not you trying to be this way altogether, but it is simply given by Christ (Eze 36:22); making a believer unable to loose his salvation.

**Verse # 47:** "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal 1:6-7).

**Allegation To Loosing Salvation:** Deserting Christ and thus loose your salvation.

**Refutation:** See Verse # 19.

**Verse # 48:** "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:10-12).

**Allegation To Loosing Salvation:** If Paul was pressing everyday hoping not to fall, how much more we.

**Refutation:** We are saved by faith, and faith is the substance of things hoped for the evidence of things not seen. Meaning, though we say we are redeemed, we say it by faith, but it actually isn't fully materialize as yet. However, knowing that it must be, we can speak it. That's why this verse says, "until the redemption of the purchased possession" (Eph 1:14). We are waiting to be redeemed, but by faith we actually are. That's what Paul alludes to. With this scenario, we still have the struggles of the flesh and strive as if we can fall, hating the deeds of the flesh by our renewed nature.

**Verse # 49:** "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it...Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb 4:1, 11).

**Allegation To Loosing Salvation:** Come short of entering in.

**Refutation:** He spoke this to the general assembly of the Hebrews, not all were saved and thus this also addressed the unsaved. If you read the last verses of Heb 3, you'll see he spoke to the Jews as Jews; that is, he reminded them of the Hebrews that didn't believe at the time of the Exodus and didn't make it into the promise land. So then, those of you Hebrews that don't believe on this gospel, typified by that same Exodus experience, will also not enter into the eternal rest promised. That's all these verses were saying. Believe the gospel, enter the promises; reject the gospel, and like some in Moses days, don't make it in. He used a popular Hebrew historic event to appeal to the Hebrews who were unsaved. This would also, as a spin-off, strengthen the saved.

**Verse # 50:** "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (Jude 1:5).

**Allegation To Loosing Salvation:** This allusion to Israel reiterated by the New Testament shows we can loose salvation.

**Refutation:** See Verse # 19 and Verse # 49.

**Verse # 51:** "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col 1:23).

**Allegation To Loosing Salvation:** Doing work of staying saved.

**Refutation:** See Verse # 8.

**Verse # 52:** "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (1 Cor 15:6).

**Allegation To Loosing Salvation:** Fallen asleep suggest salvation is lost.

**Refutation:** See Verse # 19.

**Verse # 53:** "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end...For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb 3:6, 14).

**Allegation To Loosing Salvation:** Doing work of staying saved.

**Refutation:** See Verse # 8.

**Verse # 54:** "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom 2:7).

**Allegation To Loosing Salvation:** "To get eternal life, we must persist in doing good. This parallels how the Lord describes those who would, in the end, enter the kingdom of God, 'those who have done good will rise...' (John 5:29)" - Dan Corner.

**Refutation:** In other words, only those who do good works will be saved. And true bible adherents don't find this and these entire allegations by Dan Corner disturbing? The very notion of a salvation by works nullify this scripture - "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom 4:4). That is, if you employ a salvation by "works" notion, you forfeit grace and is actually in debt, still being a sinner: it has to be by faith. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1). Belief saves, not "works of righteousness." That's what Christ's ministry was about - you believe for what you couldn't or cannot work for. All the New Testament clearly tells us this or alludes to it; plainly stated here, "Him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:4). This thesis is reiterated so many times in the New Testament it is foolish to conclude otherwise. Any allusion to "works" as in Rom 2:7 can be clearly explained in its

context. Nevertheless, those who receive this grace (salvation) are taught and fervently strive to live godly. Not to be saved but because its apart of their true nature in Christ and to please him. See Verse # 8 also.

In addition, the Epistles were sent to churches that also consisted of a mixed crowd: church attendees, those pretending to be save, arbitrary comers, Christ curious, wagonists and others. So, most of the warnings and content of the scriptures were also written to them - that they deceive not themselves thinking they have salvation by church attendance, affiliation, "wearing a cloak" or any such things. They often profess righteousness, even regarded so by their brethren. Most often there is no difference in zeal, good works (charitable handouts) or even biblical recitation between true converts and ardent churchgoers - such is the case today, as well. Any church you go to across the globe you'll find this mixture of people in it. In fact, John wrote a letter in 1 John to tell the leaders how to distinguish the true believers from churchgoers. Paul often did so as well. Today, exerts from this is misinterpreted as a direct reference that a believer can eternally perish or loosing his salvation. Nothing could be farther from the truth as seen in the previous verse by verse refutation in the above table.

Finally, "Upon careful examination of this whole topic, you must now clearly see that the threatenings, the cautions, and the warnings, of the word of God, and all the individual instances of apostasy recorded in the scripture, and that occur in our own day, afford no proof that any true believer in Christ will every 'lose his faith, and regeneration,' or will not persevere in grace unto the attainment of final and complete salvation. Many, in the third place, object to our conclusion on this subject from the apprehension that the doctrine may inspire a dangerous security and create a carelessness in the use of the means of salvation. They think its practical tendency injurious...But no such consequences are attendant upon it when truly and fully comprehended. Does anyone, professedly a Christian, and properly instructed, deliberately, and intentionally, practice sin against God? It is essential to the very nature of grace that it leads to holiness and obedience in this life, as well as to salvation in that which is to come" (R.H).

The problem with what they term eternal security is that it has been distorted and watered down; similar to how salvation is reduced to a sinner's prayer and the Godhead to three individuals. We didn't stop preaching salvation or the true deity of God because of the popular erroneous notions. So we shouldn't stop preaching "eternal security" (I really hate the term, the biblical word is justification) just because it is distorted by some of the same ones who adhere to the popular fallacious doctrines (Trinity, sinner's prayers salvation, cessation of the gift of the spirit, etc).

My friend, once justified, always justified; hence, once saved, always saved. If you're born-again (acts 3:38), you are washed and nothing can undo that or take it away (Heb 10:14).

### **QUESTION 115 : What is the real truth about Perseverance of the Saint?**

"Perseverance reveals genuine believers AND NOT THE REVERSE; those who are not genuine converts will not persevere (1 John 2:19). *It's in the Bible*, 'And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved' (Mark 13:13)." In other words, you don't eventually become saved by persevering, but rather, by becoming saved (Acts 2:38) you will persevere.

## **CHAPTER 6 FAQ – GOD?**

### **QUESTION 116 : Is a Right Perception of the Godhead important?**

The scripture says, "they that worship him must worship him in spirit and in truth" (John 4:24). In truth doesn't necessarily means with a sincere heart, but also truth about who he is. That's why the first of all commandments to the Jews was to know that God is one, "**The first of all the commandments** is, Hear, O Israel; The Lord our God is one Lord" (Mark 12:29); which in the original should read, "Hear, O Israel, Yah our God, Yah is one." This is called the Shema. It was the pillar of their faith, they knew who they were worshipping and it distinguished them from other people. That's the reason Jesus said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). Now that we Gentiles are made to partake in this we must know whom we are worshipping. That's why Paul gave us this outline,

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not

to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **And the times of this ignorance God winked at; but now commandeth all men every where to repent**" (Acts 17:24-30).

He now commands every non-Jew to repent or change their perception of God and come to him. It is extremely important that you know who you are in relationship with. Wouldn't you want to know your wife before marrying to her and after marrying to her it would be impossible not to know what she looks like and her nature. Therefore, anyone claiming salvation and not having the right perception of God is not married to him or not saved, because his spirit would have revealed his nature (1 Cor 12:3). And would a woman want to spend the rest of her life with a man that doesn't know her? That's why they that worship him must do so in spirit and truth – a right perception of who he is. Because "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for **the Father seeketh such to worship him**" (John 4:23). This is how important God wants us to have a right perception of him.

{Source: question only from GNC}

### **QUESTION 117: In what one word is the character of God expressed?**

**"God is love"** (1 John 4:8).

The mere fact that he didn't kill Adam and Eve showed that he had compassion on humanity; with multitude of examples throughout history.

The bible tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

He saw that he wasn't fully getting through to man so he came and made himself a sacrifice in the form of a son. He saw that man was "bent to backslide" (Hos 11:7), so through his spirit, he caused us to walk in his statutes, and keep his judgments, and do them (Eze 36:27); also making us always acceptable to him and imperishable.

In other words, "his desire to see all men and women know life as he intended it is so strong that he has tried again and again throughout the history of man to redirect us into his predestinated path. The life, death and resurrection of Jesus Christ is his final attempt." Would a President come and live in your neighborhood for a week? Much more God, who came in the world and suffered persecution by the hands of his own creation for you and I. The bible said, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10-11). He did it out of love.

Thank God that no one else is ever "God."

Many of us, if we were God would destroy the entire humanity and start all over again. God was so merciful that he wouldn't even destroy a city without first removing the righteous (Gen 18:26) and even if the righteous are in the city they would be saved (Eze 14:14).

Even the psalmist David had to confess, "But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (Ps 86:15).

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam 3:22).

### **QUESTION 118: What does the bible say about the nature of God?**

There are six bible definitions of God, who is so complex that no one definition can suffice. They are:

- Psalms 36:9 – "With thee, O God, is the fountain of life."
- James 1:17 – "The Father of lights."
- 1 John 1:5 – "God is love."
- 1 John 4:8-16 – "God is love."
- John 4 – "God is a spirit."
- Hebrews 12:9 – "Father of spirits."

His nature is spirit and spirits are basically light; with the ability to have no distinct form. He is the father of spirits because he made all spirit beings and being spirit meant that their nature is also light; thus making him the father of lights. Notice that light and spirit are used interchangeable, because if you literally saw a spirit you would see pure light, clearer than crystal (Ex 24:10). This is God's nature. Yet because of love, he forsook this perfection to come and die for man in corruptible flesh. By this demonstration of love he

has given those who believe in him life, being that with him is the fountain of life:- “For God so **loved the world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have **everlasting life**” (John 3:16). Remember, Jesus isn’t another man but God the spirit in flesh. That’s why the word of God tells us this about Jesus, “He was in the world, and the world was made by him, and the world knew him not” (John 1:10). In other words, God, ruler of all things that made the heaven and earth was in the world as another human being and the world up till now don’t know that; except for a select view that the world don’t know either – genuine born again Christians.

### **QUESTION 119 : How long has God existed?**

God—by definition—can have no beginning or end, for he is the Creator of everything under the heavens. A creator cannot himself be “created” in creation. So God just “is,” which is why God literally said to Moses, “I am the one who is” or “I am the one who brings into being” (Ex 3:14). God brings creation into being and he brings his church into existence. The Bible tells us God is, was, and is to come (Rev 1:8; 4:8). God never changes, but remains the same forever (Heb 1:12; 13:8). God alone has immortality, that is, he has everlasting life in his hands (1 Tim 6:16).

{Source: Tjc}

### **QUESTION 120 : What or who is God?**

Since we can’t see God, people often feel as if God doesn’t exist. The Bible says only fools say there is no God (Ps 14:1). The reason we can’t see God is because God is Spirit (John 4:24). But even though we don’t see God, God is the source and reason of our existence, whether we recognize this fact or not (Rom 11:35–36). God is unique from creation, which is an important distinction (Isa 40:18, 25). Never confuse the Creator with the created. God fills the universe and gives life and breath to all things living (Col 1:17–20; Acts 17:25, 28; Eph 1:23).

Since God is Spirit, he is not restricted to certain physical locations, like Jerusalem or some sacred temple (Acts 17:24). We might think, “If God is everywhere then isn’t God everything?” – Pantheism.

It is even said, “Everything is God.” But God is not everything; he fills the earth and is a Spirit. As human beings, we are limited in how much we know about spiritual things. However, the Bible clearly tells us we are not God, and we ourselves experience that we are not God. While we often think we control our destiny, tragedies like the death of Princess Diana wake us up to reality. The proud often have to be humbled by their tragedies to realize God’s sovereignty. We do not control the future or the many events in our life. The Bible tells us God’s hand controls life and death (Deut 32:39), which is to tell us God controls our destiny.

{Source: Tjc}

### **QUESTION 121 : Where does God live?**

God “dwells in unapproachable light, whom no man has ever seen or can see” (1 Tim 6:16; Job 9:11; 23:3; Ex 33:20; Heb 11:27). The Bible tells us God lives in “heaven” (Heb 9:24; Ps 123:1; Mt 6:9). Isaiah says God is above all the stars (Isa 14:13), while angels proclaim he is in the highest (Lk 2:14).

However, saying God lives in heaven does not mean he is not on earth. God is Spirit and is above a simple material understanding. Being a Spirit, God is in all things (Ps 139:7–8), so we cannot confine God in time or space. As the Bible says, God fills heaven and earth (Jer 23:23–24).

{Source: Tjc}

### **QUESTION 122 : If you persist that God is male, where did the feminine emotions come from? Did they create themselves? The Hebrew word, “El Shaddai”, literally means, “The breast One.” Which denotes the super-devoted mother that meets her children’s needs before they need them. [Basically, what is the gender of God or does he have a gender?] – ACCommunity boards**

If a conclusion is drawn that God has a gender then we might be very far from spiritual or having true spiritual understanding; because God cannot be limited to a gender nor in a state of being like a [Hermaphrodites](#). He is genderless, but liken unto masculinity. Also, in his manifestation as wind, cloud, fire, Jesus, etc, he can possess any emotion he wishes at any time. God is simply indescribable.

"**Ye do err**, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt 22:29-30). In other words, spirits have no sex or gender.

### **QUESTION 123 : Is Melchizedek God, and how does the bible say he has no beginning of days?**

The text reads, “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils” (Heb 7:1-4).

Not much is said of Melchizedek and therefore much cannot be drawn about him. From the text and what we know of him we can conclude that he was a typification of what the seed of Abraham was to bring forth in the earth – Jesus Christ. That’s why it is said Jesus came after the order of Melchizedek (Heb 5:6, 10 ; 6:20 ; 7:11, 15, 17, 21). Not that Melchizedek is God but rather his offices, name interpretation and set up was a foreshadow of what God was about to do - come into the earth as Christ our High Priest. You see Jesus is both King of Kings and our Priest, Melchizedek was the \*only man in the bible to be a King of a providence and it’s High Priest. Jesus is the Prince of Peace and Melchizedek was the King of A Providence called Salem, which means peace, thus he is the King of Peace (as in Salem). When Paul said, “by interpretation” he means that his name and other attributes are interpreted to mean these things. Which God carefully set up to demonstrate what he was about to do and did, which is come as Christ; being both King and Priest forever. That’s why Paul said Melchizedek was “made like unto the Son of God.” God decked him with such attributes to be a prophetic similitude of Christ.

Unknown to many is that God have always had Holy men since Adam, and thus Judaism wasn’t the beginning of a priestly order and sacrileges; neither was it the priestly order God intended to exemplify, but rather Melchizedek, “If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron” (Heb 7:11)? That’s the reason God predestine everything to be set up for the Father of our faith (Abraham) to meet the typified savior of our faith (Melchizedek). Melchizedek also had to be named Melchizedek, and he also had to be the King of Salem, plus possess all the other attributes that points to Christ.

If Melchizedek was God there would be no need for Christ, and if he was immortal we would still have him around today as Priest. He was rather a typification of Christ by interpretation of various things surrounding him; which was most appropriate for the beginning of our faith that is built on Christ.

**Answer Notes:** 1. \* denotes, Another type of Priest King in the Bible is Jethro, but he wasn’t a literal King as Melchizedek, but more like the chief ruler or judge.

2. As I’ve pointed out in one of the FAQ, the scriptures were first written in the Aramaic, irrefutable. When referred back to it, the verse about Melchizedek could be unraveled. In the original, Aramaic, it is recorded “Dela avohi ola emmeh ethiktivo besharvatha.” Translated, “Neither his father nor his mother is recorded in the genealogies.” Rather than the incorrect Greek translation, “Without father, without mother, without genealogy” (Heb 7:3).

3. He also could be an angel in flesh for a season, sent by God. Angels are created out of time and therefore has no beginning of days nor end of it – or earthly vicissitudes. I could go in the scripture and show you how God use his angels as men to do special work. For instance the two witness of Revelation, which were also present at the building of the second temple through Zerubbabel and constantly stand by the God of this world (Zech 4:11, Rev 11:4). That’s another long explanation.

### **QUESTION 124 : What does it mean that God came from Teman and the Holy One from Mount Paran? (Hab. 3:3).**

Many people are confused about this scripture and their carnal minds immediately thinks that this scripture is telling us about a place from which the Almighty God originated and where, perhaps there are other gods. Please, understand this readers, to us there is but one God. He has always been and always will be; had no beginning of days or end of life as it is written in the volume of the book (the bible) concerning Him (Heb 7:3). This scripture is referring to the place from which the voice of God was heard, that is the voice of God was heard from Teman and His voice was heard from the mountain of Paran. The Prophet Habukkuk said “...when I heard, my belly trembled, my lips quivered at the voice...” (Hab. 3:16).

{Source: From AMA}

**Answer Notes:** 1. In addition, a most outstanding visitation of God in Mt. Paran in Teman. Not that God actually came from his own creation, but rather a place where this outstanding visitation was. In fact, Moses make mention of the said place, so it’s quite possibly it’s in Sinai or a reference to that, “The LORD came from Sinai and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.” (Due 33:2). Notice that he shined from mount Paran but “he came with ten thousands of...,” in other words, he came from elsewhere, heaven, to Mt Paran. So when Habukkuk mentions it, he wasn’t literally saying God came from earth, as ridiculous as it sounds. He created the earth, how could he come from it? This is totally senseless to think.

## **QUESTION 125 : Who Created God?**

The bible tells us, “But foolish and unlearned questions avoid, knowing that they do gender strifes” (2 Tim 2:23). The word unlearned is used with foolish, meaning the question is not only not a wise one, but has no precept to it; no knowledge given from God, from creation until now, about it, plus human comprehension is not able to fathom it. It then becomes vain to dot about such questions as even a few verses above said, “But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker” (2 Tim 2:16-17). “Increase unto more ungodliness,” with your questions, might sound something like this with the help of satan, “who is this God anyway? Yeah, who created him? Why should we ought to listen to him? I should do my own thing.” Though this might seems far fetch now and you might exclaim, “I wasn’t thinking that, I would never say that.” But with a question like yours, that’s how it starts very subtly. Be careful.

God said this about himself and answers your question in the last verse:

“I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. **Woe unto him that striveth with his Maker!** Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of Israel, and his Maker, **Ask me of things to come concerning my sons, and concerning the work of my hands command ye me**” (Isa 45:5-11).

Notice the last verse, after emphasizing who he is, he then admonishes us to ask things about his sons (fallen and redeemed), salvation and all that he has made: that is, ask anything except something as ‘unlearnt’ as “who made God.”

## **QUESTION 126 : Does Isa 45:23-25 speaks of a three person Trinity and it’s existence; “I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall say, in the LORD have I righteousness and strength: to him shall come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory?” And is it a quote for Philipians 2:9-11 and Romans 14:9-12? Would that make a three-person trinity?**

Many Christians know this New Testament text, “search the scriptures, for in them ye think ye have eternal life” (John 5:39). When Jesus said this, the New Testament was not yet written, so, of course, he was talking about the Old Testament. In other words, the Old Testament (Tanach) - Torah, prophets and writing - is enough verifiable literature for any New Testament salvation doctrine.

Meaning, the development of the deity of God and consequently all New Testament theology can and must be verified in the Old Testament. In fact, all New Testament doctrine and theology was built from the Old Testament. When Paul wrote to Timothy and told him that “all scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction” (2 Timothy 3:16), he was speaking of the Old testament; the New Testament was still in the making. Paul himself when developing any doctrine in his epistles usually quotes Old Testament text to support its development.

The doctrine of a triune God is no different. If a triune God existed, it must be plainly stated or consistently seen in at least one or all three sections of the Old Testament:- Torah (Law), prophets and writing.

Consequently, the other night I was reading the book of Exodus – God’s initial religious dialogue with a nation. From this, recorded in Exodus 24:10, Moses and the Elders went to the mount of Mt. Sinai to see the very God, not a flaming bush, angel or fire; but rather his manifested spirit-body. It reads,

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And **they saw** the God of Israel: and there was under **his** [one person] feet as it were a paved work of a sapphire stone, and as it were the body of heaven in **his** clearness...”

To my surprise, it dawned on me, if God was triune as stated or accepted in modern day theology, why didn’t all three show up when “**they saw God.**” Not only that, God had already told them that he is God, there is none else beside him and they should worship no other (Exodus 20:1-5).

God again showed his bodily form at the end of the Bible in the book of Revelation. Here the Apostle John saw the same exact thing in his visit to heaven in a vision, “And immediately I was in the spirit: and behold, a throne was set in heaven and ONE sat on the throne and he that sat was to look upon like jasper and a sardine stone: and there was a rainbow round about the throne in sight like

unto a an emerald” (Rev 4:2-3). Neither Moses nor John saw three persons when God revealed himself to them.

This not only showed that the New and Old Testament are accurately in line, but that there was and is ONE God of the two Testaments.

Many Christians often hold to the notion that Jesus, as a second person, had a “Godhead” glory with the father before he came to earth (John 17:5). If this was literal, we surely would have seen more than one person on Mt. Sinai and in other Old Testament scriptures.

However, according to the “mystery of godliness: God [Yahovah on Mt. Sinai] was manifest in the flesh [came as Jesus Christ], justified in the spirit ...” (1 Tim 3:16).

We know that Jesus our savior is the very God Yahovah, because he said to the Israelites in the Old Testament;

“I, even, I am the Lord and beside me there is no savior” (Isa 43:11).

We know that our savior is the same Holy Spirit, for he said in the Old Testament, “I will put **my** spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze 36:27). In other words, he spoke of the baptism of the Holy Ghost and made it plain that this spirit will be him in us, not any other spirit. He said the same thing through his prophet Joel, “it shall come to pass afterward, that I will pour out **my** spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28).

Of course this happened and on the day of Pentecost the Apostle Peter recognized it and said, “this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh” (Acts 2:16-17).

Jesus himself fulfilled this Old testament shout when he spoke of the day of Pentecost and the baptism of the Holy Ghost, “I will not leave you comfortless: **I** will come to you” (John 14:18). Notice he claimed the same right of being the Holy Spirit, as God, in Eze 36:27 and Joel 2:28. He not only was the Holy Spirit but said he would send the spirit, “the Comforter is come, whom I will send unto you” (John 15:26). How could all this be except he was the very God.

Only one being can be simultaneously at different places at the same time and that being is the great and only “I AM” (Ex 3:14).

So then, if one bows at the knees of Jesus, one is bowing at the knees of the great “I AM” from Mt. Sinai; who is Yahovah God. And yes Philippians 2:9-11 and Romans 14:9-12 is the possible quote of Isaiah 45:23, for there is no other in the Old Testament we have.

### **QUESTION 127 : Does John 1:1 show one God, or separate persons within the Godhead?**

"In the beginning was the Word, and the Word was with **God**, and the Word was **God**" (John 1:1). The key to understanding this verse is substituting the names for the titles that have been outlined above. For example-

1. In the beginning was Jesus, and Jesus was with **God the Father**, and Jesus was **God the Father**!

“Trinitarian” may say that God in John 1:1 refers to the trinity (although the scriptures plainly tell us that- "there is but one God, the Father -1 Cor. 8:6). So let us see what happens if the trinity is inserted in place of God-

2. In the beginning was Jesus, and Jesus was with **the trinity**, and Jesus was **the trinity**!

No conclusive separation of persons is found in John 1:1. No wonder Colossians 2:8-10 says-

"...In (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all..."

{Source: Tom R.}

## **Part 2**

I have also heard it claimed that the Greek word pros (with) means "in a face to face relationship" in this passage. Now pros can mean "in a face to face relationship," but this would only hold true in our passage if it is first demonstrated that the word is another person than theos (God). If, however, the word does not refer to a person in this phrase then it would still mean "with" but not "in a face to face relationship." That it does not refer to a person can be seen in the parallel account by the same author in 1 John. In a very similar statement, John says "What was from the beginning . . . concerning the Word of Life . . . which was with (pros) the Father and was manifested to us" (1 John 1:1,2). God's life was with him, but not "in a face to face relationship" with him. God's life is not a separate person from himself and neither is his word.

I believe that the word of God is simply a reference to the expression of God. In Revelation 19:13 (John writing again), Jesus is called "the Word of God." The book of Hebrews tells us that, "God . . . has spoken to us in his Son" (Heb. 1:1,2). Jesus is himself the content of what God has spoken. He is the visible "image of the invisible God" (Col. 1:15), "the brightness of his glory, and the express image of his person" (Heb. 1:3, KJV). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18, KJV). The word translated "declared" in this last verse is *exegeomai*, from which we get the word *exegete*. Jesus has "made known," "explained," "described" or "revealed" God. To use colloquial terminology, he's the splittin' image of his daddy. No one can see God, but you can see his glory. Jesus is "the brightness of his glory" (Heb. 1:3).

{Source: [William Arnold III](#)}

**QUESTION 128 :** Isn't this Trinity in Scripture, "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" (Isa 48:16)? Notice: 1. "the Lord GOD" 2. "his spirit" and 3. "me". Isn't that Trinity?

Firstly, did you know that this was not meant to be understood until Jesus had revealed it to his disciples? It was a mystery, hidden even from angels "who desire to look into these things" (1 Pet 1:12). A deliberate mystery even the prophets didn't understand, "Of which salvation the prophets have enquired and searched diligently" (1 Pet 1:10-12); even though the spirit of the Lord moved upon them to speak it.

You would have realized it was a mystery if the entire chapter was read, because the same divine person (GOD) speaking said this in a few verses above, "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last" (Isa 48:12). Here he made it plain that he is the Father, Son and Holy Ghost, but went unto speak of himself as separate persons in verse sixteen, in an effort to say what he said in a mystery or often called parable. Parables spoken have to be explained by the speaker; in this chapter it was not revealed, in order to conceal it. That's why Paul wrote in 1 Timothy 3:16, "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."

Why did he say this in a mystery?

Because "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1Cor 2:7-8).

In other words, if it was revealed, the evil of this earth would not have crucified Jesus Christ and you and I wouldn't have salvation. But thank be to God "his cross . . . having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col 2:14-15); even though he prophetically said through Isaiah, "I am he" (Isa 48:12). Indirectly saying, I am the one who is coming, I'm the one who is going to bruise the devil's head. But devils couldn't understand it because he 'parablized' it in verse Isa 48:16 from your question.

{Source: aid from Paul Dean}

**QUESTION 129 :** Mark 12:35-37 clearly shows us a distinction in the Godhead. How is it then the son is the father and the father the son? Or, does this speak of two Yahweh's [Yahovah]?

Remember, the deity of God is a mystery – cannot be understood by earthly intelligence. Therefore, mere reasoning alone cannot fathom his true understanding, it has to be revealed. The understanding that Jesus is God the Father and God the Father is Jesus.

The current teaching on the Trinity makes it clear that there is no subordination in the 'Godhead.' Meaning, the alleged 'three' all have the same power, attributes, glory and everything being God. For instance, here is a verifiable exert:

"The Trinity refers to the Christian understanding of GOD as a unity of three persons: Father, Son, and Holy Spirit. All are equally God and so are one, each sharing in the divine attributes of ultimacy, eternity, and changelessness; yet they are distinguishable in their relations to one another and in their roles within creaturely and human life and destiny" (Grolier Electronic Publishing, Inc., 1995).

Now if the verse in your question was used to back up the concept of a three person trinity we would have enough evidence to dispel it. Why?

Firstly, the verse states, "And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said **by the Holy Ghost, The LORD** said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" (Mr 12:35-37); which is a quote from Psalms 110:1.

The relationship between “The LORD” and “my Lord” shows us that there is subordination. In other words, “THE LORD,” supposedly God the father is greater than “my Lord,” supposedly God the Son: just by that narration alone.

Here is another verse to show that this clearly implies subordination of persons:

“And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: And they said, The LORD [God] commanded my lord [Moses] to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.”

Is Moses here co-equal with God? No! Moses, “my lord,” was a creature (man) and being a creature he was lesser than God. The translators clearly showed the distinction in the capital “LORD” and lower case “lord” as in Mark 12:35-37, to show subordination. They did it when lord is used twice in the same sentence for God and someone else; also for other deities or dignities. This was clear in the Psalms that it was quoted from.

Does this mean the teaching on the trinity needs to be redone? No, not after 949 years beginning at the Nice council of 325 AD and finishing at the Second Council of Lyons, 1274 A.D.

Man has always failed to comprehend the knowledge of spiritual things, because they have to be revealed. We cannot determine God’s deity by his manifestations, dealings with humanity, visitations and other relation to us. We are finite and being finite, the infinite has to be told to us. That’s the reason the same scripture said, “For David himself said by the Holy Ghost...” Did David understand what he was saying? Could be, but he said it through the spirit of God, to prophesy the coming Messiah. He didn’t say who the Messiah was in that verse. That was to be understood by other prophecies, other prophecies like Isaiah 9:6, “The Mighty God” or more precisely, “God the Father”.

God from the outset of his relationship with humanity made it plain that he is one and there is no one else beside him, neither before him and after him. The only way we can truly understand that Jesus is the one and only God incarnated is through the Holy Ghost. For the Bible did say “no man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor 12:3); just like how David said it “by the Holy Ghost.”

Have you received the baptism of the Holy Ghost, evidence by speaking in another tongue, then don’t doubt this true essential fact that Jesus is the One God incarnate. Not three co-equal or a hierarchy of persons, ONE GOD! ONE PERSON! This is what the devils tremble at – James 2:19.

### **QUESTION 130 : God said he made us in his image and we are tripartite beings – body, soul and spirit. Therefore, doesn’t this show a reflection of a Trinity?**

Firstly, the soul and spirit are different in the sense that our true nature is spirit, which is called a soul and the spirit is apart of God that is built into every man. Many times the soul and spirit are used interchangeably, but they are different; a distinction is seen in Heb. 4:12. The body being the flesh, the soul being the real you, and the spirit belongs to God (Ecc 12:7); it’s apart of God that is built in you to function godly (Acts 17:27-28). Every man that was born was lighted upon being conceived in the womb (John 1:9), or given a measure of God’s spirit; separate and apart from the function of the “breathe of Life.” Unfortunately, the scenario with the “tree of good and evil” which Adam ate from was used to kill the spirit’s (or light) function and thus breaking fellowship with God. Even God told Adam he would “surely die” if he ate from the tree he ate from. However, God wasn’t speaking of an immediate death, but rather it was spiritual, physical and eternal. The only death that was instantaneous was spiritual, in other words man lost fellowship with God at the same instance. That’s why many theologians sometimes refer to spirituality as God-Consciousness.

Secondly, tripartite being suggests that the ‘being’ in and of itself has three different personalities or three different beings in one; which if separated had it’s own intellect and will. However, that’s not the case with us. As seen above, the spirit is apart of God built in us and not us. The body is the earth suit and when separated is a lifeless deposit of the ecosystem, having no will or intellect; like a material garment for the soul.

Now of the three mentioned in your question the only thing that is really you is the soul, which makes you one being and thus the true reflection of God – ONE.

**QUESTION 131 : In Revelation where the angels cry Holy, Holy, Holy is that the representation of the Trinity; three holies to three different beings?**

I thought about including this f.a.q because of how absurd it sounds, but later found out many share this view.

There is no scripture to back up such an out and out claim. That's like saying each time I praise God the more persons he becomes. See how ridiculous that sounds. How many times have you been in praises and use the same word over and over again to magnify God. Does that mean each time you do, it's to a different God in the Godhead.

God is one being and the scripture declares that he is the "Holy One" not holy one here, holy one here and holy one over here or holy three; but rather one "Holy One." The scriptures are very clear on his deity, if it were Holy Three in heaven it would have said so. For instance, take this verse of the two witnesses, "These are the **two anointed ones**, that stand by the Lord of the whole earth" (Zech 4:14). Notice it said "anointed ones," that is, more than one anointed being. Now the scripture said, "Holy One" in reference to God (Isa 60:14, Jer 50:29, Eze 39:7, Hosea 11:9, Hab1:12, Mark 1:24), telling us that there is one being to which the angels cry holy to, not three. If they were three, the scriptures would have said "Holy Ones." In fact according to T.R the bible says Holy One 48 times and no allusion to Holy Three or Holy Ones or any multiple of Gods. Again, to show the usage of the language, take Jeremiah 22:29; "O earth, earth, earth, hear the word of the LORD." Does this means they are three earths? Of course not. Why then should God be three when someone says "Holy, Holy, Holy" in praise. Throw out the idea, its ludicrous.

**Answer Notes:** 1. Though one can say "earth, earth, earth" means crust, mantle and core or world under the earth, above the earth and in the sky, THE CONTEXT SHOWS NO SUCH MEANINGS! Throw it out!

**QUESTION 132 : When a man and woman marry, they become "one flesh." They are still two people. Isn't that the same with the Trinity?**

Again- Look at the context of the passage- Eph. 5:31 "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I SPEAK CONCERNING CHRIST AND THE CHURCH. 33 Nevertheless let every one of you in particular so love his wife even AS himself; and the wife see that she reverence her husband."

So then, the example you have given was NOT AT ALL written "concerning" the Father, Son, and Holy Ghost whom the Bible has already SPECIFICALLY stated to be "one and the selfsame Spirit." This passage was written SPECIFICALLY "concerning Christ and the Church" that the two are become one flesh. In other words, you have taken this verse out of context, and attempted to make it say something it does not say, to prove a point contrary to something THE BIBLE HAS SPECIFICALLY REFUTED ELSEWHERE.

This is not good. In the Bible it is called- Mark 7:13 "Making the word of God of none effect through your tradition, which ye have delivered..."

Mark 7:7 "Howbeit IN VAIN (for nothing, no profit or purpose) do they worship me, teaching for doctrines the commandments of men. 8 For LAYING ASIDE THE COMMANDMENT of God, ye hold the tradition of men... and many other such like things ye do. 9...FULL WELL YE REJECT THE COMMANDMENT OF GOD, THAT YE MAY KEEP YOUR OWN TRADITION."

[It already stated that this was an analogy for a particular example, then in your question it is asked if it is for another example]

Do you see this? Do you see the error in this type of Biblical interpretation from a scriptural standpoint?

{Source: Tom R.}

**QUESTION 133 : "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor 11:3). [This is] evidence of distinct persons in the godhead. What is the minimum Biblical number of persons to have loving relationship?"**

Mr. Bernard did a great job in pointing out how this is a very fine analogy for the humanity of Christ in submission to deity. I would like to point out another aspect in addition to Mr. Bernard's point. And that is the fact that the analogy **GOD USED** did **NOT** begin at the husband and wife, but began with the man himself-

Eph 5:28 ...**MEN... LOVE... THEIR OWN BODIES...**

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself.

You asked "What is the minimum Biblical number of persons to have loving relationship?" and there is your answer. **God's word says** that **men love their own bodies** in verse 28-29 & 33. In fact God predicates the commandment to men to love their wives on the fact that men love their bodies. My body is not a distinct person from me, yet God Himself, through His word, says I love it, and cherish it.

The Bible says no man ever yet hated his flesh. And if you do, you have relationship with your body. Therefore, scripturally, **the minimum number in order to have relationship is not dependent on plurality of persons....** If you believe what this scripture says, then you must stop using the fact that God loved the Son, sent the Son, or any other terms of "relationship" as evidence of distinct persons. Because such a conclusion is not warranted in light of this scripture, and would also be putting words in God's mouth.

{Source: Tom R.}

**Answer Notes:** 1. Though it says "own bodies" and "own flesh," it alludes to the real you (soul), for the flesh is a point of contact for your soul. It is not distinct from you, in that it is not a person, it is you.

### **QUESTION 134: Where did you get this Trinitarian terminology (Trinity) from if not the Bible and if not from resorting to history, as you have testified you have not done?**

During the debate the statement that I made in reference to history was that I did not attempt to appeal to church history to prove the Trinity. Instead I used only the bible. To more directly answer your question I suppose I got my terminology the same place you got yours. Men have used human language to try and describe what God is like. If you object to that explanation than if you are going to be consistent you should refrain from using the terms Bible, Omnipotence, Oneness, Pentecostal, Apostolic, incarnation, etc. For none of these are found in the bible (Gene Cook).

Tom's reply:-

#### **Bible**

As a matter of fact, the word Bible is in the Bible. The word "Bible" is merely an anglicized version of the **Greek** word "biblos" which is found 16 times in 14 verses, and its plural "biblion" beginning with Matthew 1:1 is found 30 times in 27 passages in the New Testament. Webster's- "Bible... Etymology: Middle English, from Old French, from Medieval Latin *biblia*, **from Greek**, plural of *biblion* book, diminutive of *byblos* papyrus, book, from *Byblos*." Therefore, to say "Bible" isn't in the Bible is simply a false and misleading statement. Additionally such a statement is akin to denying and disallowing that the scriptures were commissioned to be written to, which would necessarily require it being translated into, all the peoples of all languages of the world.

#### **Omnipotence**

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God **OMNIPOTENT (G#3841 pantokrator)** reigneth.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the **Almighty (S#3841. pantokrator**, the all-ruling, i.e. God as absolute and universal sovereign: --Almighty, **Omnipotent**.).

Saying "omnipotence" isn't in the bible is like saying, "brings" or "comes" is not in the Bible. The word "Omnipotent" is very clearly in the bible, and "Omnipotence" is merely a form of the word "omnipotent." Also, the definition of "omnipotence" is stated in scripture.

Mat 28:18 And Jesus came and spake unto them, saying, **All power** (exousia) is given unto me in heaven and in earth.

#### **Oneness**

God is called "One" 45 times in the Bible and "Holy One" 48 times in the Bible.

Webster's- "Oneness... **the quality or state or fact of being one**...

The word "Oneness" is merely a derivative of the word "One" which the Bible clearly declares God to be in **NO UNCERTAIN TERMS**, even relegating such a statement to the first commandment-

Mark 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our **God is one Lord**:

Not just "one" God, but the Lord our **God is ONE LORD**. There is only ONE LORD-

Eph 4:5 **One Lord**, one faith, one baptism,

1 Cor 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.

Jesus commended Thomas for not making a distinction between the two-

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

29 Jesus saith unto him, Thomas, because thou hast seen me, **thou hast believed**: blessed are they that have not seen, and yet have believed.

1 Cor 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

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

7 Howbeit there is not in every man that knowledge...

Jesus said, John 10:30 I and my Father are **one**.

### **Pentecostal**

This experience are as follows,

1 Cor 14:39 Wherefore, brethren, covet to prophesy, and **forbid not (double negative)** to speak with tongues.

1 Cor 14:27 **If any man speak in an unknown tongue, let it be** by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; **AND LET HIM SPEAK to himself, and to God.**

Jesus took this concept one step further, making worshipping "in Spirit" imperative-

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him **MUST WORSHIP HIM IN SPIRIT AND** in truth.

John 3:8 The wind bloweth where it listeth, and **thou hearest the sound** thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**

In the book of Acts we find that Peter had this to say- Acts 2:33 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.**

In the book of Acts, the same gift of the Holy Ghost, and the same "which ye now see and hear" is being manifested-

Acts 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that **on the Gentiles also was poured out the gift of the Holy Ghost.**

46 **FOR THEY HEARD THEM speak with tongues**, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which **have received the Holy Ghost AS WELL AS WE?**

The word "Pentecostal" has merely come to mean those who have gone back to [believing] a purely and clearly biblically stated doctrine of receiving the Gift of the Holy Ghost in the same manner in which it was first shed on the day of Pentecost, which is with speaking in tongues [God choose this particular day because years before on this day God gave the children of Israel the Law through Moses. He later prophesied that he would do the same thing in our hearts (Due 30:6, Eze 36:27). He in fact did that on the day of Pentecost for the first time, evidence by manifestations. Since we know that a person cannot wait until the next day of Pentecost or that God would do this only on that day, those who experience it are called Pentecostals, in reference to the Biblical term Pentecost – Acts 2. You could say Pentecostal is like a connotation of Pentecost; Pentecost being the day and Pentecostals being those descendants of the Acts 2 day of Pentecost experience. Similar to how Yahovah-Shalom is a connotation of Yahovah. But were does Trinity comes from? Which Bible word or meaning is it derived from? None!].

Here is Pentecost in scripture:

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were **ALL** filled with the Holy Ghost, and **began to speak with other tongues**, as the Spirit gave them utterance.

Isa 28:11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, **This is the rest** wherewith ye may cause the weary to rest; and this is the refreshing:

This event was a fulfillment of the law being written on the heart, as was prophesied by God to His people-

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, 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.

This is exactly what God does when He gives the baptism of the Holy Ghost-

2Co 3:3 Forasmuch as ye are manifestly declared to be **the epistle of Christ** ministered by us, written not with ink, but **with the Spirit** of the living God; **not in tables of stone, but in fleshy tables of the heart**.

Heb 10:1 For the law having a **shadow** of good things to come, and **not the very image of the things**, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

### Apostolic

This is another word that is merely derived from a biblical word- Apostle. The word is used to differentiate those who follow in the Apostle's doctrine; from those who don't, which we are warned there will be-

2 Th 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

**The LORD** adds to the church those that follow in the Apostle's doctrine-

Acts 2:42 And they **continued stedfastly in the apostles' doctrine** and fellowship, and in breaking of bread, and in prayers...

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

To not follow in the Apostles (Apostolic) example is to lose one's soul-

1 Tim 1:3 As I besought thee... that thou mightest charge some that they **teach no other doctrine**,

Phil 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 **Whose end is destruction**, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

[Saying apostolic doctrine instead of "Apostles' Doctrine," as stated in scripture, is like saying Biblical term instead of Bible terminology. Or, the Spirit of the Lord instead of God's Spirit. Same thing though stated slightly different. No such occurrences in scripture with Trinity.]

### Incarnation

Here is a word that simply **symbolizes a CLEARLY AND SPECIFICALLY STATED** scriptural doctrine-

**Webster's- "in-car-na-tion... 1 a (1) : the embodiment of a deity or spirit in some earthly form (2) capitalized : the union of divinity with humanity in Jesus Christ."**

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.

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.  
 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.  
 32 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:  
 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.  
 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?  
 35 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.

This is a clearly stated Biblical doctrine that needs NO extra-biblical interpretations to defend, define or declare. I have not put any words in God's mouth in which to state it. [The word incarnation is simply the English word for this biblically stated doctrine; as the term "Annunciation" is used to describe the angel Gabriel's announcement to the Virgin Mary of the Incarnation - The act of announcing. This was and is not the case with the Trinity!]

### Trinity

Then we come to the words that are used to defend, define and declare the Trinity doctrine. Trinity, holy Trinity, Divine Trinity, Triune, Three-in-one, Three-of-one, God-the-Son, God-the-Holy-Ghost, Separate Persons, Separate Egos, Separate Individualities, Divine Plurality, Divine Individuality, Divine Unity, Mystery-above-reason, Eternal Son.

Philosophers who were specifically and deliberately attempting to reconcile pagan polytheistic thought with the Bible- introduced the terminology, and the concept of Trinity itself, to Christianity. This is a clearly documented, verifiable historic fact.

**"THE FIRST CHRISTIAN TO USE GREEK PHILOSOPHY** in the service of the Christian faith **WAS JUSTIN MARTYR** (martyred c. 162-168)... this was carried on in the Greek speaking world by Clement Of Alexandria (c. 150-c. 215), a persuasive Christian Humanist, and by the greatest of the Alexandrian Christian teachers, **ORIGEN** (c.184-254)... The **GREEK PHILOSOPHICAL THEOLOGY THAT DEVELOPED DURING THE TRINITARIAN CONTROVERSIES** over the relationships among the persons of the Godhead, which were settled at the ecumenical councils of Nicea (325) and Constantinople (381), **OWED A GREAT DEAL TO ORIGEN**... Its greatest representatives on the orthodox side were **THE THREE CHRISTIAN PLATONIST THEOLOGIANS** of Cappadocia, Basil of Caesarea (c. 330-379), Gregory of Nazianus (c. 330-390), and Basil's brother Gregory of Nyssa (died 394)...Each of the great **CHRISTIAN PLATONISTS UNDERSTOOD PLATONISM AND APPLIED IT TO THE UNDERSTANDING OF HIS FAITH** in his own individual way; and of no one of them was this more true than of Augustine... In his anthropology, **AUGUSTINE WAS FIRMLY PLATONIST**... In his theology, insofar as **AUGUSTINE'S THOUGHT ABOUT GOD WAS PLATONIC**, he conformed fairly closely to the general pattern of Christian Platonism... Perhaps **THE MOST DISTINCTIVE INFLUENCE OF PLOTINIAN NEOPLATONISM ON HIS THINKING ABOUT GOD WAS IN HIS TRINITARIAN THEOLOGY**..." -*Encyclopedia Britannica*, Vol. 4, page 542-543.

{Source: Tom R.}

**QUESTION 135 :** You speak of "manifestations", "operations", or "administrations" of the Father, Son and the Holy Spirit, but the Bible never uses these terms to describe them. Can you show me where this occurred?

Although the Bible NEVER calls the Father, Son, and Holy Spirit "Separate Persons," does the Bible NOT use the words "operation," "manifest (ations)," or "administrations" in reference to the offices or works of the Lord? Look at these verses:

Ps. 28:5 "Because they regard not THE WORKS of the LORD, nor THE **OPERATION** of his hands, he shall destroy them, and not build them up."

Isa 5:11 "Woe unto them that... 12 ...regard not THE WORK OF THE LORD, neither consider THE **OPERATION** of his hands. 13 Therefore my people are gone into captivity, BECAUSE THEY HAVE NO KNOWLEDGE..."

John 1:31 "And I knew him not: but that he should be made **MANIFEST** to Israel, therefore am I come baptizing with water."

John 14:21 "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I WILL love him, and will **MANIFEST MYSELF** to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt **MANIFEST** thyself unto us, and not unto the world?"

Rom 10:20 "But Esaias is very bold, and saith, I was found of them that sought me not; I WAS MADE **MANIFEST** unto them that asked not after me."

Rom 16:25 "...JESUS CHRIST, according to the revelation of the mystery... 26 "But now IS MADE **MANIFEST**..., made known..."

1 Cor 12:5 And there are differences of **ADMINISTRATIONS**, but the same Lord. 6 And there are diversities of OPERATIONS, but it is the same God which worketh all in all... 12... SO ALSO IS CHRIST."

1 Tim 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."

1 Pet 1:19 "...Christ, as of a lamb without blemish and without spot: 20 Who VERILY... WAS **MANIFEST** in these last times for you."

1 Jon 3:1 "Behold... the Father... 5 And ye know that HE WAS **MANIFESTED** to take away our sins; and in him is no sin.

1 Jon 3:8 "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose THE SON OF GOD WAS **MANIFESTED**, that he might destroy the works of the devil."

1 Jon 5:7 "For there are three that BEAR RECORD in heaven, the Father, the Word, and the Holy Ghost: and these three ARE ONE."

There are, it is true, other words that are not found in scripture that we use. However, each and every one of them has a SPECIFICALLY STATED scriptural doctrine, concept, idea, etc; unlike the 'Trinity'. For example, the following (English) words are not found in scripture either, but their concepts are most clearly and explicitly stated in scripture-

BIBLE- "...What thou seest, write in a book (biblios)..." -Revelation 1:11. "Bible... from Greek biblion, pl. of biblios... a book" - Webster's Dictionary.

RAPTURE- "The state of being carried away with joy, love, etc...." -Webster's. "In a moment, in the twinkling of an eye... we shall be changed..." -1 Corinthians 15:52. "Then WE... SHALL BE CAUGHT UP... in the clouds, to meet the Lord in the air..." -1 Thessalonians 4:17.

Since the Trinity doctrine of three Separate Persons is **a) NOT** expressly stated in scripture; **b) Has NO** descriptive terminology found in scripture; and **c) CANNOT** be expressed by merely cross-referencing scripture; HOW MUCH LESS BIBLICAL WOULD A DOCTRINE HAVE TO BE BEFORE YOU WOULD CONSIDER IT UNSCRIPTURAL? What else does "unscriptural" mean?

{Source: Tom R.}

**QUESTION 136 : Gal. 4:6... Eph. 2:18... Eph. 4:4-6... Titus 3:5-6... Rom. 15:16, 30; 2 Cor. 1:21-22; 3:3; Gal. 3:11-14; Eph. 2:22; 3:14, 16-17; 5:17-21; Phil. 3:3; Col. 1:6-8; 1 Thess. 1:2-10; 2 Thess. 2:13. All these are just as abundant in Trinitarian language as the ones I wrote out above. Paul was unquestionably a Trinitarian. Isn't he!?**

In order to define, describe, and declare the doctrine of the Trinity, some or all of the following terminology or meaning is REQUIRED-

Trinity, Holy Trinity, Divine Trinity, Triune, Three-in-one, Three-of-one, "God the Son", "God the Holy Ghost," Separate Persons, Separate Egos, Separate Individuals, Divine Plurality, Divine Individuality, Divine Unity.

Where does Paul use ANY of the above terminology or meaning ANYWHERE in ANY of his epistles?

NONE of this terminology, nor ANY descriptive language anywhere in the Bible defines these concepts. Not in Paul's writings, nor in the whole Bible!

Instead, Paul wrote that God gives prophets (1 Cor. 12:18 &28), and Paul says Jesus is the one and the same that gave the gift of prophecy- (Eph 4:7-11), and Paul said the Spirit is the one who gives the gift of prophecy (1 Cor. 12:11), and yet Paul says- "ALL THESE WORKETH THAT ONE AND THE SELFSAME PERSON" (1 Cor. 12:12).

So how is it that Paul teaches a Trinity if this God, Jesus, and the Spirit who gives the gift of prophecy IS ONE AND THE SELFSAME SPIRIT ACCORDING TO PAUL? WAS PAUL TRYING TO DECEIVE US?

Why do Trinitarians not believe Paul when he said "All these worketh that one and the selfsame Spirit"? Do those who teach the trinity think they know something Paul did not?

Would a Trinitarian say, referring to God, Jesus, and the Holy Ghost that- "all these worketh that one and the selfsame Spirit"? Why then did Paul?

It is because Paul WAS NOT A TRINITARIAN, that's why! It is because when Paul asked His Lord what His name was He said it was Jesus, NOT "Holy Trinity"!!!

Paul asked, Act 9:5, "Who art thou, Lord? And the Lord said, I AM JESUS whom thou persecutest: it is hard for thee to kick against the pricks."

If Paul is a Trinitarian, as you have accused him of being, where does Paul ANYWHERE specifically describe the Godhead as Separate Persons?

If the Holy Ghost in the church is a Separate Person from Jesus, why did He say His name is Jesus? Was the Holy Spirit deceiving Paul?

Paul was a Jew- Phi 3:5 "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."

And if the godhead turned out to be a Trinity of Separate Persons, this would have been a MONUMENTAL change in Jewish thought and doctrine! It would have been MUCH MORE than Jesus merely fulfilling the law, as He said. And it therefore, would have been a MAJOR CONCERN of Paul's to communicate this doctrine clearly, and completely, for he said-

"...I HAVE NOT SHUNNED TO DECLARE UNTO YOU ALL THE COUNSEL OF GOD. Take heed therefore unto yourselves, and to all the flock... For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also OF YOUR OWN SELVES SHALL MEN ARISE, SPEAKING PERVERSE THINGS, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. AND NOW, BRETHREN, I COMMEND YOU TO GOD, AND TO THE WORD of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Act 20:27-32).

Since Paul did not shun to declare unto us ALL THE COUNSEL of God, and since the things he wrote are the commandments of the Lord, WHERE DOES PAUL COMMAND US TO BELIEVE IN A TRINITY OF PERSONS? Where does Paul say, as you, that those who don't believe in a Trinity of Persons are heretics? Did Paul lie to us then in that he really DIDN'T "declare unto us ALL the counsel of God"? Did Paul have an INCOMPLETE understanding of the godhead that could only be revealed centuries later by pagan philosophers?

{Source: Tom R.}

**QUESTION 137 : Also read Rev. 1:4-5, "...Grace to you and peace from HIM WHO IS AND WHO WAS AND WHO IS TO COME and from the SEVEN SPIRITS who are before His throne, and from JESUS CHRIST, the faithful witness, the firstborn from the dead and the ruler over the kings of the earth." As we can also see, John was undeniably a Trinitarian. Isn't he !?**

I also suggest to you that you read ALL of Revelation, and how it INTERPRETS ITSELF! For example Rev. 1:1.

Rev 1:1 "The Revelation of Jesus Christ."

NOT the revelation of John. NOT the revelation of the Trinity doctrine. VERY SPECIFICALLY- 1 "The REVELATION OF JESUS CHRIST."

Rev 1:4 "John to the seven churches which are in Asia: Grace be unto you, and peace, FROM HIM WHICH IS, AND WHICH WAS, AND WHICH IS TO COME."

Who does JOHN reveal is "He which is, and which was, and which is to come"?

Rev 1:8 "I AM ALPHA AND OMEGA, the beginning and the ending, saith THE LORD, WHICH IS, AND WHICH WAS, AND WHICH IS TO COME, the Almighty."

And who is this "Alpha and Omega" who is "He which is, and which was, and which is to come"?

Rev 22:13 "I am Alpha and Omega, the beginning and the end, the first and the last... 16 I JESUS..." (No wonder it's called "the Revelation of Jesus Christ!").

So how is it, or where is it that John says that "He which is, and which was, and which is to come" is a Separate Person [s] from Jesus Christ? Why does John tell us in another place that Jesus (the Alpha and Omega) is "He which is, and which was, and which is to come" if, according to you, in verse 4 he means to demonstrate that they are Separate Persons? Is John trying to confuse us?

Why do you have to get absurd in order to prove your doctrine? If it says it, quote it, if it doesn't, deny it, what is so hard about that?

{Source: Tom R.}

### **QUESTION 138 : Shouldn't I accept the Trinity on faith, the same as creation?**

Wait a minute, no you don't! The Bible specifically tells us to believe in the creation by faith. Hebrews 11:3 "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Where does the Bible specifically say to believe that the Godhead is three persons?

Mark 12:29 "The first of all the commandments is, Hear, O Israel; **THE LORD OUR GOD IS ONE LORD.**"

That's a commandment of God, not a tradition, and not a philosophy! The Lord **OUR GOD IS ONE** Lord. Why don't you consider believing that "on faith- same as creation"?!

{Source: Tom R.}

### **QUESTION 139 : Is the Trinity a tradition of men, or is it taught, stated, and commanded in the Bible; the Word of God?**

One of its teachers noted: "...The Bible **does not** explain to us how the three Persons are the one God..."

Here is how that statement is found:-

- "Although **the Bible does not explain to us how the three Persons are the one God**, it tells us most emphatically that the Spirit of God created the world (Genesis 1:2), the Father created the world (Hebrews 1:2), and the Son created the world (Colossians 1:16). If you check the creation references in the New Testament, you will see that these particular references are bolstered by several others teaching the same things.
- As creation has been attributed to the Father, the Son, and the Holy Spirit singly and collectively, they are the one God. There cannot be three gods. The Scripture declares, 'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else' (Isaiah 45:22). Hence there is unity in trinity and trinity in unity."

Was the creator, according to the creation references in Scripture, a Holy One, or a Holy Three? Who is the Creator?

"Thou, even thou, art **Lord alone; thou hast made heaven...the earth, and all things** therein..." -Nehemiah 9:6.

"At that day shall a man look to **his Maker**, and his eyes shall have respect to **the Holy One**..." -Isaiah 17:7.

"I am the Lord, **your Holy One, the creator**..." -Isaiah 43:15.

"Thus saith the Lord, thy redeemer... I am **the Lord that maketh all things**; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**..." -Isaiah 44:24.

"For **thy Maker is thine husband; the Lord... the Holy One**... the God of the whole earth shall He be called" -Isaiah 54:5. ("**...One husband...Christ**" -2 Corinthians 11:2).

"...A throne was set in heaven, **and one sat on the \*throne**... The four and twenty elders fall down before him that sat on the throne... saying, Thou art worthy, O Lord... for thou hast created all things, and for thy pleasure they are and were created" - Revelation 4:2,10-11.

"For by Him were all things created, that are in heaven, and that are in earth... all things were created by Him, and for Him: And He is before all things, and by Him all things consist. **And He is... the firstborn from the dead**..." -Colossians 1:16-18.

"In the beginning was the Word... and the Word was God... All things were made by Him; and without Him was not anything made that was made... **He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not**" -John 1:1,3,10-11.

{Source: Tom R.}

[It is surprising to me that many would cling to a doctrine so sacred to its teachers as the Trinity with no biblical background yet jump over the oodles of scripture Mr. Tom R. just presented to show that God unequivocally is ONE.]

**Answer Notes:** 1. \* denotes, they are in fact several thrones (figuratively) for chief spirit beings that commune with God; namely the 24 elders. Similar to a King's throne on earth, they are other seats or thrones about him, for the Queen and his trusted counselors. But there is one seat that

pertains to the King. There is one seat, figuratively, that pertains to God in heaven. Not 3 thrones for 3 persons as God, or one throne with three persons sitting on each other, so to speak.

### **QUESTION 140 : Are the teachings of contemporary “Trinitarians” compatible with, or contradictory of, the scriptures?**

The latter, take these quotes,

“What we mean by Divine Trinity is that there are three separate and distinct persons in the Godhead, each one having His own personal spirit body, personal soul, and personal spirit in the same sense each human being... has his own body, soul, and spirit... Thus **there are three separate persons in divine individuality** and divine plurality... **The word God is used** either as a singular or a plural word, **like sheep**.”

"We teach there is one God manifest in three persons; God the Father, God the Son, and God the Holy Ghost... **Individually each is called God**; collectively they can be spoken of as one God because of their perfect unity... However, there are some particulars which relate to each individual person of the deity as to position, office, and work **that could not be attributed to either of the other members** of the Godhead."

What does the Bible say about the son:

"...There is but...one Lord Jesus Christ..." -1 Cor.8:6, & Eph.4:5.

"...I will be a Father unto you...saith the Lord..." -2 Cor.6:18.

"Now the Lord is that Spirit..." -2 Cor. 3:17.

What does the Bibles say about the Father:

"...There is but one God, the Father..." -1 Corinthians 8:6.

"God is a Spirit..." -John 4:24.

"...God was manifest in the flesh..." -1 Tim. 3:16, with "...The Father...was manifested to take away our sins..." 1 John 3:1,5.

What does the Bible say about the Spirit:

"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**... All these worketh that **one and the selfsame Spirit**..." -1 Corinthians 12:4-6,11.

"God is a Spirit..." -John 4:24.

Take this next quote,

"Jesus had said, 'If I go not away, the Helper (Holy Spirit) shall not come to you; but if I go, I will send Him to you' (John 16:7)... From heaven Jesus still exercises lordship over us, but, **not being physically with us now, He transmits His directions** by means of the Holy Spirit who makes Christ real to us."

But again what does the scripture says? Didn't it show that God is a Spirit; Jesus is that Spirit covered in flesh and the same is the Holy Ghost? These verses will prove that:

"Jesus saith unto him... I will not leave you comfortless: **I will come to you**... At that day ye shall know that I am in my Father, and ye in me, **and I in you**" –John 14:9,18,20.

"...Lo, I am with you alway, even unto the end of the world" –Matthew 28:20.

"...The mystery which...now is made **manifest to his saints... is Christ in you**..." –Colossians 1:26-27.

"...There is but...one Lord Jesus Christ..." –1 Corinthians 8:6, Eph. 4:5.

"Now **the Lord is that Spirit**..." –2 Corinthians 3:17.

"...**Christ is all, and in all**" –Colossians 3:11. ["One God and Father of all...in you all" (Eph 4:6).]

In concluding, **"The doctrine of the Trinity itself, however, is not a Biblical doctrine... It is the product of theological reflection upon the problem... The ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, which is remote from the Bible"** (The Christian Doctrine of God, by Emil Brunner).

{Source: Tom R.}

**QUESTION 141 : In contrast to the teaching of the Trinity, does the Apostolic (Oneness) doctrine rely upon philosophical speculation, or extra-biblical terminology to express it's doctrine? Or, does the doctrine of the Oneness of God rely solely, and totally upon the faithfulness of the literally stated Word of God?**

As stated in Collier's, the trinity doctrine was formulated as it's terminology developed. That is because there are no scriptures available to Trinitarians that, in their literal context, describe their belief of separate Persons in the Godhead. The following Trinitarian words or phrases are not found anywhere in the entire Bible:

Trinity, Holy Trinity, Divine Trinity, Triune, Three-in-one, Three-of-one, "God the Son", "God the Holy Ghost" Separate Persons, Separate Egos, Separate Individuals, Divine Plurality, Divine Individuality, Divine Unity, etc.

If you desire to profess a purely scriptural doctrine of the Godhead, you must discard these words and/or phrases! Compare this reliance on unscriptural terminology with a truly Biblical alternative:

**One and only one God.**

"...God is one" -Galatians 3:20.

"For there is one God..." -1 Timothy 2:5.

**God is a (one) Spirit.**

"God is a Spirit..." -John 4:24.

"There is...one Spirit..." -Ephesians 4:4.

**God was manifest in the flesh.**

"...God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" -1 Timothy 3:16.

**This manifestation was called the Son of God.**

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name...God with us" -Matthew 1:23.

"...Jesus. He shall be great, and shall be called the Son of the Highest..." -Luke 1:31-32.

**This manifestation of God in the flesh was not just a member of the Godhead, rather all the fullness of the Godhead dwelled in Him, and we are COMPLETE in Him.**

"I Jesus...I am the **root and the offspring**..." -Revelation 22:16.

"Beware lest any man spoil you through philosophy...and not after Christ. For **in Him dwelleth all the fullness of the Godhead** bodily. And **ye are complete in Him**..." -Colossians 2:8-10.

**Conclusion**

"Jesus...both Lord and Christ" -Acts 2:36.

"...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" -John 5:23.

"...Before Abraham was, I am" -John 8:58.

"...If ye believe not that I am He, ye shall die in your sins" -John 8:24.

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

{Source: Tom R.}

**QUESTION 142 :** What can we conclude, in regards to the number of God, by listing the occurrences of these words or phrases as they appear in relation to God in the Bible- "Holy One", "One", "Holy Trinity", "Trinity", "Triune", "Three"?

### **Holy Trinity-**

Not found anywhere in scripture.

### **Trinity, or Triune-**

Not found anywhere in scripture.

### **Three-**

1) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; **and these three are one**" -1 John 5:7.

### **Holy One-**

(1) "Whom hast thou reproached and blasphemed...the Holy One of Israel -2 Kings 19:22.

(2) "...I have not concealed the words of the Holy One" -Job 6:10.

(3) "...Neither wilt thou suffer thine Holy One to see corruption" -Psalm 16:10.

(4) "...O my God: unto thee will I sing...thou Holy One" -Psalm 71:22.

(5) "Yea, they... limited the Holy One..." -Psalm 78:41.

(6) "...The Holy One... is our King" -Psalm 89:18.

(7) "...They have provoked the Holy One..." -Isaiah 1:4.

(8) "...Let the counsel of the Holy One...draw nigh..." -Isaiah 5:19.

(9) "...They have...despised...the Holy One..." -Isaiah 5:24.

(10) "...The light of Israel...his Holy One..." -Isaiah 10:17.

(11) "...Stay upon the Lord, the Holy One..." -Isaiah 10:20.

(12) "...Great is the Holy One...in the midst of thee" -Isaiah 12:6.

(13) "...Have respect to the Holy One..." -Isaiah 17:7.

(14) "...Rejoice in the Holy One..." -Isaiah 29:19.

Others: (15) -Isaiah 29:23 (16) -Isaiah 30:9-11. (17) -Isaiah 30:12. (18) -Isaiah 30:15. (19) -Isaiah 31:1. (20) -Isaiah 37:23. (21) -Isaiah 40:25 (22) -Isaiah 41:14. (23) -Isaiah 41:16. (24) -Isaiah 41:20. (25) -Isaiah 43:3 (26) -Isaiah 43:14. (27) -Isaiah 43:15. (28) -Isaiah 45:11. (29) -Isaiah 47:4. (30) -Isaiah 48:17. (31) -Isaiah 49:7. (32) -Isaiah 49:7. (33) -Isaiah 54:5. (34) -Isaiah 55:5. (35) -Isaiah 60:9. (36) -Isaiah 60:14. (37) -Jeremiah 50:29. (38) -Jeremiah 51:5. (39) -Ezekiel 39:7. (40) -Hosea 11:9. (41) -Habakkuk 1:12. (42) -Habakkuk 3:3. (43) -Mark 1:24. (44) -Luke 4:34. (45) -Acts 2:25-27. (46) -Acts 3:14. (47) -Acts 13:35. (48) -1 John 2:20.

### **One-**

(1) "...The Lord our God is one Lord" -Deuteronomy 6:4.

(2) "...The Lord of hosts, the mighty One..." -Isaiah 1:24.

(3) "...They shall cry unto the Lord...and He shall send them a saviour, and a great one..." -Isaiah 19:20.

(4) "...The Lord...a mighty and strong one..." -Isaiah 28:2.

(5) "...Come...to the mighty One of Israel" -Isaiah 30:29.

(6) "...I the Lord am thy Saviour and thy Redeemer, the mighty One..." -Isaiah 49:26.

(7) "...The high and lofty One...inhabiteth eternity..." -Isaiah 57:15.

(8) "...Thy Saviour...Redeemer, the mighty One..." -Isaiah 60:16.

(9) "...King over all...one Lord, and His name one" -Zechariah 14:9.

(10) "...One father...One God created us" -Malachi 2:10.

(11) "...One, that is God..." -Matthew 19: 17.

(12) "...One is your Master, even Christ" -Matthew 23:8.

(13) "...One is your Father..." -Matthew 23:9.

Others: (14) -Matthew 23:10. (15) -Mark 1:6-7. (16) -Mark 10:18. (17) -Mark 12:32. (18) -Luke 18:19. (19) -John 8:41. (20) -John 10:16. (21) -John 10:30. (22) -John 17:21. (23) -John 17:22. (24) -Acts 7:52. (25) -Acts 22:14. (26) -Romans 3:30. (27) -Romans 5:17. (28) -Romans 5:18. (29) -1 Corinthians 8:4. (30) -1 Corinthians 8:6. (31) -1 Corinthians 12:11. (32) -1 Corinthians 12:12. (33) -1 Corinthians 12:13. (34) -1 Corinthians 12:13. (35) -Galatians 3:20. (36) -Ephesians 2:18. (37) -Ephesians 4:4. (38) -Ephesians 4:5. (39) -Ephesians 4:6. (40) -1 Timothy 2:5. (41) -James 2:19. (42) -James 4:12. (43) -1 John 5:7. (44) -Revelation 4:2. (45) -Mark 12:28-29.

[The overwhelming fact is that the doctrine of the Trinity is not scriptural, as against the Apostolic (oneness) doctrine that is abundantly scriptural. Why then should Christians heed or teach an unscriptural doctrine and refuse biblical ones? That is absurd! It's like saying a vegetarian is holding a seminar on eating meats. You see the absurdity in that? The same thing can be said for those who teach unbiblical doctrines (Trinitarianism), especially when the biblical ones (One God) are known and clearly seen in abundant verses.]

{Source: Tom R.}

**QUESTION 143 :** Is the Trinity revealed in the Old Testament? What about verses like Gen 3:22, Gen 11:7 and even Isa 6:8 that showed a trinity of persons before the New Testament? They read, "And the Lord God said, Behold the man is become as one of US, to know good and evil:..." (Gen. 3:22), "...let US go down, and there confound their language..." (Gen. 11:7) and "Also I heard the voice of the Lord, saying: 'Whom shall I send, And who will go for Us?' Then I said, 'Here am I! Send me'" (Isaiah 6:8).

"There are over 10,000 Bible texts that either **implicitly** or **explicitly** declare the absolute, solitary Oneness of God. Thus we must rightly divided the word of God in light of these 3 verses with two principles:

### **Principle No. 1**

No single text [isolated notion] of the Bible can contradict the general truth of the Bible.

What is the general truth of the Bible? God is one, alone in creation, there is no other deity beside Him [stated implicitly and explicitly].

**Implicit texts** declare that God is a solitary one by the use of singular pronouns, verbs, and adjectives when referring to God Almighty.

Examples:

1. Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.
2. 1 Kings 11:33 Because that they have forsaken me, and have worshipped Ashtoreth...
3. Ezekiel 13: 8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

**Explicit texts** clearly state that God is One and alone in His reign.

Examples:

1. Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD (cf. Mark 12:29).

2. Job 9:8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
3. Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer (referring to Jacob) the LORD of hosts; I am the first and I am the last; and beside me there is no God.
4. Isaiah 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.
5. Malachi 2:10 Have we not all one father? hath not one God created us?
6. Mark 12:28-31 And one of the scribes.....asked him, Which is the first (most important) commandment of all. And Jesus answered him, The first (most important) of all the commandments is, Hear, O Israel; The Lord our God is one Lord:....See Deuteronomy 6:4.
7. 1 Timothy 2:5 For there is one God and one mediator between God and man.
8. James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

### **Principle No 2.**

**Verses that are difficult to understand must be interpreted in the light of those verses more easily understood.** There are less than 10 verses in the Bible that are misunderstood because they are not properly interpreted. They are:

1. Genesis. 1:26 Let us make man in our image.
2. Genesis 3:22 And the LORD God 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. Genesis 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
4. Isaiah 6:8 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.
5. 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.
6. 2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love God, and the communion of the Holy Ghost, be with you all. Amen.
7. 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One.

The verses above can be difficult to understand if approached without a firm understanding of God's personality as presented in the rest of the Bible. Does the Bible contradict itself?

If the Bible cannot, and does not contradict itself, we must interpret these verses by looking at verses which are more easily understood. We must look at the 10,000 verses that declare the simple truth of God's Oneness to help us gain an understanding of the fewer difficult verses.

- If God is "ONE" then what does the "us" mean?
- If God is speaking, Who is He speaking to?
- When you speak, you speak in one of two directions.

#### **A. Externally...to others**

If God was speaking to others this would mean that others were involved in creation.....Is this possible? No, the Bible states clearly that he was alone in creation.

## B. Internally...to yourself. Could God have been speaking to Himself?

There are two examples presented in the Bible that God could have used in speaking internally.

1. He could have used the **Plural of majesty**...Ezra 4:18.... which is a way that kings, heads of state and other monarch use. (See Elohim for information on Plural of Majesty.) Example:

A King making a speech to his subjects could say,  
"When we came to speak to you today...."

[Biblical examples include Daniel's statement to Nebuchadnezzar, "We will tell the interpretation thereof before the king" (Daniel 2:36). Daniel, however, was the only one who gave the king the interpretation of his dream. King Artaxerxes wrote in a letter, "The letter which ye sent unto us hath been plainly read before me" (Ezra 4:18). The letter was sent to Artaxerxes alone (Ezra 4:11), yet he said it was sent to "us," and was read before "me." Clearly, the letter was only sent to, and read to Artaxerxes.

We all know God has chief angels around him; for instance, the four and twenty elders (Rev 4:4, Rev 19:4) and others. He could have used the 'us' with them around, like magistrates do, but he alone created man. Another fact is that though Christ is the Lamb slain from the foundation of the world for us, angels are involved in the lives of the saint by being "minister for them who shall be heirs of salvation" (Heb 1:14). So they don't just stand idle by, God also communes with them in mind and let them feel apart of whatever he is doing.]

2. The second way that God could have spoken internally is by using the **Plural of deliberation**....Ephesians 1:11.....God deliberating within His own will."

[What the scriptures did not and never tell us, either explicitly, implicitly, internally or externally is that there is a trinity or a plurality of persons (individuals) in the Godhead. All the scriptures point back to the fact that God is one; one individual or person. He alone created man and he is the same one, incarnated as Jesus Christ; the man who died for our sins. He is also the same one in us as the Holy Ghost. All powers, All knowing and Present everywhere.]

{Source: [Keith GM, whoisjesus.com](http://KeithGM.whoisjesus.com)}

## Part 2

In speculation of Gen 1:26, we see God indirectly addressing the angels in terms of Plurality of Majesty but other cases could be direct involvement. One person noted,

"The grammar of Genesis 11:7 is even more conclusive that God must have been addressing angels when He spoke using the first person plural pronoun "our" or "us." The grammar of this verse is as follows: "Go to (second person masculine singular), let us go down (first person common plural) and there confound (first person common plural) their language." [And continues...]

"Go to" is an imperative in the Hebrew language. God was giving a command to the one(s) He was speaking to here. If these "our" and "us" passages are referring to God speaking to a manifestation of His Spirit or the Son in some way, then we have a case of one divine person commanding another divine person to do something. One can only be commanded to do a thing because they are subordinate to and inferior in rank to the one doing the commanding. If God was speaking to deity, then this deity was less than God. Apparently, God was only speaking to one being because "go to" is in the second person singular. What God was saying was, "You (singular) go to...." Apparently God was accompanied by only one angel to confound the languages at Babel" (Jason Dulle, [JasonDulle@attbi.com](mailto:JasonDulle@attbi.com)).

Should it seem strange that the Lord would choose to do this, remember the story of Ahab and Micaiah,

"And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?" (1 Kings 22:19-23).

Notice that there was a great host of spirits about him. Notice that the Lord is saying something similar about the 'us' usage, demonstrated by verse 20, "Who shall persuade Ahab;" or which one of us will go to do this thing. This was slightly different because God would ask the angels for a plan of action from them. Nevertheless, notice what it finally said, "the LORD hath spoken evil concerning thee" (1 Kings 22:23). Apparently, the angels around him are much involved in his affairs like how we are much involved in the affair of getting others save - healing, miracles, evangelism crusades etc. We are all mere instruments of the Lord.

Was this the case with the creation of the first man? Not really, God made Adam alone but through the ages until this statement by God, "It is done" (Rev 21:6), man is still in the creation process. God would have taken 6000 years to do so (our calendars have not a clue of the time) and the 1000 year of reign on earth (Rev 20:6) is the day of rest. This was typified in the six literal days of creation and one literal day of rest. Now, angels are sent to minister unto the heirs of salvation and thus aid in that continuous creative process. All this fore plan and foreseeing is known by God; and in a sense, by his angels (because Gabriel did give a prophetic sequence accurately on his own - not an alleged \*theophany). That is why Christ was the lamb slain from the foundation of the world, all things now and to be was planned and apart of the creation of man (Ecc 3:15). It is all apart of God's creative plan, but the foundations (Adam and Eve, Heaven and Earth with everything there in) were set by him.

That's why Job's let us know that when the foundations were laid, "the morning stars sang together, and all the Sons of God shouted for Joy" (Job 38:7). And they finally concluded, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of **his** glory" (Isa 6:3).

**Answer Notes:** 1. \* denotes, A theophany is the belief that God manifested or appeared to men as an Angel.

#### **QUESTION 144 : If God has revealed Himself as one, then is it acceptable to worship Him in any other way, for example, a Trinity?**

No. The bible clearly tells us, "they that worship him must worship him in spirit and in truth" (John 4:24). By his spirit you get the truth and in that truth you worship him, that's why he gave it. For instance, someone told you his name because he wants you to call him by his name, not "Yo" or mistake him for a female or even another animal. They that worship or reverence him must, as in not optional, worship him in truth. Anything else would be fiddling with the idea of worship. You want to worship God, acknowledge him as who he is and even call him by name. Do you know how a husband would feel if his wife call him by another man's name while having sex? That's the same sentiment given when you worship God "in any other way, for example, a Trinity."

One person noted, "The reason it is essential for us to know this [the true identity of Jesus being the father] is because the validity, authority, and truthfulness of all he taught depends on his identity as God."

That's why there is one baptism, one Lord and one faith. Never thrice.

#### **QUESTION 145 : "Does the Bible say that there is but one Lord (Isa 45:18, Eph 4:5)?"**

Someone answered,

"Although it mentions 'one Lord' (Isa 45:18, Eph 4:5) it certainly does not say 'there is but one Lord'. There are seven ones listed in Ephesians 4:4 - 6. Three of the seven ones are 'one Spirit', 'one Lord' and 'one God'. These are not the same one, but three ones" ([bible.ca](http://bible.ca)). What absurdity! Seven Gods!

You see that it is hard to elude saying there is more than one god with the Trinitarian doctrine. Not that some might believe it, but the doctrine portrays it: an ideology that should be far from Judeo-Christian faith. What this verse said is similar to this:- The Vice President gave an order to the Secretary of Defense, which he dislikes. He then replied in anger, "there is but one President, one Commander in Chief, One ruler of this country, one Head of State and one man who gave me this Job and it is not you!" Now, does this make 5 or more Presidents. No! Yet he used 5 different ways in the same sentence to speak of the same person. That's all Ephesians 4:4-6 did, it didn't imply nor state more than one God or persons as God.

#### **QUESTION 146 : What about Isaiah 44:8?**

It reads, "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."

It clearly means that there is no other person as God but God. No "three person God" or three Gods as one. One person, one God! However, some have tried to pervert that verse to include other persons or other "Gods."

One person said,

“The New King James Version renders the last question and its answer: "Is there a God besides Me? Indeed there is no other Rock; I know not one." The words "there is" and "one" are in italics. The meaning seems to be that **God does not acknowledge any idol**" ([bible.ca](http://bible.ca)).

Firstly, be careful of these modern translations, if I had space I'd explain a deadly conspiracy aimed at bible lovers through some of these modern translations or mistranslations. Of course it also means that God acknowledges no idol or gods because as he states he is the only person who is God, not more than one of us ruling eternity; not two, not three or any number of us as GOD. I should know because there is no other God beside me. If there was a "God the Son" or a "God the spirit" I would know, but there is none - "I know not any." That's what Isaiah 44:8 is trying to say to us here.

### **QUESTION 147 : Was Paul speaking of God when he used lord in asking, “Who are thou, Lord” (Acts 9:5)?**

The reason this question was put here was because of the following notion;

“When Saul asked 'Who are you Lord?' It is absolutely certain that he was not using the word 'Lord' to mean either God or Father. 'Who was speaking the information Saul's question sought to discover" ([bible.ca](http://bible.ca)).

That is hardly the case, because if you were a God fearing devout Jew on your merry little righteous way and a super natural event pertaining to light took place, with a mighty voice that called your name occurred, the only person you would think of is God. Especially with the event of Moses embedded in your mind. So he cordially asked, “Who are thou, Lord?”

It could even go another way, as to say that the comma meant that he was asking if he is God. That is, "Who are you," [comma] "God?" But this doesn't mean he was asking if he is really God, but a customary reference for the person to respond. For example, one might say, "What are you, an idiot?" This is not necessarily asking the person if he is an idiot, because the person who asked already deemed the person an idiot by what the person did, but blurted it out as a customary slur; which often leads to an expectant response and even a argumentative violent dialogue to continue.

Notice the response by God, "I am Jesus." In other words, the response from the bright light was not only God, but also showed that God is Jesus (Yahoshua); a very clear true doctrine. Paul knew from the Jewish heritage that there is only one God, and not three individuals as God. So when the voice spoke from the light, he knew then and there that Jesus whom he persecuted was the very one God of Abraham, Isaac and Jacob who had come into flesh.

### **QUESTION 148 : If God being in Christ makes Christ God the Father (2 Cor 5:19), as the author is contending, would not Christ, who (according to the author) is God the Father, being in Philip (Jn. 14:20) and in all who have the hope of glory (Col. 1:27) also make all those God the Father? If not, why not? ([bible.ca](http://bible.ca))**

No. Because the fullness of the Godhead was in Christ bodily, that is, God who is spirit was in a human bodily form or as we say, an incarnation. Meaning, the only spirit that was in the flesh called Jesus was God. He did it for the purpose of the cross, to save the world or as it states, to reconcile the world unto himself. Now, is that the case for another human flesh. No. We are humans with our own spirits (souls) in our own flesh given a measure (John 3:34) of God's spirit. Hence, we are the Sons of God and not God.

### **QUESTION 149 : Was the God of the Old Testament (Yahweh) Someone other than the Father? The answer, of course, is the latter [Yes]. For additional identification of Yahweh [Yahovah], see the "[Eternal Son](#)" article.**

The author of that erroneous article stated:

As you may recall, in the article "[The Eternal Son](#)" we determined by comparing the Old Testament to the New Testament that the God of the children of Israel (YHWH, or Yahweh) was in fact the pre-incarnate Jesus Christ (the Son). This fact flies in the face of the teaching of many cults, who believe that only the Father is truly God and that the Father in the New Testament is Yahweh in the Old.

Jesus also says that the children of Israel have not heard the Father's voice nor seen His shape. Yet we know from Exodus that Moses heard God's voice many times (at the Burning Bush, on Mt. Sinai, etc.) and saw God's shape from behind on Mt. Sinai. Abraham, Isaac, Jacob and most other Old Testament patriarchs and prophets all heard God's voice. Was Jesus mistaken?

(Essentials of the Christian Faith Series, The New Testament Revelation of the Father, by Mike Bugal, Founder, Heartland Chapel Ministries).

Thus we see a very important truth: the God of the Old Testament, the God of Abraham, Isaac and Jacob was not the Father (directly), but was indeed the eternal Son. Remember what Jesus said to the Pharisees? "Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him" (John 8:54). Israel had never had any dealings with the Father directly, but always through the Son. Creation was the Will of the Father and the Son was the One Who carried out that Will.

(Essentials of the Christian Faith, The Eternal Son, by Mike Bugal, Founder, Heartland Chapel Ministries).

**I found out that it is not isolated to him or a new thing but has since existed to support the theory of the trinity, stated here by the Hellenist Justin Martyr himself:**

"The Jews, accordingly, being throughout of opinion that it was the Father of the universe who spake to Moses, though He who spake to him was indeed the Son of God, who is called both Angel and Apostle, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowing neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God. And of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now in the times of your reign, having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer..." (The First Apology of Justin, Chapter LXIII, 7-8).

**And John Calvin has this same notion that the Jews had no dealings with an allege "God the Father" of the Trinity, but "God the Son:"**

"...we shall truly say: the God who of old appeared to the patriarchs was no other than Christ" (John Calvin, Institutes, Book I, Chapter XIII, Section 27).

**In addition to this, another notion states:**

New religious movements like the Jehovah's Witnesses take it for granted that Jehovah, the God of the Old Testament, is the 'Father-only.' The classic proof that the God of the Old Testament is Father, Son and Holy Spirit, not 'Father-only', comes from Isaiah 6:1-3, combined with John 12:41 and Acts 28:25. Isaiah saw God in the temple:

"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, is the LORD of hosts: the whole earth is full of his glory" (Isaiah 6:1-3).

Whom did Isaiah see? John the evangelist says he saw Christ. After quoting Isaiah 6:9-10, he says, "These things said Esaias, when he saw his [Christ's] glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue..." (John 12:41-42). Paul quotes the same passage, attributing the LORD's words to the Holy Spirit:

"So when they did not agree among themselves, they departed after Paul had said one word: 'The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying, "Go to this people and say: 'Hearing you will hear, and shall not understand; And seeing you will see, and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them'" (Acts 28:25-27).

Q.E.D. - the God of the Old Testament, the LORD of hosts, is the Father, Son and Holy Spirit, not 'Father-only'.

Therefore, one notion is that the God Israel related to in the Old Testament wasn't the allege "Father" of the Trinity, but "God the Son" of the Trinity. Hence, Israel never had any dealings with "God the Father," only "God the Son." They even back this by Christ narrations, example, John 8:54. First, Christ wasn't saying they hadn't known the father, but they, present ones, don't know the father because of their fallenness from Moses Judaic orthodoxy. Second, for this notion to hold up, there has to be a Trinity, which this book overtly proves is non-existent. But rather, God is one individual manifesting as Father, Son and Holy Spirit (1 Tim 3:16). Only in this sense can old Israel be said to have fellowship with Christ before Calvary.

The other notion is also a spin-off from the false Trinity theory, and is like the first. That is, the God Israel related to in the Old Testament wasn't the allege "Father" of the Trinity only, but all the separate members of Trinity, "God the Father, God the Son and

God the Holy Spirit.” Again, this is erroneous because there is no Trinity, but God is one individual manifesting as Father, Son and Holy Spirit (John 1). Hence, only in this sense can Old Israel be said to have fellowship with Christ before Calvary and the Holy Ghost before Pentecost.

**Even if these notions were correct it would make this God of the Old Testament a liar, because he said:**

"I even I am Yahovah, there is no Savior besides Me" (Isa. 43:11), "Is there any other God besides Me? ... I know of none" (Isa. 44:8) and "I am the First and the Last; there is no other God besides Me" (Isa. 44:6). Therefore, there is no allege father God over him or beside him, he is the only one. So if a father or another spirit pops up in this theory, this Jesus of this theory would be a liar or don't know what he is talking about; and thus not God! Trinitarians interpret this to mean that there is no other God besides the 'triune God', yet God here is clearly using singular terms and speaks of Himself as "I" and "Me", not as "we" or "us" or "our triune existence..." Jesus [would have] lied when he said he was God (because that would make him the Father), or God [would have] lied when he said he was the Savior (because that would make him the Son).

And we know God is not a liar (Titus 1:2). If Jehovah (Yahovah) that spoke with Israel as their God had a superior or a co-equal partner or existed with others as God, all Israel would know; especially King David. He said and he speak for all of us, "Wherefore thou are great, O LORD God: for there is none like thee, neither **is there any God beside thee, according to all that we have heard with our ears**" (2 Sam 7:22). You can't twist yourself around that!

**Answer Notes:** 1. See the FAQ's that deal with "eternal sonship" and "only begotten."

### **QUESTION 150 : Was God manifested in the flesh speaking of God the Father or God the Son?**

One person said,

1 Tim.3:16 "God was manifested in the flesh" (appeared in) 1 Jn.4:2; 2 Jn. 7 "came in the flesh." 1 Jn.1:2: For "the life was *manifested*, and we have seen it, and bear witness, and shew unto you that eternal life, which was **with** the Father, and was manifested unto us."

1 Tim.3:16 says it was God come in the flesh, a person, not just eternal life that was manifested. Where does it say the Father was manifested in the flesh? It does not ever say this. The only time a specific person is mentioned as God being manifested is found in 1 John 3:8, "For this purpose **the Son of God was manifested.**" Whereas Oneness claims that the Father was manifested the Bible makes it clear that specifically the person of God is the Son, He was the God who was revealed and made known. This should clarify the issue that if the eternal life that was manifested was with the Father (1 Jn.1:2) is not a person, then the Son of God is not a person either. This means the person of God was not literally manifested in the flesh but something lesser than his actual nature or identity. If we go back to verse we find this. V.5 "And you know that HE was manifested to take away our sins." Here John is identifying the deity was made known. Who is the "He"?

Jn.1:2 "**He** was in the beginning with God all things were made through him... In **him was life**... From this we see this life is in a he, which is a person. This *he* was **with** another person and this other made everything through him. Again in vs.10 "**He** was in the world, and the world was made through **him**. This is the same *he* and *him* that is previously established to be with God, the same he in vs.1 who was **with** the Father...The Son ... was incarnated (Letusreason.org).

Here we see an age-old flaw with the Trinity coming to front again, it obvious letusreason.org don't know of it. That is, the ancient successors of the trinity found a great flaw in the Trinity and made a mending doctrine to it called Perichoresis - "The mutual indwelling of the three persons" (Dr. Boyd). That is, the doctrine of the trinity was flawed because if a pre-existent son indwelt the human son, then apart of God (allege trinity) was only in Christ; as against Colossian 2:9, "For in him dwelleth all the fulness of the Godhead bodily." Thus the doctrine of Perichoresis was needed to be formulated to solve this and guard against obvious tritheism. In other words, after seeing another flaw of the trinity theory, instead of throwing it out altogether, they form another peripheral doctrine to cover up the error. However, one of the greatest fallacies of Perichoresis is that three spirits reside in one human body, never said in the scriptures and even admitted by letusreason.org. This can only be the case of demonic possession and we know Christ was not demon possessed. So letusreason.org has only two positions to take:

- 1) Say a pre-existent son indwelt Christ and be guilty of tritheism - belief in three gods. Or,
- 2) Change this argument like their predecessor and hold a to an unbiblical notion that three spirits was in Christ. It's either of the two, which are both wrong.

The best thing for them and all Trinitarians to do is, finally come to the fact that there is no Trinity but one single solitary God, who is spirit (John 4:24), who incarnate in flesh as Jesus Christ (1 Tim 3:16).

"That is the Bible's final answer!"

**Answer Notes:** 1. A stupid back fire to this would be that if all of God was in Christ as we proclaim, then there would be none anywhere else, so we are wrong. We didn't proclaim that, the Bible did in Colossian 2:9. The mystery of God is that even in that state he is omnipresently in control. For instance, I can be in a jacket and fill it, but my hands protrude to handle other stuff, so does my head and feet (Jer 23:24). As against the trinitarian concept that one of the members of the unit God was in the jacket, while the other two were in heaven - unbiblical to Col 2:9. Even worse, they came with the Perichoresis peripheral doctrine to say, three men were in a jacket.

**QUESTION 151 :** “Since they both [father and son] sanctify they are the same person, yet sanctification is by all three, the Father (Jn. 17:17), the Son (Heb.13:12,10:10) and the Spirit (2 Thess 2:13, 1 Peter 1:2). Yet there is another that sanctification is attributed to, that is our faith (Acts 26:18). Does this mean that our faith is God too? This is the illogical conclusion that one arrives.”

All “three” are the same person by the prerogative of being the only being that can sanctify. God is the one that sanctifies, we believe on him for sanctification (faith) and he does the sanctifying. Faith is neither a person nor the actual thing doing the sanctifying, like God is (John. 17:17, Heb 13:12, 10:10, Thess 2:13, 1 Peter. 1:2); but rather, it is a term given to procedure of accepting the sanctification. We can't sanctify nor our faith, in and of itself, God does the sanctifying. So to presume illogical conclusion based on this seems a bit absurd.

**QUESTION 152 :** Does this speak of a three distinct persons of a Trinity giving a blessing, “The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace.” (Num 6:24-27)?

Just as the "Holy three times" scenario is ridiculous so is this. Suppose I say, “your boss Patricia Urb paid you, Patricia Urb gave you a bonus and Patricia Urb gave you a company car this year,” does that make three Patricia Urb's? No. But this is exactly what happened in Numbers 6:24-27. Have you ever been rebuked by your mother and she exclaims, “I'm the one who brought you in this world (gave birth), I'm the one who put clothes on your back, I'm the one who put you through school...etc.” Does this make your mother more than one? If so, then you've won in saying God is three persons by Numbers 6:24-27. How far will we go in trying to be convinced of an erroneous doctrine? God help us.

**QUESTION 153 :** What does the transfiguration tell us of God and the trinity?

It is said that when Moses and Elisha disappeared it meant that the Law and Prophets were fulfilled in Jesus Christ. No problem with that. But there is also another more significant meaning. Moses represent God the Father giving the Law and Elisha represents the Spirit that moved upon the Prophets. So this transfiguration was meant to show them that it is not three persons as God or three Gods, but one. Just in case logics would have figured to the apostles that Father, Spirit and Christ are three persons. This was even clearer when Peter said, “let us make here three tabernacles” (Matt 17:4). Which suggests three altars or to give the three Godship reference, a TRINITY. Remember, the Jews never worshipped Moses, Elisha or any patriarch. So Peter was prompted by God to say these words to explain that the person who was portrayed as the Father, Son and the Spirit was himself. Peter didn't know what Elisha or Moses looked like, they didn't have photographs then and Christ didn't tell him at the moment. So what happened is that Jesus was clearly telling us before his resurrection that it is not a trinity or three persons as God, but I am he, the same one that Spoke to Moses, Moved on the face of the deep and prophets, created all things and there is no other person ruling with me as God, presupposed as Father and Spirit. It was nearing his death and he had to finalized this in their minds, knowing that by him often speaking in analogies (Matt 13:13, John 16:25) it would be easy for them to mistakenly think of God as a Trinity.

**QUESTION 154 :** Do you believe He who prayed in the Garden of Gethsemane, shedding agonized sweat-drops of blood, was God incarnate? Or, “if God incarnate had died upon the cross, how could the world keep on functioning during the three-day interval awaiting His resurrection [or even being Jesus on earth]?”

For question one, most definitely! That's one reason I love him so and admire his love for us. Because, being God, he didn't have to do it. Rather than using rationale to say a very big God wouldn't come and incarnate himself to the point of sweating drops of blood for humanity, use it as an opportunity to see the love God. Rather than using rationale to say it makes more sense to me if he sent another pre-existent being to do it, especially seeing that there were alleged distinct dialogues of two, use it as an opportunity to see that God really loves you.

I guess the notion in mind is not the extra-ordinary love of God, but rather, confusion as to how can God be one person yet he is in the Garden and in heaven at the same time. The best explanation to most would be the Trinity. However, we fail to recognize the

prerogative of God being omnipresent. In fact, one good example is his spirit manifestation in believers. The one spirit can be talking to 5000 saints worldwide, yet on different subjects and in different languages, simultaneously. How can you explain that? You can't, you just have to accept the fact that God is omnipresent. Given that fact, it should not be hard for you to understand that the same God can be enfleshed as Christ "reconciling the world unto himself" (2 Cor 5:19) and still run the universe at the same time. Note this Picture I took on Las Olas Blvd water front Port during my photography class:



This wasn't the boat I was looking for but I couldn't find that one I had earlier saw. Notice the markings I've put on the picture. The boat can be control from the top, where I put heaven, or from the lower part, where I put Earth. In other words, wherever God is, he is still in control and running things. The boat that I wanted to photograph has three steering panels; one at the top, a middle one and one on the base. This would have been perfect for the illustration. Because it would show God, when controlling from the top part, operates as the father, if he is in the middle control panel he's operating as the Human Son and when operating from the base control panel he would be the Holy Spirit in us. One God, wherever he is and in whatever manifestation he chooses, still controls all of existence. This is just an illustration, because just because he's here on earth doesn't mean he's not in heaven; as briefly shown with the example of the 5000 saints worldwide.

That is what the devils tremble at, "the devils also believe, and tremble" (James 2:19) – one God who can be everywhere at the same time, even they are engulfed in him. How can they do evil and he not see, or they thinking they can get away with it? Even further, he controls all their affairs invisibly, though they do thus. That is completely terrifying to know; it's like saying you're trying to run away from away "air" or hid from it, to do evil; not knowing you can't exist without it and it is everywhere. I marvel sometimes, why do devils do what they do.

Anyway, kind of strayed. God is one person (Due 6:4), known from our root, Judaism. When he became three or profess to be, occurred when the first Gentile Christian apologists tried to explain their faith to pagans by compromising it with the Logos Christology. The first Jewish Christians understood what took place with Christ Jesus being God. They knew it was the same one God they worshipped come as a man, but to the pagans this would seem absurd, so the Logos Christology that created the Trinity made it seems that there is a Godhead with three different individuals who are called God. One stays in heaven, the other came as the Son, one goes back to heaven and the other comes as the Holy Spirit. That is paganism, which the pagan cleaved to. Including Justin Martyr and his other philosophy buddies.

However, the understanding is clear from scripture what took place and why. Firstly, God is a spirit (John 4:24). He had always dealt with the Jew as a spirit, even at Mount Sinai. However, he was about to do something different, herald in this verse, "Inasmuch then as the children **[WE]** have partaken of flesh and blood **[ARE HUMANS]**, He **[GOD THE FATHER OF US]**, himself likewise shared in the same, **[BECOME HUMAN]**" (Hebrews 2:14-15). In other words, Jesus Christ is simply God the father in flesh.

Now the reason for the prayers and lifestyle or seemingly distinctions is exemplary. That is, "his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt" (In Pursuit of Purpose, Dr. Myles Munroe). He did it because he loves us and wants us to be save!

### **QUESTION 155 : Are there other gods or Gods?**

There is only one God (Deuteronomy 6:4; Isaiah 45:21; Mark 10:18; 12:29; Romans 3:30; 1 Corinthians 8:4, 6; Galatians 3:20; Ephesians 4:6; James 2:19). In fact, the bible makes it plain that he is the "only wise God" (Jude 1:25). If wisdom is definitely needed to be a God and our God is the only wise God, it means that there is no other God.

However, there was an Angel in heaven called satan and he spawned a rebellion against God. Unfortunately, what he has done is set himself up as 'god' in the earth, to which the bible even refers to the devil as "god of this world" (2 Cor 4:4). His friends also do the same thing, many or all the other religions are led by fallen angels; the false deities of the Old Testament that claim godhood are fallen angels – baal, Dagon, Diana, Zeus and many more. To the extent that in the commandment of God, he told the Israelites not to "revile the gods" (Ex 22:28). Not recognizing them as Gods or gods but the fact that they are more powerful than humans and only through God you can fight them. Just a glimpse of what they can do was seen with the story of Job when God removed his hands. But regardless of their power they "are **no gods**" (Gal 4:8); but God 'wanna-be's'. Also, they are actually some people that deify inanimate objects, though a spirit is usually behind it.

You can learn more about this and their dealings from creation until now, in a book called "Demonology Revealed." Written late Summer, early fall of 2003. Find it here :- [www.lulu.com/godshop](http://www.lulu.com/godshop) or [www.threeq.com/pages/morebooks.html](http://www.threeq.com/pages/morebooks.html) or <http://groups.msn.com/accommunity/special.msnw>

### **QUESTION 156 : Did Genesis 18:1-5 speak of the trinity?**

It reads,

"Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, '**My Lord**, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.' They said, 'Do as you have said'" (Genesis 18:1-5).

The "My Lord" in Genesis 18:1-3 was translated from Adonai or another plural word, which would necessitate speaking to three divine beings. He knew they were angels sent to represent God. Surprisingly, this concept of the Trinity has its roots in paganism, stated from a Non-Christian Hellenized Jewish philosopher who was responsible for inspiring Justin Martyr (another philosopher) with the new logos teaching and trinity doctrine. That alone is enough to chase away this foolish notion. This Jewish philosopher's name is Philo, one of the main advocates for over throwing biblical Judaism for a Hellenized faith (Greek paganism). He said,

"...when, therefore, the soul is shone upon by God as if at noonday, and when it is wholly and entirely filled with that light which is appreciable only by the intellect, and by being wholly surrounded with its brilliancy is free from all shade or darkness, it then perceives a three-fold image of one subject, one image of the living God, and others of the other two, as if they were shadows irradiated by it...Therefore, the middle person of the three, being attended by each of his powers as by body-guards, presents to the mind, which is endowed with the faculty of sight, a vision at one time of one being, and at another time of three...But that which is seen is in reality a three-fold appearance of one subject is plain, not only from the contemplation of the allegory, but also from that of the express words in which the allegory is couched. For when the wise man entertains those persons who are in the guise of three travellers to come and lodge in his house, he speaks to them not as three persons, but as one, and says, 'My lord, if I have found favor with thee, do not thou pass by thy servant.' For the expressions, 'my lord,' and 'with thee,' and 'do not pass by,' and others of the same kind, are all such as are naturally addressed to a single individual, but not to many" (On Abraham, XXIV-XXV, 119-131).

Another foolish point borrowed from a philosopher. When will those who are adherents to the trinity stop doing that, it was explicitly warned against, "Beware lest any man spoil you through **philosophy**" (Col 2:8). Not only is this a philosophize doctrine, it is also inconsistent. A doctrine has to be consistent for it to be established. Meaning, it has to be in all cases with the said scripture or thesis. That is, every time Angels or Aeons appear to Patriarch as God they have to be in Three's. This is not the case (Gen 32:30, Judges 13:22, Ex 3:2-4), and if this notion is to be used then the one that appears most in scripture would win; because only one time this occurred, against multitude of other times with one Angel speaking for God, as is the case with the three.

So this is a poor argument, borrowed from a philosopher, to try and justify the doctrine of Trinity of persons.

**QUESTION 157 :** The KJV translates '*elohim*' like so: AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + 04136 1, godly 1; 2606.

**Are they so-called because, as the King James Version and the Peshitta suppose, the word '*elohim*' there properly means 'judges?'**

Absolutely no. For the plural *elohim* to mean Judges, it would follow that the singular means Judge, which it doesn't. *Elohim* is coming from *El*, which doesn't mean Judge, nor any of the other forms of *El*. It means mighty One. To see why a plural name was used for God and all the contention surrounding it, refer back to Chapter 6 under the section "God Said Let Us..."

In addition, *El* and *Eloah* are different, though *Eloah* comes from *El*. *El* has it's own development: *El* - singular, *Eli* - plural and *Elim* - collective plural. It is also use for God and pagan deity (one individual) or deities (many individuals, separated or collective). *El* simply means strength [as in mighty one]. *Elohim* or *Eloahim* is derived from *Eloah*, the plural of *Eloah* is *Eloahi*. However, both *Eloahi* and *Elohim* are the plurals of *Eloah*, but *Eloahi* is simple plural (Jurors) while *Elohim* is a collective plural noun (Jury). I also checked the dictionary and it states that collective plural noun is a "singular noun denoting group of individuals." Apparently, *Elohim* (*Eloahim*) and *Elohi* (*Eloahi*) is used interchangeably. That is, where *Elohim* is said to be in DUE 6:4 it can also read *Eloahi* or some say it reads that. *Eloahi* is also often translated *Elohe*. Nevertheless, as stated in the chapter "GOD?" under the section "God Said Let Us...", the plural forms can be used for a singular subject, that is, one person, to denote majesty; as is the case with using *Elohim* for God.

Another thing, although the prohibition on pronunciation applies only to the four-letter Name, Jews customarily do not pronounce any of God's many [Titles] except in prayer or study. The usual practice is to substitute letters or syllables, so that *Adonai* becomes *Adoshem* or *Ha-Shem*, *Elohaynu* becomes *Eloaynu* and *Elohim* become *Elokim*, etc.

**QUESTION 158 :** Can men SEE Him? Did Old Testament Men actually see God?

Adam and Eve heard a "voice" walking in the "cool [Hebrew: wind] of the day" (Genesis 3:8). The invisible God manifest Himself to Adam and Eve as a voice in the wind. We have no evidence that the voice came from any particular body, but obviously came from an invisible source in mid-air, in the same manner that it would later be heard by the young child Samuel (1 Samuel 3), by John the Baptist (Luke 3:22), and by Saul of Tarsus (Acts 9:4).

The invisible Spirit (Father, Lord, and King) manifests Himself to Abram in a "vision" in Genesis 15:1. He manifest Himself as a "man" in Genesis 18:2, 22, 23, 33; but the "man" was apparently an "angel", according to Genesis 19:1, 10.

Then God manifest Himself to Abimelech in a "dream" in Genesis 20:3.

Later, Jacob also "saw" the Lord in a "dream" (Genesis 28:12), standing at the top of a ladder that reached into heaven. God manifest Himself to Jacob as a "man" in the wrestling match of Genesis 32:24,30, but the prophet Hosea identified that "man" as an "angel" (Hosea 12:3,4).

God's Spirit again "appeared" as an "angel" to Moses in the burning bush of Exodus 3. The "angel" said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob". Yet God is not a mere angel. He only occasionally appeared as one.

In Exodus 19:10-19, God "appeared" to the people of Israel at Mount Sinai. They did not actually "see" Him however, because He "descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly". There were "thunders and lightnings, and a thick cloud upon the mount".

"Moses spake, and God answered Him by a voice", verse 19b. Moses and seventy elders of Israel "saw" an apparition of God, which must have been ghost-like: "and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness" (Exodus 24:10).

This was a translucent manifestation of an invisible Spirit, not a flesh and bone appearance, because "God is not a man" according to Numbers 24:19 and Job 9:32, and Jesus testified that "A spirit hath not flesh and bones as ye see me have" (Luke 24:39).

"A cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses", in Exodus 33:9.

Then, "the Lord spake with Moses face to face, as a man speaketh to a friend", in verse 11.

Even though God was "face to face" with Moses, Moses did not actually see a face.

The only physical manifestation was a cloud, for in verse 20, God said, "thou canst not see my face; for there shall no man see me, and live".

The cloud obviously did not satisfy Moses, so he said, "Shew me thy glory", (Exodus 33:8) to which God replied, "I will make all my goodness pass before thee" (verse 19).

Was His glory or goodness a body? God agreed to put Moses in a "clift of the rock" and "cover thee with my hand while I pass by: And I will take away my hand, and thou shalt see my back parts: but my face shall not be seen" (verse 19).

God's "hand" would "cover" Moses. Was God's hand six feet tall? And how could an invisible Spirit extend a "hand"?

Exodus 34:5 describes exactly what happened: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him".

The hand of the Lord must have been the cloud, because in fact, that is all Moses saw. Again, there was no actual view of God.

We look painstakingly for a description of what Moses "saw", but we find no evidence of any literal physical body of God at all. Only a cloud.

But God had not promised to show him a body; only the "back parts" (verse 23) of "my goodness" (verse 19) and "my glory" (verse 22).

In one last Old Testament story, we read of the prophet Daniel's great vision of Daniel 7.

He "saw" the Father God, as the "Ancient of Days", "whose garment was white as snow, and the hair of his head like pure wool" (Daniel 7:9). Then Daniel "saw" that "one like the Son of man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before Him" (Daniel 7:13).

Since this is a vision that Daniel is having, we must not assume that he was actually "seeing" God in real time, but was viewing an allegorical representation while in a dream-like trance.

Keep in mind that he just "saw" a lion with eagle's wings, a bear with three ribs in its mouth, a leopard with four wings and four heads, and a fourth dreadful beast with iron teeth and ten horns.

No one would construe these to be literal beasts, but figurative and illustrative of a series of world empires in prophetic roles.

When we take into account that "God is a spirit" (John 4:24), we must understand the Daniel's vision of the Ancient of Days was an allegory: figurative and illustrative of the God who is the "Blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (1 Timothy 6:15b, 16).

Of the forty-four so-called "appearances" of God in the Old Testament, no one in fact ever "saw" God at all!

The overwhelming evidence is that the Lord God, Father and Holy Spirit of the Old Testament did not actually have a body at all.

What was "seen" was a wide variety of manifestations of God. Voices, dreams, visions, fire, smoke, clouds, whirlwinds, earth-quakes, angels, men, and even ghostlike figures.

None of these forms were actually the fullness of God in a bodily form. They were only temporary, nameless manifestations of the invisible, omnipresent, holy Spirit who calls Himself our Father.

The invisible God had manifest Himself in many forms in the Old Testament, but the highest revelation of God in the Old Testament had been by His Word. It was the Word of God spoken and written by holy men and prophets that was the most consistent and reliable revelation of the invisible God to the Old Testament world.

Jesus Christ was the embodiment of all God had ever said about Himself. "The Word was made flesh, and dwelt among us" (John 1:14). God chose not to remain invisible, but to become visible!

{Source: [Ken Raggio](#)}

### **QUESTION 159 : Did God speak to Manoah (Judges 13:1-22) and said his name was wonderful?**

NO. The context of the verse clearly showed that a name wasn't given, or just an idiomatic expression to say it is too wonderful to speak. He wasn't speaking of God's name either, for they knew God's name (Yahovah), but they were asking the name of the angel, for "Manoah knew that he was an angel of the LORD" (Judges 13:21). This is just an angel God uses as his mouth piece, similar to how prophets are used today. We try to read too much into a verse to try and find Christ when they are already thousands of verses explicitly expressing Christ plainly.

One source even says,

"And the Angel of YAHOVAH *appeared*...(v.3)... Behold, the Man has appeared unto me...(v.10)...And Manoah said unto the Angel of YAHOVAH, 'What is Thy Name?' (v.17). And the Angel of YAHOVAH said (v.18) 'Why askest thou thus after My Name, seeing it is Secret?' (marginal reference renders it "*Wonderful*").

### **QUESTION 160 : How could a uni-personal God be love, before He had created a world filled with things to love? Love requires a lover and a beloved. This is why the living God is love, now and forever; because, as Jesus said, "...for You loved Me before the foundation of the world" (John 17:24) - thriceholym.net.**

Can you not love yourself, the basic of love. So he didn't need others to be love, for like you and I, God can love himself (Eph 5:29). Therefore, this is an erroneous attempt at trying to put a pre-existent son with God before all creations; especially when there is none.

### **QUESTION 161 : You contend in several FAQ's that none saw God, but several manifestations and representations in visions, but this contradicts your notion that God is only one person, as against three in one; for you said none saw God as three but one person. Hence, the same notion that you use to say God is one by not showing himself as three to the prophets in manifestations or visions, can be used to say that God is three, seeing that none really saw God but a representation. So then one throne with some one on it called God, in a vision, could just be a representation of the three, but in reality there are three thrones with Father, Son and Holy Spirit ruling as God. Isn't that so?**

You may have a point, but a wrong point. Firstly, saying God was one by the one throne in the vision of heaven was a secondary wing point in saying God is one. We say God is one because he says so and the word says so consistently and overtly; and this is never done about an alleged trinity.

Secondly, with the visions of heaven, visions are similitudes and not awkward arbitrary representations. Therefore, God would give a vision with the similitude of the thing and not something that is not, or left wanting. He would not say God is one, and put one throne for GOD in heaven and mean it is for three persons. That breaks all the rules of everything (interpretation, consistency, exegesis, laws, his character, etc).

Thirdly, Moses saw God but not his face; he couldn't even behold his bodily form properly. So the manifestation that Moses got of God was that he actually saw God, but not his face; or "face to face", as discussed in a previous FAQ. So he actually saw God on Mt. Sinai and God was one and not three. He even describe him a little, "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (Ex 24:10). Therefore, God is not three, for if he were, they would see three persons with the "body of heaven in their clearness."

### **QUESTION 162 : What is the name of God anyway, the name that was revealed to Moses?**

Before we go into the actual name of God we must first clear a misconception. That is, titles and appellations used for God are not his name. For instance, Elohim, El, Wonderful, Mighty God, Prince of Peace. They are all descriptive appellations or titles given to describe his deity and attributes, not his actual name. They are often called generic names.

The International Standard Bible Encyclopedia, likewise, places these terms under "Generic names." It adds, "Like Theos, Deus and God, it is a generic term, including every member of the class deity." Eloah and its variant forms eluah and the Aramaic eloaha are derived from the descriptive title el, meaning "strength" and "power," i.e. a "mighty one." Added to (el) is the suffix (ah), (uah), or (aha), forms of the verb (huh), meaning "to breath"; "to be" or "to exist." An eloah, therefore, is a "mighty living being."

They are rightly used as social titles with God's name, for instance "Adonai YHWH" meaning sovereign YHWH; or, "El YHWH" (Ps 85:8) meaning the mighty one YHWH. Moreover, these appellations are used for pagan deities as well. How then could they be the

names of God? Nevertheless, "Elohists are contenders who regardless of evidence and plain logics still hold the view that the appellations are God's personal name; most often, El and Elohim."

Some "Sacred Name believers often maintain that the term "God" should not be used in referring to the Almighty, because it is the name of a pagan idol 'Gad'." This clearly shows that some sacred namers even believe that the title God is a name. However, this is clearly a speculation and God is simply an English word for deity as Theos is used in the Greek. This is how words like Eloahim were used in the Hebrew. Just universal words in the Hebrew language that was used for deities or deity, including false deities. It's equivalent to saying god and Lord in English, just titles used for deity or deities (1 Cor 8:5). This was done at first because God's name was "unknowned" until Moses time, when it was revealed (Ex. 6:3).

However, scholars will argue that the same author who wrote Exodus to Deuteronomy wrote Genesis; most say Moses. If so, wouldn't he used the name that was revealed to him in Genesis rather than titles and appellations? A very good point, which gives rise to the speculation that Genesis had a separate author. Though, by logics, anyone can see that Moses didn't author all the Pentateuch (first five books of the Bible); the way 'Exodus' to 'Deuteronomy' was written showed that at least one separate person, onlooking, was narrating some events, especially his death. But he did write all the laws.

Then there is the situation with copyists and translators. Who are they? Jesus said they are the "scribes and the Pharisees sit in Moses' seat" (Matthew 23:2). In other words, after Moses died they are the ones who fully took over the handling of all religious writings. Christ rebuked them for doing unscriptural things, couldn't they have begun to do that from the time of Moses' death. Like interpolating, replacing and injecting in the scriptures while copying it periodically? This was inevitable and obviously seen when they replaced God's name with the Tetragrammon (YHWH). Because they can interject whatever name or title they deem fit, their influence is what we would read today. Of such scholars and Elohist have deemed the first five book divided into parts, usually labeled as the J (Jehovah or YHWH), E (elohim), D (Deuteronomy), and P (Priestly) documents. For instance, in the "E" group the word eloahim alone appears for God's name but not the name YHWH; and so on. Plus, the first five books were written after God's name was given to Moses, so the author of the Pentateuch could have used God's name from Genesis to Deuteronomy or choose to record it only after Genesis and use title names in that book only. Then the copyists could choose to do either or mix it as they deem fit; which is why you probably have it in Gen 22:14. But by the time we get to the present era, God's name was completely covered under titles and sprouts a resemblance only four times in the entire bible. The Old Testament apocryphal is also subject to this and even more interpolation, because it is not closely watched with scrutiny as the other books are.

So we see that titles are just substitute for the actual name when it is applied to GOD; more than often suggesting there is a personal name.

### **God has a personal name**

"The leading name, YHWH, occurs 11,600 times, and it is a blunder, that it finds its way into the English translation four times only (Ex 6:3; Ps 83:18; Is 12:2; Is 26:4), shutting out the common reader from the full significance of hundreds of passages, such as Psalm 8:1, which should read, "O, YHWH, our Lord."

The Jews, superstitiously fearful of needlessly pronouncing this August name, substituted for it when reading aloud; 'Adhonai', 'Lord', and so came in the Septuagint version, the Greek equivalent, Kurios, and in English, which followed the Septuagint. Lord, capitals indicating that the original is Yahovah; but practically, this covenant name, upon which YHWH himself laid such stress, is illuminated from both these versions" (World's Guide to Understanding The Bible).

Also, "The translators of the Revised Standard Version provide the following excuse for the elimination of God's personal name from the Scriptures: 'For two reasons the [Revised Standard Version] Committee has returned to the more familiar usage [of substituting YHWH with either the LORD or GOD] of the King James Version: (1) the word 'Jehovah' does not accurately represent any form of the name ever used in Hebrew; and (2) the use of any proper name for the one and only God ... was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church. (3)

The Smith and Goodspeed translation is probably the most frank: In this translation "we have followed the orthodox Jewish tradition and substituted 'the LORD' for the name..."

So we see that titles are just substitutes for the actual personal name of GOD; more than often suggesting there is a personal name.

### **It was first revealed to Moses**

Regardless of present biblical explanations (exegesis), the name was first revealed to Moses. You don't have to try to figure this out or twist scriptures, because it plainly said it. You just can't read anything else in this verse, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Ex 6:3-KJV); not a new connotation of the name or revealed in a different manner but the name itself was first revealed here. "God" himself said he spoke to

the fathers before Moses by using the Generic title 'names.' For example here, "I am the Almighty God; walk before me, and be thou perfect" (Gen 17:1). But with a new era and dispensation, he revealed this name first unto Moses, then the entire descendants of Abraham and the World.

The name was first revealed to Moses; however, the beings that ruled the heathen nations weren't always humans but most often, fallen angels in flesh (Gen 6:4). Thus, they coming from heaven would know God's name, nevertheless, fallen angels can't do as they please, though it sometimes seem that way. God could have prevented them from using it. Moreover, with their rebellion from God that would be the last name they want to hear and it could have the same implications the savior's name has went spoken in faith to cast out devils. They would rather exalt their own name (Dagon, Zeus, Milcom, Chemosh, etc) as God than speak God's name. And even hide it from men, so that they wouldn't call on it. Also, when it was revealed, no doubt, men and false religions cleave to it falsely; especially hearing and seeing the things done by the God of the Israelites. Much like Simon Magnus, who saw the apostles laying hand and people receiving the Holy Ghost and he sought to use the savior's name as magic (Acts 8:13-24). Therefore, you'll have heathen nations with traces of the name after its was made renown; traces, not having false gods with the name.

### For and Against it being Given to Moses

One of the most liable arguments that Moses didn't get this revelation first is that a new name would mean a new God to the Israelites he was sent to; especially being a stranger coming from exile.

However, that's why he made sure to tell him to say that the 'God of Abraham, Isaac and Jacob has sent you'. If they knew his name and no one else had it, he wouldn't have to reinforce to Moses to stress that he is the God of Abraham, Isaac and Jacob. If they knew his name, God wouldn't have to give them clues to who he is. It plainly stated it in this fashion, "God said moreover **[IN ADDITION, AS IN THAT WOULDN'T BE SUFFICE]** unto Moses...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" (Ex 3:15)!

He had a plus to boost his confidence and the Israelites' acceptance of him, knowing God's name; while they knew him as the Mighty God of Abraham, Isaac and Jacob. Nevertheless, he was accepted because God placed it into their hearts to do so and a confirmation by Aaron, who was already prominent among them. These and other things God used to boost his acceptance and their acceptance of his name, now revealed to mankind.

It is also said, "The Hebrew text show that men started calling upon the name of Jehovah after the birth of Enosh, grandson of Adam (Genesis 4:26)." No! It actually meant that men started to look to God again, after the seed had been corrupted by satan and lived without any recognition of God. It didn't mean God's personal name was known, but an idiomatic expression that men started to look to God again. Then it was said that the Hebrew text actually reads, "began to call himself after the name of the Lord" (Gen 4:26). If that is so, it more than likely meant they attempted to live righteously again; the same thing. That's the reason the genealogy of man followed this pattern "Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth" (1 Chron 1:1-4). When Abel was murdered the seed was corrupted and men only lived like Cain, as seen in his offsprings becoming murderers and polygamists. But God had Adam bring a new son and in his seed the likeness of God was sparked again. Not any son but one instead of Abel, a good seed; an actual human being instead of a satanic corruption, "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth" (Gen 5:3). With this, men started to look to God again.

Another way out argument that says Moses didn't get the name first is: "When Moses asked God for His name, God replied in Hebrew 'I am what I am'. Obvious intention of Exodus 3:14 was to reveal God's name, but the response Moses got would mean that God does not wish to reveal His name."

No! What probably happened is that rather than write the actual name, the meaning was written. For instance, if I'm a winner of some sports tournament and I said in 'Pomp', "Yeah, My name is Oneil MegaStar!" If someone recorded that, they could write that I said, "My name is Champion MegaStar:" Because Oneil \*also means champion, so they substitute the name for it. When the name was given to Moses, it was combined with the verb "to be," the essence of the name. So what was recorded or what we now have is the meaning ("to be") in first person form with the personal pronoun "I" - "I am what I am" - where "I" is the name should be, but it was substituted because of use with the verb "to be" and the essence of what he said or his name. Likewise, winning a sports championship is being a champion, the essence of the above name Oneil. This will be learnt later on.

The last argument against it being given first to Moses is, "If the sacred name was not revealed until the days of Moses, since there was no knowledge of it prior to Moses, it stands that the name is not an eternal one. Therefore, since it was not required for the salvation of those who antedate Moses, such as Abraham, Isaac, and Jacob, neither is it necessary for us today."

Because the name wasn't known prior to Moses, doesn't mean it did not exist. Because only today you know my name, does it mean I didn't have a name before today? No. Moreover, God deals with us in dispensations. He translated Enoch, He used the Ark with Noah and the Law with the Israelites. All were not born again. Will you be save by the prior means? No. You have to be born again. So it stands that God always had name, it was first revealed to Moses and he now wants every human being to know it! Though it is

acclaimed that the pronunciation is lost.

## Tetragrammon

Up to this point we have not mentioned a name but the Tetragrammon. It looks like this in the original: יהוה. The Tetragrammon is used because the scribes felt that writing or saying God's name in vain was protected by not writing it at all, but replace it with what you see above, Tetragrammon. This is called "the ineffable name doctrine." "In the oldest text of the Bible, the ancient Hebrew script, the sacred Name is represented by four Hebrew letters. These four letters are called the Tetragrammon." "Even though the Septuagint (Greek Old Testament) was written in Greek, the Tetragrammon was first written into the text in gold Hebrew letters...The Latin translations became standard for the Roman church and the Latin letters IHVH appeared for the Hebrew Tetragrammon. At that time the vowel 'I' was equivalent to the 'Y'. But the 'Y' wasn't used as yet and the 'J' was later created to sound like 'Y', thus you had the Tetragrammon written as JHVH. Then came along the 'Y' and the 'W'. The 'V' in JHVH had the sound of 'W' and was replaced by it and "Y" replaced the "J;" the "J" later took on another sound, as in Jacky, but no changes were made in the bible or English in general to words with "J" in it that was to sound like "Y" (E.g. the name Joseph should be pronounced Yoseph). And so we have the Tetragrammon now appearing in English as YHWH. Or HWHY, if you read it from right to left like how Hebrew is read. Nevertheless, one source said, "Although there is no firm consensus on the actual pronouncement or spelling of the Tetragrammon, there are several representations or transliterations in use by theologians and Bible students."

Now, it is also said that the Tetragrammon was not made up of consonants, but in the Hebrew-Aramaic language usage, they could be either used as vowels or consonant; while some contend that they were vowels. "R. Laird Harris writes in his Introductory Hebrew Grammar: Four of the Hebrew letters [YHWH]...are called vowel letters." Nevertheless, it is unlikely that they were called vowels, because none of the 22 letters of the Hebrew alphabet is pronounced as a vowel.

A bad spin off of this foolishness of replacing God's name with a Tetragrammon is the alleged crisis that the pronunciation of God's name is lost. Not just now, but amongst many then. In fact, one source said, "Because of these prohibitions, translations of the original Hebrew scrolls have, throughout the ages, replaced the Tetragrammon with 'the LORD' (in capital letters) and the Sacred Name, in so doing, became 'lost' for many centuries." "The editorial board of the New American Standard Bible made the following admission: 'This name has not been pronounced by the Jews.... Therefore, it has been consistently translated LORD'."

It seems that this was a common practice during the time the 30th Chapter of the book of Proverbs was written. Augur the prophet lamented, **in prophecy**, "Surely I am more brutish than any man, and have not the understanding of a man...what is his name, and what is his son's name, if thou canst tell" (:1-4)?

He stated that he is an unlearned man so he couldn't understand any use of Tetragrammon. Then he went onto lament about what is the name of God and/or the name of the Messiah. What showed that he was speaking of things like the Tetragrammon occurred when he said "Add thou not unto his words, lest he reprove thee, and thou be found a liar." In others words, don't change what he has said or why did they cover up his name.

First, the plot - I'm unlearned or of the majority, can't understand secret rabbinical writings or Tetragrammon. Secondly, out of frustration of it he cried out what is God's name, because it is not known, generally. Why? The scribes covered it up in their Tetragrammon. Thirdly, then while prophesying he warned them not to do it, "Add thou not unto his words." This was all done through prophecy, so God was speaking indirectly to them. Nevertheless, I believe many still knew his name then and now. But this is what they did, "Why do ye [scribes] also transgress the commandment of God by your tradition" (Matt 15:3)? Nevertheless, it would seem that the real 'Holy' Priests, Prophets and godly men did not resort to the Tetragrammon, but it was probably introduced and kept by the idolatrous Kabbalistic Jews.

## Proof the pronunciation wasn't lost

Josephus, the noted Jewish Historian, said he was forbidden to say or write the name; in other words, he knew it and could freely write or pronounce it, and this was after the time of Jesus. The Encyclopedia Judaica similarly concludes:

At least until the destruction of the First Temple in 586 B.C.E. this name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date.

Another proof that the pronunciation wasn't lost, is the fact that Jesus when reading the Old Testament from Isaiah would have correctly pronounce the name; "to set at liberty them that are bruised, to preach the acceptable year of the **Lord**" (Luke 4:19). Opposers to this would say the scriptures were Hellenized then and thus what they had, which he read from, was the Greek version. Even so, not only he being God in Flesh would pronounce it in the original tongue, but the fact that "though the Septuagint was

written in Greek, the Sacred Name (Tetragrammon) HWHY was first written into the text in gold Hebrew letters." And the Masoric text couldn't be used because it was a later thing.

So, not only is it ridiculous but non-sensical to believe that during the time of Christ and presently, God's name or its pronunciation would be lost. What has happened today is that they are countless variations of that pronunciation, throwing the entire Sacred Name Movement into a frenzy to determine which is the correct pronunciation. For the right pronunciation to be gained the root has to be correct as well.

### Is the root name Yahu or Yah and what are the implications

Unknown to most is that most scholars believe Yahu, pronounced Yahoo, is apart of all the variations and deemed to be the root. However, I question that for various reasons, though there is evidence and even an alleged incorporation in the Messiah's name. It is said, "when the term Yaho is used in conjunction with other syllables to form compound names the 'o' can be left in or dropped as preferred. When the Yaho is on the end of the word the 'o' or the consonant 'vav' and the vowel is often dropped; Yahoshua becomes Yashua in some instances." Much of this is believed to lean on the pronunciation of the Hebrew syllable VAV as "oo."

Nevertheless, these are the reasons I reject Yahu as God's name or root of it:

- Contrary to popular notion, Yahu is a separate name from Yahweh. The sacred name Yahweh is the personal name of father Yahweh and became the cognomen of the lesser Yahweh, but **Yahu belonged to the lesser Yahweh as his praenomen**. As part of their effort to disguise the sacred name, Jewish religious leaders, who abandoned palaeo-Hebrew letters for Aramaic, decided that only two letters of the sacred name Yahweh could be pronounced. As one part of this effort, the sacred name Yahweh and the divine name Yahu were both at times abbreviated to YH and pronounced "Yah." Since both Yahweh and Yahu became "YH (Yah)," the rabbis encouraged the development of the confused definition that Yahu and Yah were short forms of the name Yahweh. The confounding of Yahu and Yahweh and the belief that both Yah and Yahu are short forms of Yahweh has, as a result, continued with us until this day.
- **...The lesser Yahweh was separately known as Yahu Yahweh**, and is still found in the present Masoretic Text under the altered form Yah Yahweh. Because his praenomen was Yahu, when Yahu Yahweh became a man he was known as Yahu-shua the messiah. We shall also demonstrate that the name Yahushua does not mean "Yahweh saves," as often but incorrectly advocated, but "Yahu saves." The Hebrew name Yahushua, through the medium of Aramaic, was later translated into Greek as Iesous (English, "Jesus"). By revealing the history behind the transformation of Yahu into the present-day form Yah, we shall also be able to verify that the praenomen Yahu was originally pronounced "Yah-u." (R. Clover, The Sacred Name)
- Yahweh, as well as **the praenomen of the lesser deity, his son, Yahu**. It is from Yahu that the name Yahushua (Yahu saves) is derived and not from Yahweh, as popular and misinformed advocates would argue...**It is the person Yahu (Yahu-shua) who does the saving** through his surname given to him by the father, the one and only saving name "Yahweh." Accordingly, the full name of the messiah, as revealed in Scriptures is "Yahu Yahweh." (Qadesh La Yahweh Press, yahweh.org)
- The claim that Yaho was dropped from the Babylonian captivity is unsubstantiated conjecture as the Elephantine texts show. As we have seen, the form YH is pronounced Yahoo or Yaho when used as a syllable on its own. This is the form rendered Jah in the KJV. He spoke for Yahovih or Yahovah of Hosts, God the Father, the Elyon, or Most High, who is Eloah. In this sense, **the pre-incarnate Messiah was also the Messenger or Angel of Yahovah as elohim in Zechariah 12:8"** (logon.org).
- "The reference is a singular one at Ugarit, but later Phoenician sources refer to **a god** named Iahu [Yahu], Iaio, Ieuo (in Philo of Byblos' 'Phoenician History')."

From the above you can see that many claim Yahu or Yahoo as a second divine being, not just similar to the trinity of persons, but a subordinate and sometimes Chief angel of God. Most references to the word Yahu claim this unbiblical notion. This alone would cause any true bible adherent to digress from this name being the name of God, but rather use the rightful "Yah" (Ps 68:4).

This name Yahu doesn't seem to be the single name that is ascribed only to God either; for there was a King in 2 Kings 9 that was named Jehu, that should be written Yehu and given mispronunciation, that should be Yahu. Thus Yahu was never the name of God as some attest, for if fear prevented them from saying or writing God's name, how much more giving it to the name of a person. Placing it in your name to the honor of it is something different from it being your name altogether. Though God is not a name, it would be the same thing like calling yourself GOD.

Moreover, The only persons noted in history to use this name for God are pagans and Christian philosophers. Such as Diodorus, a Pagan Greek Historian and the so called Christian fathers who were really Hellenistic pagan philosophers, Origen, Irenaeus, Clement

of Alexandria and Jerome who used the Latin version of IAHO (remember the 'i' had the 'Y' sound). It is also found on a few magical papyri from Egypt. Take these further quotes:

- "Among the Gnostics, the original name of God was used transliterated into Greek letters, IAO. They must have got this practice from the Essenes, and we can get a good idea, therefore, of how the Kundalini science underlying the New Testament originated."
- "Sepher Yetzirah is one of the oldest books of kabbalah. Traditions regarding this text point to its existence even in Biblical times. In the text it is explained that God first created the Hebrew alphabet and used these letters, the building blocks, to create the world. Each letter was used to create a particular aspect of the universe. For instance the letter Hey was used to form 'Aries in the Universe, Nissan in the year, and the right foot in the soul'."

"Verse 1:13 of Sepher Yetzirah states that God chose three letters [YUD HEY VAV - or Yahoo] setting them in His great Name and with the permutations of them He sealed the six extremities of the universe - the dimensions of above, below, east, west, north, south. The 'great Name' referred to here is the holiest of God's names - the Four Letter Name of God YUD HEY VAV HEY" (Kaplan, Aryeh. 1990. Sefer Yetzirah. The Book of Creation. York Beach: Samuel Weiser. ix, 215, 80).

I'll stick to the root being Yah, rather than Yahoo. For Yah (pronounced Y-ah and not Yaw) in the bible, is no different from the great "I am that I am," not a second divine being or chief angel.

### All the Variations

The following are alleged transliterated versions of the Sacred Names which are in use by various Sacred name groups:

YHVH, YHWH, Yahweh, Yahveh, Yaveh, Yaweh, Yehovah, Jehova, Jehovah, Jahova, Jahovah, Yahova, Yahovah, Yahowah, Jahowa, Jahowah, Yahavah, Jahavah, Yahowe, Yahoweh, Jahaveh, Jahaweh, Yahaveh, Yahaweh, Jahuweh, Yahuweh, Jahuwah, Yahuwah, Yahuah, Yah, Jah, Yahu, Yahoo, Yaohu, Jahu, Yahvah, Jahvah, Jahve, Jahveh, Yahve, Yahwe, Yauhu, Yawhu, Iahu, Iahou, Iahoo, Iahueh and many more.

And let me Emphases, God's personal name is not the Hebrew name of eloheem or any of the other titles. His name is just his name. Of all the pronunciations, Yahweh and Jehovah [correctly pronounce as Yahovah] are the most accepted; and really, all the variations cling to either one, coming from the root "Yah."

### Allege Origin of Jehovah

"The name Jehovah occurs a few times in the KJV Bible. But according to Harper's Bible Dictionary, this name is 'the result of the translators' ignorance of the Hebrew language and customs' (1985, p1036). The book of World Religions from Ancient History says 'The name Jehovah is a medieval misreading and does not occur in the Hebrew Bible' (p.386)."

Another source said,

The most famous name for God in the Old Testament is called the "Sacred Tetragrammon". We don't know HOW to pronounce this name YHWH, since it's all consonants, no vowels. The word Jehovah is a mistaken pronunciation of this word. It arose when a Christian scholar, Petrus Galatinus (~1520 AD) combined the consonants YHWH with vowels belonging to the word Adonai. (YaHoWaH, it was written as Jahowah because in Latin J is pronounced like Y). Jahowah was further anglicized as Jehovah.

So is Jehovah His name? "The word Jehovah does not accurately represent any form of the Name ever used in Hebrew" (The Divine Name that will Endure Forever, p20, published by Watchtower Bible and Tract Society).

Dr. J. B. Rotherham states in the preface of his Bible concerning Jehovah:

"Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammon and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. 20:7 and Lev. 24:16...To give the name JHVH the vowels of the word for Lord [Heb. Adonai], is about as hybrid a combination as it would be to spell the name Germany with the vowels in the name Portugal - viz., Gormuna. The monstrous combination Jehovah is not older than about 1520 A.D."

The **Encyclopedia Britannica** (Micropedia, vol. 10) says:

"The Masoretes, Jewish biblical scholars of the Middle Ages, replaced the vowel signs that had appeared above or beneath the consonants of YHWH with the vowel signs of Adonai or of Elohim. Thus the artificial name Jehovah (YeHoWaH) came into being. Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19<sup>th</sup> and 20<sup>th</sup> centuries biblical scholars again began to use the form Yahweh, thus this pronunciation of the Tetragrammon was never really lost. Greek transcriptions also indicate that YHWH should be pronounced Yahweh."

In other words, there is overwhelming references today to basically say Jehovah is incorrect, or as on the tongue of many, "hybrid." As not being a wagonist all my life, I digress from jumping on that train. Nevertheless, I'll agree that it could only be hybrid in the sense of pronunciation. Because there is no "J" letter type in the Hebrew Alphabet. The 'J' was never pronounced as "Jay" but as a 'Y' up until 1630 and the first KJV came out 1611 (Encyclopedia Americana); and according to Hebraic linguistics there is no 'e' sound after the Y, as seen in the word "Jah" (Ps 68:4). So the correct rendering of Jehovah should be Yahovah.

Now, if for this reason it is called hybrid, separate and apart from the alleged interpolation of adonai in YHWH, then the word Jesus is also hybrid. Because the "J" should be 'Y'; and the Greek stigma "s" was added at the end because their linguistics state that a name should not end with a vowel and thus when it does "s" is added, plus "aw" before the end was cut out. In reality, Jesus should be written and pronounced "Yeshous," from the Greek; coming from Yahshua in Aramaic. So if Jehovah is attacked, then the word Jesus should be also. For it follows the same mispronunciations and errors.

### Allege Origin of Yahweh

Modern references are now turning to Yahweh like a chain reaction, with little research by individuals who adhere to it.

However, A lot of evidence leans to Yahweh being borrowed from the Samaritans. It is said they took on the Jewish religion as their own; and also inevitable borrowed the "ineffable name doctrine." They call the sacred name JABE or with the "J" mix-up YABE; most commonly YABAY OR YABEH. This is exactly like or similar in sound as YAHWEH, Theodoret and Epiphanius assert that that's how the Samaritans pronounce the sacred name of God (fifth century). The Samaritans followed the same ineffable name doctrine like the Jews (The Popular and Critical Bible Encyclopedia). It is said that the Samaritans were even stricter with the ineffable name doctrine in their Torah than the Jews (D. Williams). A letter from the Samaritan high priest as late as 1820 pronounced the sacred name as Yah-oo-ay; sound exactly as the above Yabe or Yahweh. Plus they were condemn by Jews because they used the name in their oaths (Gemara Yerusalemi Sanhedrin). This doesn't mean that what we have from them is the name, but more than likely their sound of the Tetragrammon (pipi)" itself.

Also we find,

**"Judging from Greek** transcriptions of the sacred name, YHWH ought to be pronounced Yahweh... (New Catholic Encyclopedia, 'YAHWEH' {"Facts and Myths About the Sacred Name," YNCA Light, May-June, 98, p. 6}).

Notice they said "judging from Greek," a transliterated tongue and not even the original language of Hebrew or Aramaic. In fact, in his writings, Clement used the Greek word which is a transliteration of the Samaritan name Jabe. No wonder one person found out that the "pronunciation of the divine name as 'Yahweh' RESTS UPON SAMARITAN TRADITION as given by Theodoret (fifth century A.D.), also upon evidence given by Clement of Alexandria" (Theology of the Old Testament, p. 39).

"The fact that Clement of Alexandria was a gnostic is no secret. This fact is commonly discussed in works expounding on the early philosophers of Alexandria. Scholars acknowledge that the gnostics obtained the pronunciation Yahweh from the Samaritans of Palestine and transliterated this.<sup>14</sup> pronunciation into Greek. How ironic! ...The Greek is the only evidence he [Mansager, sacred name advocate] presents in support of the pronunciation Yahweh. " In other words, "the name Yahweh is based on a Greek name that is known to be of Samaritan origin."

"Theodoret said that the Samaritans used the name Jabai. In the treatise Quaestiones in Exodus he wrote this name Jabe. **These passages have induced scholars to insert the vowels of the Samaritan Jabe into the original Hebrew consonants YHWH," pronouncing Yahweh.**

So like the allege origin of Jehovah [Yahovah] being an insertion, it seems even more that Yahweh is a mere guess of insertions also. That's the reason, "Although Yahweh SEEMS TO BE a PROBABLE pronunciation of the Tetragrammon.... WE CAN ONLY **SURMISE** that Yahweh is the correct pronunciation" (Parke-Taylor, Yahweh: The Divine Name in the Bible, p. 80).

## Yahovah versus Yahweh

"When Tyndale published his translation, a number of letters in the alphabet had only recently been invented and were not yet in common use. Although the symbol 'j' had been invented about 1200 A.D.--three hundred years before Tyndale's time--Tyndale does not use it here in his translation. The capital 'J' was not invented until after Tyndale's translation was made. The example of Tyndale's translation [can be seen] from Exodus 5:18-6:3 (the first and last verses are not completely quoted). This passage in the book of Exodus contains three examples of the use of 'i' before a vowel to represent the consonant sound of 'j'. Notice the use of lowercase 'i' before the vowel 'u' in Verse 21 below, and the two uses of uppercase 'I' before the vowels 'a' and 'e' in Verse 3 of the following chapter. In each of these words, 'i' or 'I' represents the sound of 'j'.

They view 'Yahweh' as the only correct way to spell and pronounce the divine name. They are completely ignoring the fact that the English letter 'w'--used in the name Yahweh--was invented two hundred years later than the first symbol for 'j'. In addition, the letters 'a' and 'h' were not invented until the 1500's. Thus the same argument that they use against the name Jehovah could be used even more strongly against 'Yahweh.' The spelling 'Yahweh' was impossible before 1500! This same argument could be used against 'yahshua' as well. Since lowercase 's' was not invented until the 1500's, and lowercase 'u' did not come into regular use as a vowel until the 1500's, the spelling 'yahshua' was also impossible before that time. The truth of the matter is that the invention of the letters of the English alphabet neither proves nor disproves the pronunciation of the Hebrew name (YHWH). Although some of the letters in the English alphabet were invented in later centuries, the sounds that they represent existed from the earliest times. **Only the symbols used to represent the sounds changed.**

The fact that there were symbols to represent our 'j' sound is evident in Tyndale's use of both lowercase 'i' and uppercase 'I' in the words 'iudge,' 'Iacob' and 'Iehouah' (that is, Jehovah). Had Tyndale heard our 'y' sound in the Hebrew words he would have translated them as 'yudge,' 'Yacob' and 'Yehouah,' just as he used the letter 'y' in the words 'yet,' 'ye' and 'youre'."

I have read arguments for the name Jehovah (Yahovah) and for Yahweh (Yah-oo-ay) and the most compelling is the usage of Yahovah; even though it is vilified today. Yahweh seems to be either a pronunciation of the Tetragrammon symbol or as one person said, the pronunciation of a pagan god. And Yahovah wasn't necessarily derived from inserting letters (vowel) into the Tetragrammon.

You can view both sides and give your summation from the following sources:

FOR YAHOVAH: Carl D. Franklin. "In defense of Jehovah." <http://www.biblestudy.org/maturart/indefens.pdf>

FOR YAHWEH: R. Clover. "The Sacred Name of God." <http://www.yahweh.org/yahweh1.html>

Be careful though, because they are notions in both that are completely foreign to biblical Christianity (e.g. Jesus as a chief angel, Greek New Testament origin, etc)

## Yahweh not the pronunciation of God's name (YHWH) and Why

Separate and apart from the allege origins of inserting Jabe into YHWH, it seems that Yahweh is someone's attempt at pronouncing the name by pronouncing what the symbol look like or is spelt in the English form of YHVH. Notice this exact quote:

YHVH - the Sacred Name, Yahveh pronounced YA-VE, the 'YA' as in 'yard',  
the 'VE' as in 'Vest'

So they kept saying Yabe or Yahweh until it became common to refer to God by it. Similar to calling someone with an alias or by his or her initials.

So, as seen above, Yahweh could be the name of the literal Tetragrammon spelling, similar to how someone came up with "Jahwah" from pronouncing each letter (YHWH) by their interpretation and putting them together. But we don't know how the Tetragrammon was made; was it abbreviating the name or creating a symbol for the name or something else. If it something like creating a symbol for the name, then Yahweh could be the pronunciation of that symbol and not the name itself.

For instance, if I use OM to cover up my name, someone not knowing it would say my name is "Umm," pronouncing the initials. But that's not my name, neither close to it. I just used OM because I didn't want someone to know that my name is **Oneil McQuick**. The similar thing could be the case with YHWH and Yahweh, as confessed by this quote, "The four letters YHWH (pronounced Yahweh)."

In addition Carl Franklin provided this background on the name:

It is a well-known fact that the Samaritans were transplanted to the land of Israel from the area of ancient Babylonia. What is not well known is their connection with the ancient Amorites and their mutual god Yahweh. The Samaritans were descendants of the ancient Amorites and remained in the region of Babylonia after the collapse of Dynasty I of Babylon. Mari was the name of their kingdom before Dynasty I of Babylon. The god of the ancient Amorites was yawi, also variously spelled yawe, yahwi or Yahweh. This Amoritic name was one of the many names of Nimrod. Nimrod was worshiped under different names by various cultures in the Ancient Near East. The Amorites worshiped Nimrod as Yawi and Semiramis as Mari (later known as the Virgin Mary). Nimrod was known as Yareah and Semiramis as Anat or Anath among the ancient Phoenicians. To the ancient Chaldeans, Semiramis was known as Marratu. The ancient Elamite Persians knew her as Mariham, and Horus (her son, whom she claimed was Nimrod reborn) as Jahi. Among the descendants of Aram, the ancient Syrians, Horus was known as Yamm, the serpent-consort of Meri (Semiramis). The ancient Hebrews appropriated God's divine name Adonai and turned it into a sacred name for the worship of Horus. Adonai was said by the ancients to be the most holy of all the sacred names of Horus. Semiramis was known by ancient Israel as Myrrha. The people of Israel worshiped Adonai among the myrtle or myrrha groves, saying that he was the great Achad or Echad--the Only One. That the name Yahweh is of Amoritic origin is little disputed by scholars. Nor is the fact that the Amoritic name Yahweh has no connection with YHWH much disputed. Although dictionaries and commentaries still promote Yahweh as the pronunciation of YHWH, it must be remembered that this assertion is based on research that was conducted between fifty and one-hundred years ago. That research was later shown to be faulty and incomplete. Authors of recently published dictionaries and commentaries that continue to promote Yahweh are ignorant of the facts. That Yahweh cannot possibly be the pronunciation of YHWH is amply demonstrated by the following excerpts from the Theological Dictionary of the Old Testament and the Evangelical Dictionary of Theology. The Theological Dictionary of the Old Testament, which is the most prestigious work of its kind in the field of Hebrew studies, rejects all attempts to link Yahweh with YHWH. Notice:

"Early in the modern period, scholars began to try to recover the pronunciation. The form Yahweh is now accepted almost universally. The structure and etymology of the name have been much discussed. While NO CONSENSUS EXISTS, the name is generally THOUGHT TO BE a verbal form derived from the root hwy, later hyh [i.e., the Hebrew verb hayah], 'be at hand, exist (phenomenally), come to pass.' Whether the verb was originally a qal or a hiphil formation is not entirely clear. The weight of the evidence is on the side of the latter" (TDOT, p. 500, emphasis added).

Sacred namers boldly assert that the evidence supporting the name Yahweh is "indisputable," as if the whole scholarly world has unequivocally accepted this name as the true pronunciation of YHWH. But Professor Freedman of the University of Michigan, who authored the above article, knows that scholars have NOT reached a consensus concerning this supposed pronunciation of YHWH.

As Freedman shows, the pronunciation yawi or yahwi was used by the ancient Amorites in their idolatrous worship. Notice as well the connection between the worship of Yahweh and that of Dagan, god of the Philistines. In reference to the names of the Amorite deities, he writes, "The first four are made up of a divine name and a form of the verb hwy, and can be normalized as yahwi-hadd, yahwi-il (a) (twice), and yahwi-dagan....The last name, normalized as yahwe, is important because it bears witness to the optional shift of i to e in Amorite....The second group contains the verbal element ya-ah-wi, e.g., ya-ah-wi-na-si, ya-ah-wi-AN. These names have been associated with the Tetragrammon [YHWH] but should probably be derived from the [Amoritic] root hwy, 'live,' i.e., yahwi-nasi and yahwi-il(a)" (Ibid., pp. 511-512, emphasis added).

The 1911encyclopedia.org has also recorded the following,

"The derivation of Yahweh from hawah is formally unimpeachable, -and is adopted by many recent scholars, who proceed, however, from the primary sense of the root rather than from the specific meaning of the nouns. The name is accordingly interpreted, He (who) falls (baetyl, i3aLrvXor, meteorite); or causes (rain or lightning) to fall (storm god); or casts down (his foes, by his thunderbolts). It is obvious that if the derivation be correct, the significance of the name, which in itself denotes only He falls or He fells...But one theory which has had considerable currency requires notice, namely, that Yahweh, or Yahu, Yaho, is the name of a god worshipped throughout the whole, or a great part, of the area occupied by the Western Semites."

Of all the possible explanation of the name Yahweh, the best can be found in this: As we will see in the next section, the correct pronunciation of the name that was revealed to Moses is Yahovah. However, what Hebrew 'linguistics' could have done was shorten that pronunciation by removing the "ho" sound. This is not strange because they did it with Yahoshua to become Yashua. So if that is done to Yahovah then it would look like this Yahvah and pronounced Yaw-vah; then eventually Yaw-ve and so comes the Samaritans Yabe. This would especially be the case if the form Yahovih is used. Yahovih, pronounce Yahovee, is the same as Yahovah, see the New Strong Concordance number 3069.

### **Yahovah is the best and Why**

We have pointed out above, that there may be a probable linkage of YHWH to the verb 'hovah', found in the word Yahovah. That is, "YAH - HOVAH." There are now some interpreters who maintain that there is a similar Hebrew word spelt with exactly the same

Hebrew letters "hey vav hey," which are pronounced "hovah" and which means "covetousness or wickedness". They therefore discard versions of the Sacred name that has "hovah" in it, as seen in the name Yahovah. Instead of the verb hovah, they opt to use hayah. However, that can be easily refuted, notice the following:

The Hebrew dictionary reflects the following versions, one after the other strangely enough, and all spelt hey-vav-hey

Havah - trouble, destruction, mischief, passion  
 Hovah - trouble, destruction, mischief, ruin  
 Havah - 3rd person past tense of 'to be' i.e. he was  
 Heveyh - Command form: "be!" As in 'be lord over your brethren' Gen. 27:29  
 Hivah - 3rd person past tense - to cause to be, constitute  
 Hoveh - 1st person, present tense - to be  
 Hovah - 1st person, present tense - to be (revelations.org)

Hovah (1943) is from the verb havah (1933, 1934) or hava (1933, 1934) and means "to be" and so does the other Hebrew word hayah (1961). So both hayah and havah (where we get hovah) means the same thing and even almost pronounced the same way; haw-vaw and haw-yaw. So it would be easy to mix up the two or completely correct to use them interchangeably.

It is also claimed that hovah means ruins but so does hayah (1962). Obviously they are exact words in Hebrew spelt the same but slightly pronounce differently with different meanings. But hovah in Yahovah means to be; as in "I am that I am." The strong numbers, 1990 edition, are beside them also, for proof.

However, today, in Exodus 3:14 it is rendered with hayah and not havah. That could be a later rendering as Yahweh now appears in the Strong's, whereas it was Jehovah at first.

It is clearly recorded in the scriptures that his name is "Yah" (Ps 68:4), so what is the problem? YAH is his name but when he told Moses implicitly who he was he said **\*\*YAH HOVAH**, which is translated "I am that I am" sent you. But immediately after that he said explicitly to tell them, "I AM [YAH] has sent me unto you." The confusion lies in this. YAH is his name. However, what he said to Moses was a combination of his name and the most personal verb, "to be"; in Hebrew that is "hovah," coming from "havah". In other words, YAH HOVAH or "I am that I am" should be really translated, "YAH will be what YAH will be" or "Yah is what Yah is." That's why immediately after he said to Moses to tell them YAH sent him; telling Moses his name by removing the verb. The name is not written in Ex 3:14, but rather a combination of his name and the verb "hovah" or 'to be'; and a relation to it standing alone. Notice Ex 3:14 with the strong numbers, there is no strong numbers beside "I AM," because that is his name. But you see numbers beside "I AM THAT I AM," because it is a combination of a verb (should be havah) and his name:

Exodus 3:14 And God <0430> said <0559> unto Moses <04872>, **I AM <01961> THAT I AM <01961>** (8799): and he said <0559>, Thus shalt thou say <0559> unto the children <01121> of Israel <03478>, **I AM** hath sent <07971> me unto you.

His name can be clearly seen with the praise word Halleluyah, which means praise be to Yah. The verb Hovah is dropped because that is really not apart of his name but rather an implicit declaration of it. It would not compute to say "Praise be to Yah will be what will be" or Halleluyahovah. But rather, "Praise be to Yah" or Halleluyah. The same can be seen to other names that include his name in it, in honor. They obviously drop the verb hovah to rightly glorify his name alone. E.g EliYAH or JeremYAH.

Then they are the connote forms of his name like Yahovah-Yireh, which means Yahovah Provides. Then it would be pondered why the verb isn't dropped off this connote name. Because the connote form is really the essence of the added verb "hovah". That is, 'Yah will be what Yah will be' to you, thus he is your provider at this time. Another time, he is healer and yet another time, savior. So the implicit declaration of hovah is God is \_\_\_\_\_ (fill in the blanks); and thus would be included in the connote forms to say what he is in that instance. E.g

Yahovah Yireh = Yah is what Yah is - now provider  
 Yahovah Shalom = Yah is what Yah is - now peace  
 And so on.

One person said,

"The mystery attached to the Name of the Almighty, is related to the verb 'to be' (I am, I was, I will be) which is the Hebrew verb 'Hovah', meaning, "to be", in the present tense. YHWH therefore means: "YAH Hoveh", which means YAH is \_\_\_\_\_" [fill in the blanks].

It is therefore quite possible that the correct rendering of the SHEMAH (the Greatest Commandment - Deut 6:4) should read:

SHMAA YISRAEL, YAH HOVEH ELOHEINU, YAH HOVEH ECHAD  
 HEAR ISRAEL YAH IS GOD YAH IS ONE

In Modern Hebrew grammar this matter is so serious and important, that the verb 'to be' ('I am') is not used in the present tense at all! An Israeli will therefore state in Hebrew: "I teacher ... I clever", omitting the verb 'to be' (I am) in the present tense. Usage of the Hebrew verb 'HOVAH' (I am) would imply referring to oneself as being the Almighty!"

The last paragraph alone should be enough to tell you that the pronunciation of the sacred name was never lost. Seeing that the pronunciation was never lost, when the Masoric text was drafted, they pronounced it as it is. And though the original tongue had evolved, it would be written to sound how it sounded when it was first revealed; that is, transliterated, as against translated.

It is doubtful that there was an interpolation of adonai into YHWH by the Masoric scholars. This is said to be done by a European or German scholar, then they want to say the Masoric scholars did it. Which is it? None! The pronunciation was never lost as seen above and thus when vowels/consonants were now employed in Jewish translated writings, it was fitted to how the name actually sound, transliteration. What has happened is that the English today, seen in the word Jesus, is nowhere near that pronunciation. And so Jehovah should really be Yahovah.

The spelling is the least, what should be retained is the pronunciation. This is called transliteration. The pronunciation is Yah-hovah. However, some pronounce the Yah as Yay. Because of that sound many transliterate Yah in English with an 'e', as in Yeh, to try and get that Yay sound. Thus you have Yehovah. The same is seen in occurrences of Yehoshua instead of Yahoshuah, the savior's name.

You might say why not put the 'e' at the end too, because 'ah' is not coming from Yah pronounced Yay. It is apart of the verb 'havah' where hovah comes from and is pronounced 'haw-vaw'. A similar instance follows for the end of the word Yahoshua. This should be the key in weeding out all the wrong ones out of all the variations of the sacred name. That is, it must be pronounced Yah-ho-vah. That can be spelt Yahovah, Yahova or Yahhovah. There is no lost of pronunciation, as all three sound the same, but spelt differently. That's how names are taken from one language to another, transliterated and not translated.

### **Why knowing is important :- prophecies, deity, etc**

I looked at a US money note and it has on it, "In God We Trust." The very same morning of December 2003 I read 2 Samuel 22:32. Someone had given me some money for the "season" the night before to buy some clothes and all. It seems like a most appropriate title for any nation to have, but with further investigation it might not be so. Reason being, putting "God" can mean any god and in fact, **some** Masons of the early United States had a different God in mind. This is one of the reasons for knowing who we worship and why Christ could have said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). They know God's name and his ways. Knowing the name is being personal with God. Any other reference to "God" is misleading. That's why King David explicitly said in 2 Samuel 22:32, "For who is God, save YAH? And who is a rock, save our God?" Clearly spelling out God's name (masked under LORD in the kjv) and making it known that only he is God. When you use his name you are really talking about God, because there is only one God and he is it. Using titles makes provision for all demons and so-called deities to fit themselves in, as the need arise.

This is how important the name of God is. For instance, the scripture says "the name of [Yahovah] is a strong tower: the righteous runneth into it, and is safe" (Pro 18:10). Because the name is also found in the savior's name we have a parallel to this in Romans 10:13, where it said that whosoever shall call upon his name shall be saved. There is no other way to be save except through the name (Acts 4:12).

How can it be a strong tower if you don't know it? Remember I had expounded on Prov 30:1-6 about Augur prophesying on things like covering up God's name. He had said this, "Every word of God is pure: he is a shield unto them that put their trust in him." In other words, if you cover up God's name how can people have a shield, someone to put their trust in or a "strong tower" to run into for safety? Take away the name, you take away the strong tower or safe place. Augur himself used the name in verse nine, which was covered under 'LORD'.

Also, covering "Lord" over the name is a "cover up" that if it was not done, Christ deity would be clearly seen and the doctrine of the Trinity non-existent. It would prove that Jesus (Yahoshua) is Yah, the one God. Not a second person sent, but God himself come in flesh.

If the Hebrew names had been left intact in the Scriptures, it would be much more difficult, if not impossible, for a person to be persuaded against the deity of the Messiah. "Consider the Old Testament prophecies regarding Yahovah that were attributed to the Messiah. For example, whose way was John the Baptist to prepare? Who was to be betrayed for thirty pieces of silver? Whose side was to be pierced? Who was the stone that the builders rejected, and who was to become the chief corner stone? If your answer to

these questions is Jesus, you had better look at those prophecies again! In those passages, the Tetragrammon was removed and replaced with the words 'the LORD'. Restore God's personal name YHWH and it becomes immediately apparent that those prophecies were about Yahovah fulfilled in the Messiah.....Not only that, but when we use the Hebrew name of our Savior, it clearly describes not simply what some man is doing or what some prophet is doing or even what another god is doing. It describes what the GOD of gods, the great I Am, what YAHOVAH is doing!" In fact, I believe "Jesus Christ is Lord" should read "Jesus Christ is Yah!"

### Does it matter if we know or use it?

One person said, "If He called Himself 'the LORD' and 'thy God,' how can it be sin for us to address Him as Lord and God? The terms 'LORD' and 'God' are valid translations."

This was addressed in rebuttal to a "sacred name movement" writing. However, LORD is not a valid translation, nor is God. For many claim both, as Paul said, "there be gods many, and lords many" (1 Cor 8:5), but "there is none other God but one." What I'm saying is that he had a name and in using the name is recognition that "there is none other God but" him. That's why the popular Hebrew Shema reads and is referred to by Christ as the first commandment:

"Hear O Israel, Yahovah your God, Yahovah is one" (Deu 6:4). Or,  
"Hear O Israel, Yah is God, Yah is One" (Deu 6:4).

From the above you can see how important the name is. It can also show the use of titles in conjunction with names. Title gives the description and position of the person holding name. For instance, if I say to a girl, "I am Oneil, your man." Oneil is my name and man is a title of who I am, a male human (earth's most 'rightly' intelligent beings) and more importantly, "I'm yours." So when he says things like "I'm Yahovah thy God" or "Yahovah is one" he meant to distinguish himself from the other so-called gods; and also prove them as no god. So it would be foolish to say the titles are a proper translation for the name of God.

"Even the sensual appetite of a human is called 'god': 'Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things' (Phil. 3:19)." So titles can never be a proper translation for God's name. It matters that we use his name and it definitely matters that we use his saving name to be saved!

### Final word

In Exodus 3:15, God declares that His name is a memorial forever: "And God said moreover unto Moses, 'Thus shalt thou say unto the children of Israel, The LORD God [Yahovah] 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**."

In other words, his name will never be forgotten, lost in time or covered up in a Tetragrammon so much that the real pronunciation is lost. In fact, the mere reason the entire world says "Halleluia" or "Praise be to Yah," is evident that his name has never ceased to be known or functional in the lives of believers. In fact, it will be praised in heaven "And after these things I heard a great voice of much people in heaven, saying, HalleluYAH" (Rev. 19:1). On the other hand, though there is a present "uncertainty" around the name, it could be the will of God that leads men to call upon the saving name, Yahoshua. For no man can really know the father (Yahovah) except through the son (Matt 11:27); especially that his name bears the father's name, YAH.

**Answer Notes:** 1. \*\* denotes, An argument that this fuel is that it was a new way or a new revelation of his name, because Yah is tied in with hovah. But the mere fact Moses didn't know his name or that God had to repeat it without the verb hovah ("I AM") shows it was not known.

2. \* denotes, Where this asterisk is I had said "Oneil also means champion." I said also because the real true meaning of the name Oneil is not champion. Champion is a later derivative. The man that succeeds Yahoshua, or the Joshua of Moses, was a man called Othniel (Judges 3:9). My name is Oneil. What's the big deal? The same methodology that is used in the abbreviated shorten form of Yahoshua could follow with Othniel; even further, purposely done so. Notice,

Someone said, "The name Yahushua was then shortened for everyday use, the same way Barbara is often shortened to Barb, and Yahushua was known by those around him as Y'shua."

In truth and in fact, the name should be pronounced Yah-o-sh-uah but the Hebrews took out the 'ho' sound later on. By the method of how this is done, in no way suggest that Yashua is an abbreviated form. But rather, a shorten way of saying the name. It was first recorded this way, Ya-shu-ah, in the book of 1 Chronicles under "Jeshua." They probably did it to make it flow, like having silent letters. Now we come to the "Y" apostrophe "shua" (written as Y'shua), there is no evidence to say that this was ever done in the original language.

We have to be careful in saying there was an abbreviated form, because this could be an infiltration to later say the savior's name was translated from an abbreviated form or a symbol; much like the scenario with the Tetragrammaton. It is quite doubtful that the savior's name was ever written in an

abbreviated form in the original, like how Y'shua is written in English. This (Y'shua) seems like an English invention. Putting the apostrophe (') between 'Y' and 'shua' is to say something is to be there, so you can fill it in when saying or writing it. It is normally known and therefore much problem does not arise. However, it is best to write out the name in full as all can grasp the true pronunciation rather than injecting what they deem best – 'aho' or 'eh' or 'ah'.

Though Barbara can be written as barb, barb is not her name and cannot be used on official documents.

In other words, the same thing could have been done to Othniel. That's why you have the name being spelt O'Neal, O'Neil, Oneal, Oniel, Oneil, Neil, etc. The most traditional of those forms is O'Neil or O'niel, which the rest were probably derived from and even the meaning dwindled to just champion. As seen above, the apostrophe means that something is missing and should be there. According to what we have seen thus far, what would be missing from there? The "th" of course, hence O'Neil is an abbreviated shorten form of Othniel. Hence, Oneil comes from the word Othniel rather than from the Scottish version Neil (champion), as previously alluded to. Like Oshea (meaning savior) that turned into Yahoshua, why wasn't Othniel turned into Yahothniel? I then looked in the Strong's numbers for the meaning of Othniel and it means, "force of God;" so God is already mentioned in the meaning, though not by his name Yah. Strong said,

Othniel - From the same as 6273 and 410; “**Force of God**”.

I then looked up 6271 and 410, they read:

Othni or 6273 - unused root meaning “to force.”

El or 410 - Strength, especially the Almighty (but used also of any deity):- God...

Therefore, Othniel is a combination of the root "Othni", meaning to force and "El", meaning God. Though El is not God's name but a reference to him, it was then used, "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...by whom are all things, and we by him" (1 Cor 8:5-6). For instance, angels had that God appellation in their names - Michael, Gabriel, etc. Nevertheless, putting Yah before my name wouldn't hurt (Yahoneil), as I previously intended to do, but under the notion that Oneil only meant champion, rather than the “force of God.” Yahothniel would then mean “the force of Yahovah God,” same thing but with God's name in it. Othniel can also be written Othneil, because the pronunciation is preserved, as previously seen concerning transliteration. Thus they are literally the same word and name; so goes Oneil and Oniel. Also, similar to how Yahoshua ended up Joshua in English (remember J=Y in English as first), Othniel ended up as Oniel; or even Niel (or Neil). Also, Easton Bible Dictionary also has Othniel to mean “Lion of God,” which in a sense still ascribe to being a “Force of God.”

### **QUESTION 163 : Are there two Yahovah's (YHWH) as some teach? Is It Idolatry To Acknowledge The Existence Of TWO Yahwehs [Yahovahs], Both Called God?**

It is often notioned that there are two Yahovah's, Both Called God. One person wrote,

Earlier on I showed you from various scriptures in Genesis that the angel of Yahweh is also called Yahweh. This angel was the God of Abraham, the God of Isaac and the God of Israel. This is the person they worshipped. Seeing that he is an angel he is indeed a messenger of another one, a person superior in authority. This other person superior in authority to the angel of Yahweh is also called Yahweh.

Seeing that 13:22 shows that the angel of Yahweh is God, and seeing that 13:8-9 shows that Yahweh is God, isn't it clearly seen that there are indeed TWO personages, BOTH referred to as “God”? Isn't it clear that of those called God there is Yahweh and his angel, the angel of Yahweh? Isn't it also clear that Yahweh is superior in authority to the angel of Yahweh, seeing that Yahweh is the one who sends the angel of Yahweh?

The lesser Yahweh is indeed Yah'shuah the son of Mary of Judah, popularly known as Jesus Christ. Nevertheless, seeing that the scriptures covered above have revealed his identity as the lesser Yahweh, and seeing also that he was indeed the Mighty One of Abraham, the Mighty One of Isaac and the Mighty One of Israel, whom you say is also your Mighty One or Creator... the fathers, Jacob, says that their God was the angel of Yahweh – Genesis 26:2-5, Judges 13” (Isaac Aluochier, “Servants of Yahweh”, serveyahweh.org).

Unfortunately, this theory is a popular one amongst many who adhere to the sacred name movement. Out side of it, it is called deitism or dualism, where by two persons make up a Godhead. It follows most of the principles of Trinitarianism and because the second Yahweh is an angel, the subordination is emphases.

This is where I must diffuse this erroneous theory, because never in the scripture was Yahovah seen as an angel or was there an angel named Yahovah. What happened is often referred to as Theophanic manifestations. Though nothing limits God from doing this, he never became an angel. What happened in this Theophanic manifestations is, as the scripture states, an angel represented God. Not God became an angel, but an angel represent God much like how a prophet speak on behalf of God by God. For instance, we have in

Isaiah, “I am the LORD [Yahovah], and there is none else” (Isa 45:6). This came from Isaiah’s mouth. Are we to think Isaiah, a man, is Yahovah? No. God simply used his mouth to speak to the people. Similarly, when you have in scripture the angel of Yahovah, it was simple an angel God used to deliver a message or carry out an act. The ones to whom the act is carried out often respond as they would to God because the words came from God, but they later use the reference of angel because they knew it was an angel God was using. For instance, a known prophet in a congregation may stand up and say “I am the Lord God and I am angry with this congregation.” The people would then respond, “what do you want us to do Lord?” Awaiting a respond from the prophet. Do they think the prophet is the Lord? No! They simply responded to the words of God coming from the person God is using.

After that simply explanation it should be clearly seen that the two Yahovah theory is incorrect and should now be thrown out: Neither is there another with God’s name.

One of the reasons for the belief that an angel is Yahovah is because at one point he sent an angel and said, “my name is in him.” It is believed the angel has his exact name. However, this signified power and authority, similar to how Christ’s name was in the apostles and in us. Christ is not an angel or second divine persons as taught in Trinitarianism or dualism. Christ is the one God Yahovah in flesh. Anything else is paganism.

### **QUESTION 164 : Is Genesis 19:24 trinity in the Old Testament or does it speak of two Yahweh [Yahovah]?**

It reads, “**The Lord rained** on Sodom and Gomorrah brimstone and fire **from the Lord out of heaven**” (Genesis 19:24).

What is allege by this is, “**The Lord [GOD THE SON] rained** on Sodom and Gomorrah brimstone and fire **from the Lord [GOD THE FATHER] out of heaven**” (Genesis 19:24). These other two verse are used to support that, “Thus says **the Lord, the King** of Israel and His Redeemer **the Lord of Hosts**: I am the first and I am the Last, and there is no God besides Me” (Isaiah 44:6). “But I will have compassion on the house of Judah and deliver them by the Lord their God” (Hosea 1:7).

A totally ludicrous claim, but don't take my word of it, one source said:-

These scriptures are often cited as proof that Yahovah is more than one person. The claim by trinitarians is that there is one Yahovah on earth who supposed to be the prehuman Son of God, and another in heaven, the Father. While Yahovah is used twice here, one would have to read into this that two persons are being spoken of.

There is nothing here about two persons; one person in heaven and one person on earth, nor is there anything at all here about supposed plurality of persons in God. Such ideas would have to be read into what is said.

If you wish to read into this that there are two Yahovahs here – one on earth and another in the sky, then you would have two Yahovahs, not one Yahovah as Yahovah declares himself to be (Deuteronomy 6:4). Nor would such an application call for two persons in one Yahovah, for you would have two different Yahovahs.

Actually all it is saying that the one Yahovah rained fire and sulphur out of the sky from this same Yahovah.

Similarly we read:

Genesis 37:28 – Then there passed by Midianites, merchants; and they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty [pieces] of silver: and they brought Joseph into Egypt.

Three Josephs? No, just the same Joseph mentioned three times.

A further example of this usage:

“...when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin... to bring the kingdom again to Rehoboam the son of Solomon.” (1 Kings 12:21)

Is it speaking of two Rehoboams? No, Rehoboam assembled the tribes to bring the tribes back to himself.

Another example is Genesis 4:23:

Lamech said to his wives, “Adah and Zillah, Hear my voice, You wives of Lamech, listen to my speech, For I have slain a man for wounding me, A young man for bruising me.”

Lamech is not speaking of another Lamech when he refers to his wives as the “wives of Lamech”.

David also said something similar as recorded at 1 Kings 1:33:

The king said to them, Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon:

David refers to himself in the third person as "your lord" when said "servants of your lord". He did not say "my servants". He is not saying that there are two Davids, nor is he saying that there is another person in David.

It should be apparent that there is nothing in the terminology used in Genesis 19:24 that would lead one to believe two persons are being spoken of. [The same goes for Isaiah 44:6 and Hosea 1:7. There is one God, Yahovah, who also came in flesh as Jesus Christ.]

{Source: [Rest. Light Min.](#)}

### **QUESTION 165 : Does Zechariah 3:2 speak of two Yahwehs [Yahovahs] or the Trinity in the Old Testament - father and son?**

Yahovah said to Satan, "Yahovah rebuke you, Satan! Yes, Yahovah who has chosen Jerusalem rebuke you! Isn't this a burning stick plucked out of the fire?" -- Zechariah 3:2

This scripture is quoted as proof that Jesus is...a person of the trinitarian concept of three persons in God. Says one trinitarian:

"There are many who cannot see the Trinity in the Old Testament. How they can not see it is beyond me especially in light of this verse. Note that the angel of the Lord (= Christ), speaks unto Satan and says "the Lord (= God the Father) rebuke you ...". We have already seen one example of this intertrinitarian dialogue in chapter 1 where we find the angel of the Lord crying out to God in behalf of Jerusalem. We may not understand the Trinity, but its existence can hardly be argued" (The Book of Zechariah, An Exegetical Study, <http://theopenword.org/books/zech/zech03.pdf>).

We should first point out that the above statements are more eisegesis than exegesis, for they read into the verse that the angel of Yahovah is Christ, and then further read into this verse that there is something here about the trinity. There is nothing at all in this or the rest of Zechariah that would point to the idea that the angel of Yahovah who was speaking for Yahovah was in reality Christ. Such an idea is assumed... Regardless, the idea of three persons in one God would have to be read into the verse, for it certainly is not there.

Another trinitarian writes: "One more place that the Son is identified as YHWH is in Zechariah 3:2. An objective look at the passage clearly shows that the angel of the LORD (who is the Son, the visible form of YHWH [Num. 12:8, Heb. 1:3]... is called YHWH." The words "clearly" and "objective" are often misused as words to make an assumption appear to be "clearly shown." There is nothing in the verse that clearly shows that the Son is called "YHWH" (Yahovah, Jehovah). The idea that the angel of Yahovah is Jesus is but an assumption to begin with, and even if the angel of Yahovah were Jesus, at most this would only prove that he was being called Yahovah as the spokesperson for Yahovah.

The fact is that this is the angel of Yahovah is left "understood" in verse 2, for it is directly stated in verse 3 that it is the "angel" of Yahovah who is speaking and not Yahovah himself. With this thought even many trinitarian translators have agreed, as we show in the translations quoted below:

And the angel of the Lord said to Satan, "May the Lord rebuke you, Satan; may the Lord who has chosen Jerusalem rebuke you! Is not this man a brand snatched from the fire?" -- Confraternity-Douay Version.

And the angel of the Lord said to Satan, "May the Lord rebuke you, Satan; may the Lord who has chosen Jerusalem rebuke you! Is not this man a brand snatched from the fire?" -- New American Bible

The angel of Yahovah said to Satan, "May Yahovah rebuke you, Satan, may Yahovah rebuke, he who has made Jerusalem his very own. Is not this man a brand snatched from the fire?" -- New Jerusalem Bible.

We also wish to point out that the Syriac Peshitta text also reads "angel of Yahovah", and not just "Yahovah," in Zechariah 3:2.

Regardless, the context shows that it is the angel of Yahovah speaking for Yahovah. (Zechariah 2:3; 3:1,6) One would have to – assume- that the angel that speaks here was actually Jesus, which is not clearly shown from the scripture itself.

[In addition, though angels are not always mentioned by name, as in Angel of the Lord, we cannot assert that Michael the Archangel is Jesus Christ; this is not only absurd but also clearly unscriptural (Dan 10:13, Dan 12:1). There is one God, Yahovah, who is also Jesus Christ in the flesh.]

{Source: [Rest. Light Min.](#)}

**QUESTION 166 : Does the phrase, "God [ELOHIM] said Let us make man in our image," indicate plurality of persons involved in creation? "Does the word Elohim signify two Yahweh [Yahovah]?"**

Not according to Knapp, Professor from mid 19th century, Theology, p. 93. It (Elohim) is derived from an Arabic word, which signifies to reverence, to honor, to worship. Hence, it comes to pass that it is frequently applied to kings, magistrates, judges, and others to whom reverence is shown, and who are regarded as the representatives of the Deity upon earth. Psalm 82:6. Ex. 7:1...The plural of this word, Elohim, though it denotes but one subject, is appropriately used to designate Jehovah by way of eminence. In fact, many theologians have thought they perceived an allusion to the doctrine of the Trinity, though they have no sufficient ground for supposing that this doctrine was known at so early a period. And without resorting to this supposition, the application of this plural name to a singular subject may be explained from an idiom of the ancient oriental and some other languages, by which anything great or eminent was expressed in the plural number, (pluralis dignitatis, or majestaticus). Accordingly, Eloha, (the singular,) augustus, [majestic,] may be considered as the positive degree, of which Elohim, (the plural,) augustissimus, [most majestic,] is the superlative.

Not according to Theophilus, anonymous theologian of mid 19th century: "This language is understood to express determination, 'And God determined to make man in his own image, after his own likeness,' without supposing that he also intended to teach us thereby the mode of his own existence...When a man is about to do an important thing, and wishes to proceed with deliberation and act with discretion, he considers with himself, and perhaps speaks audibly : 'Let us consider--let us see what to do'. ...but in so saying, he does not intend to tell us anything as to the origin or mode of his existence. He is deliberating so as to come to a wise determination. God does not, like man, need to deliberate, in order to act wisely--at least, he has not told us so; but he makes himself and his doings known to us in language conformed to the manner of men; leaving it for common sense to decide as to the meaning of what he says of himself, for the express purpose of being understood-- not for the purpose of casting a mist before our eyes so that we cannot see what he means."

Not according to the seventy learned scholars who translated the Bible from Hebrew into Greek (the Septuagint) a part of it about 300 years before Christ and who always used *o theos* [theos], God, singular, to represent Elohim when translating into Greek.

Not according to the Hebrews who used the plural form (Elohim) to designate a single individual whose rank, authority, respect, reverence, sovereignty required this form. Exod. 7:1 And the LORD said unto Moses, See, I have made thee a god (Elohim) to Pharaoh: and Aaron thy brother shall be thy prophet.

Not according to the Jewish historian who referred to singular heathen deities as Elohim in 1Kgs. 11:33, "Because that they have forsaken me, and have worshipped Ashtoreth the goddess (Elohim, fem. form) of the Zidonians, Chemosh the god (Elohim) of the Moabites, and Milcom the god (Elohim) of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." These singular heathen deities are called Elohim.

Not according to Paul in Galatians 1:8, 9 who uses singular and plural pronouns (I, we) interchangeably to refer to himself, alone. Gal. 1:9 "As **we** said before, so say **I** now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

{Source: Robert A. Sabin}

**QUESTION 167 : Are there two Alpha and Omega's seeing that two claimed to be (Isa 43:10, Rev. 1:8)?**

There is only one Alpha and Omega, which is Jesus, but the Father is also a separate Alpha and Omega, we are told! And when you consider that the Alpha and Omega means the Beginning and the End, we now have two Beginnings and two Endings! What nonsense! The references he cited to prove this do not even contain the words Alpha and Omega, (though he covered himself this time by saying it was only "similar" terminology).

In Revelation 1:8, the Alpha and Omega, who is Jesus, identifies Himself as the Almighty. This is the name the Father used in identifying Himself to Moses, when he also received His Yahovahistic Name (Ex. 6:3). It is also the term the Father used to identify Himself to Abraham saying:

I am the Almighty God; walk before me (Gen 17:1).

Furthermore, it is the term used elsewhere in Revelation to identify the Father (Rev. 21:22). How many Almighties could there be? There's only One and that is Christ, who is also Alpha and Omega, God the Father!

{Source: Ross Drysdale}

## CHAPTER 7 FAQ – JESUS?

**QUESTION 168 :** While I can readily understand the idea of God (one person) loving me to such an extent as to give his only begotten son (another person whom he loves very much --who came from his own ‘substance’) - even though he eventually got back his son in that he raised him from the dead (Gal 1:1), I find it a bit difficult to see or appreciate the love, if what happened was simply that God – Jesus Christ- who cannot die, appeared as though he were a man, pretend to die and then tells us that ‘In this was manifest the love of God towards us, because that God sent his only begotten son into the world, that we might live through him’ (1 John 4:9). A number of texts seem to make a distinction between Jesus and “the father,” Example:

- |                       |   |
|-----------------------|---|
| 1. Dan 7:13,14 -      | “The son of man comes to the Ancient of days and receives certain things from him.”   |
| 2. John 6:38 -        | “Jesus speaks of his will as being separate from the will of the one who sent him.”   |
| 3. Matt 26:39,42 -    | Jesus asks for release from ‘this cup’ but says to the father, ‘nevertheless not as I will, but as thou wilt’ – separate wills. |
| 4. John 14: 12 -      | Jesus says “I go unto my father”- this suggests separate location at that instant.  |
| 5. John 14:28 -       | Jesus says “my father is greater than I.” It is a bit difficult for me to see a person being greater or less than himself.      |
| 6. John 8:17,18 -     | Jesus speaks of two persons bearing witness; himself being one and his father being another.                                    |
| 7. John 5:22 -        | Judgment of man will be carried out not by the father but by the son - this speaks of exclusiveness of action.                  |
| 8. Mark 13:32 -       | Of “that day” not even the son knows, only the father – separate knowledge.   |
| 9. Mark 15:34 -       | “My God, my God why has thou forsaken me.”  |
| 10. [ Psalms 2:7-12 - | “...kiss the son lest he be angry...” Apart of it is quoted in Acts 13:33.]   |
| 11. [ John 14:23 -    | “My father will love him, and we will come unto him” – we suggests more than one.]  |
| 12. [ Heb 1:8-12 -    | “But unto the Son he saith...”]   |
| 13. [ Mic 5:2 -       | “Bethlehem ...out of thee shall he come forth unto me that is to be ruler in Israel.”]  |

**These examples illustrate the concern (God’s Love, Jamaica. Written to me personally after sending them the truth, then shown to Paul Dean at ‘Pentab’ and slightly edited).**

In the realm of Christendom there have often been confusion as to the personage of Jesus and his relationship that he has with the one He continually referred to as the ‘Father’. This confusion is not unique to the scholars of this generation because even the disciples were unclear as to the identity of Jesus in the days preceding the crucifixion.

In the days proceeding the resurrection, however, all of those issues were clear to the Apostles. This was so clearly epitomized when the last of the Apostles were to meet him after the resurrection; look at Him, bowed before Him and declared with finality, “My Lord and My God.”

This is why when Jesus was telling his disciples about the Father, hinted that the Apostles themselves knew “the Father;” Phillip finally asked in frustration, “show us the Father and it sufficieth us.”

If the Apostles who were with Jesus continually for 3 ½ years heard and saw him speak about and related with the Father were confused about the Father’s identity, then it is easy to see why today we also have problems identifying the Father when we read about the life of Jesus.

But Jesus love His disciples and us so much, that he would not leave the earth with such an important revelation unexplained. He knew he was about to die and wanted to comfort his disciples and reassure them, so that when they go through the dramatic experience

of seeing their Lord crucified and killed, their faith in God and belief in His word would not faint.

In explaining his father's identity, Jesus began by first telling his disciples something unusual, probably pretty disturbing to those who were closest to Him and felt that they knew Him better than any one else in the world. He said, "If ye had known me ye should have known my father also and from henceforth ye know him and have seen him" (John 14:2); the implications are profound. How could those that knew Jesus best not know who he was? This could only be true if Jesus by all of his interactions both public and private never clearly and precisely revealed the totality of his identity. In fact, this is what Jesus flatly stated in John 16:25, "These things have I spoken to you in proverbs, but the time cometh when I shall show you plainly of the father."

What a marvelous truth!!

The importance of this truth cannot be understood, because it gives us a framework for understanding who Jesus was and what he really meant all along when he spoke about the father. Jesus is telling his disciples, I have not been speaking clearly. I have been speaking figuratively and in parables. And Jesus also earlier lets us know why he spoke in parables, "That seeing they may see, and not understand: lest at any time they should be converted and their sins should be forgiven them" (Mark 4:12).

When Jesus finally let his disciples know the meaning of the parable of the father, he was fulfilling his Mark 4:11 declaration – "unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all of these things are done in parables."

So we see that Jesus spoke about the Father in parables for most of his ministry and did so in order to keep the mystery of the kingdom and the revelation thereof for his chosen people. In the end Jesus knew that he had to keep his identity and his purpose on earth hidden from the people of the world and ultimately from the god of this world. The Apostle Paul in 1 Cor 2:8 let us know why. That is, if "the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Indeed, Jesus very salvation plan rested on keeping his identity and his purpose hidden.

Since we know that Jesus spoke of the Father in parables, let us see what Jesus did to explain the meaning of this parable of the Father.

Phillip came to him in John 16 and said in frustration, "show us the Father and it sufficieth us." Jesus answered back, so long have you been with me and you don't know ME. Phillip asked for a revelation about the person Jesus kept calling the father and Jesus indirectly answered by saying that Phillip needed a revelation about JESUS!

Jesus was saying in no uncertain terms that if you don't know the identity of the one I refer to as the Father, it's because you don't really understand the identity of the one you see, walk with and talk with as Jesus.

"When you have seen me you have seen the father," What a declaration and a revelation!!

You see, when people are confused about the identity of the Father, it's because they don't understand the identity of the one called Jesus. They do not understand that when Isaiah said his name shall be called, "the mighty God" and "the Everlasting Father," it's because there has not been nor will there ever be another that can be called our God and our Father.

They do not understand that the essence of God is spirit and that the spirit that lived in the body of Jesus was God the spirit. Jesus was simply God in a body. They do not understand that the same spirit that fills the universe as the father can inhabit a body and be called the Son. They do not know why Paul in the book of Hebrews called the son, the express image of the invisible God. They do not know why John had to say no man hath seen God (the invisible spirit) at any time, but the son hath declared, revealed or manifest Him to the world.

If Phillip were to ask us today to "shew him the father," many would try to conjure up a manifestation outside of Jesus – whether it be a voice from heaven, or a cloud – but never Jesus. Many do not understand the mystery of 1 Tim 3:16 – that God (the spirit) was manifested in the flesh and that God in the flesh being was called the son. Many do not realize that Jesus was the fullness of the Godhead (all deity) in a body.

Probably a simply way to think of it is to think of Jesus as Clark Kent who was always talking of superman (the father) as if he were a separate person in order to disguise his identity. Jesus spoke as Clark Kent, but when he wanted to, he flowed in the power as superman. And, in Clark Kent's style, He would always give the glory to the father as Clark Kent gave the glory to superman.

It is sad that we in Christendom don't really understand our God. When the spirit of God manifests Himself as a cloud, a flame of fire, a voice of thunder, or an angelic being none dares call him a separate being. But when the spirit of God manifested himself on earth in a body, we automatically think that he must be a separate person from Himself. The truth is, God the spirit can manifest Himself in anyway he wants to mankind, because he is an all-powerful God able to do anything at anytime. And whether he is in a body or out of a body or in us, He is the selfsame spirit and the self same God that works all things according to the counsel of his own will. We serve the all-sufficient God whose name is JESUS.

{Source: Paul Dean}

**Answer Notes:** 1. Before his ascension he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17)? After his ascension he was called that God, "my Lord and My God" (John 20:28) and Acts 7:59. Each time Christ spoke from his humanity it was most often a reference to us.

### **QUESTION 169 : Is there a "Son of God" in heaven now?**

If you're speaking of Jesus, then yes, he's in heaven and everywhere else too (Eph 4:6). If you're still thinking of him as a separate being from the one referred to as the Father, then you have not realized the mystery of Godliness which states, "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit..." (1 Tim 3:16). Or, Jesus is God the Father manifest in flesh and he's also the Holy Spirit (John 14:18). Meaning what happened with Jesus Christ is that God, referred to as Father, came or manifested himself in the form of a Son to save you and I; "Forasmuch then as ... [HIS] children are partakers of flesh and blood [HUMANS], he also himself likewise took part of the same [BECAME HUMAN]; that through death he might destroy him that had the power of death, that is, the devil" (Heb 2:14). Not that he is a separate being from the one call Father. The first answered FAQ in this section gives you the detail synopsis of all this. Remember Jesus is Lord and God and being as such can he not do anything and be anywhere he pleases, even simultaneously. He himself said, "Do not I fill heaven and earth? saith the LORD" (Jer 23:24).

{Source: question only from GNC}

### **QUESTION 170 : When Jesus was 13 did he not rebuke his parents, saying, "I am about my FATHERS business?"**

We must consider the CONTEXT of this statement :-

Is God a man? Did GOD begin as a boy, and grow into a man?

Heb 13:8 "Jesus Christ the same yesterday, and to day, and for ever."

And yet-

Luke 2:52 "...Jesus increased in wisdom and stature, and in favour with God and man."

Are these contradictory? Only if they are taken out of context. It was the humanity (flesh) that grew in stature, and it is deity that is the same yesterday, and to day, and forever. For-

Rev 22:13 "...I JESUS... testify unto you these things... I AM THE ROOT (One God, the Father) AND THE OFFSPRING (begotten Son, flesh)..."

{Source: Tom R.}

### **QUESTION 171 : Do you believe that the "SON" preexisted (as a person not just as a thought or something) before the Incarnation?**

In line with the question, these verses are often used to back a preexisted son - Micah 5:2, Isa. 9:6, Zech. 12:10, Rev. 1:7, 1 Cor. 10:9, 1 Cor. 10:1, Numb. 21:5-9, 1 Cor. 10:4, Isa. 44:8b, John 1:15,30, John 1:1,14, John 3:13, John 6:51, John 3:31,32, John 17:5, John 17:24, Isa. 43:10. One person also noted,

"He says, numerous times, that He has "come forth" from the Father, is "going back" to the Father, has "come down from heaven" and "come into the world" -- all statements which clearly presuppose that He **really** existed with the Father prior to His earthly birth (John 3:13, 31; 6:33, 38, 41, 46, 51, 57-58; 8:42; 13:3; 16:27-28; John 1:15, 31, 6:62). What is more, the Father is referred to as distinct from Jesus the Son throughout the New Testament over 200 times. And over 50 times, Jesus the Son and the Father are juxtaposed within the same verse. Ask your Oneness friend why there is this overwhelming (indeed, unanimous) emphasis on Jesus being the Son of God and being distinct from the Father if in fact Scripture also wants to teach us that Jesus is **Himself** the Father? Why is Scripture so clear on the first point and yet so silent on the second? (CRI JOURNAL Gregory A. Boyd, <http://www.iclnet.org/pub/resources/text/cri/cri-jrnl/crj0082a.txt>)

I am very glad you asked this question. And I have a question for you.

Where does the Bible SPECIFICALLY SAY that the WORD existed as the SON eternally?

Apparently you and I DON'T agree on the definition of the Incarnation-

Luke 1:35 "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."

Gal 4:4 "But WHEN the fulness of THE TIME WAS COME, God sent forth HIS SON, MADE OF A WOMAN, made under the law."

Again, the definition of the Biblical word- "word"- "Strong's reference number: 3056, Greek: logos, Derivation: Derived from 3004. Definition: something said (including the thought); by impl. A TOPIC (subject of discourse), also reasoning (the mental faculty) or motive; by extens. a computation; spec. (with the art. of John) THE DIVINE EXPRESSION (i.e. Christ)" -Strong's Exhaustive Concordance.

John 1:14 "And THE WORD (thought, topic, divine expression) 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 3:16 "For God so loved the world, that he gave his only BEGOTTEN Son, that whosoever believeth in him should not perish, but have everlasting life."

John 3:18 "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 Son of God."

Act 13:33 "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."

Heb 1:5 "For unto which of the angels said he at any time, Thou art my Son, THIS DAY have I BEGOTTEN thee? And again, I will be to him a Father, and he shall be to me a Son?"

Heb 5:5 "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, TO DAY have I BEGOTTEN thee."

Does the word "begotten" mean eternal to you Trinitarians? Does it NOT mean something in reference to time, and therefore, SPECIFICALLY NOT eternal? (Especially since the scriptures so often qualify the term "begotten" with "THIS DAY"!!!)

BEGOTTEN- "Strong's reference number: 3439, Greek: MONOGENES, Derivation: Derived from 3441 1096 (see below), Definition: only born, i.e. sole.

MONO-genes: "Strong's reference number: 3441, Greek: MONOS, Derivation: Derived from 3306, Definition: remaining, i.e. sole or single; by impl. mere" -Strong's Exhaustive Concordance.

mono-GENES: "Strong's reference number: 1096 Greek: GINOMAI, Derivation: A primary word. Definition: TO CAUSE TO BE ("gen"-erate), i.e. (reflex.) TO BECOME (COME INTO BEING), used with great latitude (lit. or fig., intens., etc.).

For example, was Abraham's son Isaac an 'eternal son' since he was "BEGOTTEN" by Abraham? And if not, according to Trinitarian logic, why not?

Heb 11:17 "By faith Abraham, when he was tried, offered up Isaac... HIS ONLY BEGOTTEN son."

Moreover, Where does the Bible say that we are to believe on the name of His only 'ETERNAL' Son?

If the Bible says to believe on His BEGOTTEN Son, and Trinitarians change that to mean 'ETERNAL' Son, how are they NOT then preaching another Christ?

2 Cor 11:3 "But I FEAR, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, WHOM WE HAVE NOT PREACHED, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."

How is it that BECAUSE OF THE FACT THAT TRINITARIANS HAVE CHANGED THE MEANING OF 'BEGOTTEN SON' TO 'ETERNAL SON' this does not PROVE CONCLUSIVELY that TRINITARIANS DON'T EVEN BELIEVE JOHN 3:16???

John 3:16 "For God so loved the world, that he gave his only BEGOTTEN Son, that whosoever believeth IN HIM should not perish, but have everlasting life."

Therefore, laying aside the commandment of God: "BEGOTTEN Son... believeth IN HIM," ye hold the tradition of men {the "SON" preexisted... as a person}... Full well ye reject the commandment of God, that ye may keep your tradition... Making the word of God of NONE EFFECT by your tradition, WHICH YE HAVE DELIVERED... -Mk 7:6-13.

{Source: Above from Tom R.}

## Part 2

Therefore, the son actually came into existence at the time of Mary's conception and had to do with the Flesh. The spirit that walked or was embalmed in the flesh, son, was the one and only eternal spirit we call God the father. In other words, the same spirit that rules as the one God, creator of all things, came to earth as a human being called Jesus Christ the son. You might say that the scriptures say Christ was from the foundation of the earth. It doesn't mean he was begotten from then or a separate preexisted son was present. For instance, I became a Christian before the foundation of the world. When did that actually happen? Summer of 1997. So how could I be a Christian from the foundation of the world? Because it was already in the forethoughts of the father to happen. For instance, he said to Jeremiah the prophet that before he was born he knew him (Jer 1:5). How could God know him before he wasn't even born? Because he spoke of future events as though they are now, being the one who sets them and not confine to time as we know it. So everything to him is neither pass, present, nor future – he knows all things and can speak thus. He operates based on his word, as his word is spoken so it is; and as you can't separate a man from his word or thoughts, so you can't separate God from what he has spoken or thought, so to speak. Hence,

"In the beginning was the word [God], and the word was with God [not two separate persons, just like a man and his thought], and the word was God [clarifies that they are not two persons, for only one can be God]... and the word became flesh [his pre-thought crucifixion plan was now into effect, as in, this was in his mind from the foundation of the world to do: walk with and redeem man]" (John 1:1-14).

And to prove that the Word wasn't a separate person from God himself but resonate the faculty of speech, one psalm read, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth" (Ps 33:6); the word is the spoken idea of God. So when a type of personality is given to the word in the New Testament (Col. 1:16-17) it is for metaphorical or analogical reasons. That is the mystery of godliness, it is a "one man 'show'", or should we say, a "One God 'Show'!"

If that is not seen, then erroneous arguments such as these will develop, fiddling with the metaphorical and analogical reasons:

Heb.1:4 "having become so much better than the angels." How? By nature? NO, by exaltation at the resurrection returning to his former position. He already was better in nature before his incarnation, being deity, the very one who created all the angels.

Heb.1:5 "For to which of the angels did he ever say 'you are my Son today I have begotten you'? Here the writer is proclaiming the Son as superior to angels. Angels are the greatest of Gods creation, and the Son is better v.4 How? Because as the Son he shares the same nature with his Father.

Heb.1:6 The Father tells all the angels to worship the Son. According to Oneness, they are worshipping **his humanity**. How is this possible unless he is the Son is God?

[My Comment: His sonship was begotten with Mary, hence his humanity, but the spirit in him is eternal, actually God the Father, to whom we give worship. Human beings are not flesh and blood only, we are spirits housed in a temporary flesh. Worshipping Jesus would be worshipping the spirit housed in the flesh, God the Father].

Heb.1:8 God the Father says to the Son, "your throne O' God is forever and ever. Does a human have a throne that is forever? Or does this passage settle the Trinitarian position that the Son is God alongside the Father?

V.10 the Father still speaking to the Son "and you Lord, in the beginning laid the foundation of the Earth and the heavens are the work of your hands..." The Father calls the Son Lord [Yahovah] and says he was present as the architect, not as a plan. Someone is confused here, how is this possible when they say the Son is not really there, yet he is attributed to be the creator by the Father?

Someone is confused here, how is this possible when the Son is not really there he is attributed to be the creator ? Or that he is called Lord by the Father. If Jesus is the same Son of all these scriptures in Heb.1 maybe its just as the Trinitarians have been stating the **Son is eternal**. They can do the Chubby Checker dance of twist and shout but they will never remove the Eternal Son from the book of Hebrews or the rest of scripture," thy word is settled in the heavens forever".

This is where some of the error of a pre-existed Son stemmed from (pagan philosophies):

"The great Greek philosopher, Aristotle, had taught that: 'the Deity stands in lonely self-contemplation outside the world... his intellect (nous) is the only thing through which He stands in immediate contact with it.' And Plato of Athens had taught that gods by definition 'are exalted above pleasure and pain, and are untouched of evils.' **THUS THE TRINITARIANS MADE A FATHER WHO WAS IMPASSABLE** (i.e. incapable of suffering or feeling pain), the first person, and then a second person (whom they styled the Logos, 'Mind' or nous), who was passable (capable of suffering and feeling pain). The apostles never taught such a doctrine. And even later in Ignatius we read of one God, who was '...impassable, yet for us subjected to sufferings... What the Trinitarians were saying was that a different one had been incarnated or had come in the flesh. **THEY DID NOT BELIEVE JESUS CHRIST TO BE ALMIGHTY GOD**" -William Chalfant, Ancient Champions of Oneness, pages 122-123.

Remember that Rom. 1:20 states, ***"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Godhead,"*** Which means that the invisible things are brought to our scope or finite understanding by the things that are created. The things of the heavens are too deep for our naked understanding. So if plainly stated we could not understand. In order for us to grasp his concept or purpose, he uses things that are made (earthly) or things we already understand. We already know the father son relationship and how difficult it is for a man to sacrifice his son, especially if it is the only one. However, we cannot fathom the sacrifice God made in coming to earth to save you and me. He has to use natural things he created to explain mysteries and heavenly knowledge too high for us to perceive.

The point is, the term father and son are not applied literally as we use it. The Lord uses things we already understand to describe salvation and other things far beyond earthly comprehension.

Why?

God asked, "knowest thou the ordinances of heaven" (Job 38:33)? Job here and all of us have no clue of the happenings in the spiritual unforeseen realms, so "the invisible things...are...understood by the things that are made." In this case, inherent knowledge of the human "father and son" relationship.

A realistic or logical question would be, 'if Jesus is the spiritual Son of God before the foundation of the world (John 1:1), then who or where is his mother from then?' He himself said that he was before Abraham (John 8:58). And remember, Mary was earthly and therefore had a beginning and an end. So then, the term "son" is for our finite understanding; for even angels are referred to as the "sons of God" (Genesis 6:2 & 4).

How else could men understand it? God came to earth, died and then freed us. You would say, "big deal, he is God". But through this sonship experience he is showing us that what he did is not just a 'big deal', but likened unto the difficulty of sacrificing all that you are and ever wanted to save a stiff-necked and rebellious humanity. Epitomized by Abraham and his son Isaac. "For **God so loved** the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." Or as "In Pursuit of Purpose" puts it, "his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The life, death and resurrection of Jesus Christ is His final attempt."

Final in that, "An evil and adulterous generation ... shall no sign be given to it, but the sign of the prophet Jonas" (Matt 12:39). "For as Jonas was a sign unto the Ninevites, so shall also the Son of man [Jesus] be to this generation" (Lk 11:30). He had tried everything else and him coming would be his final attempt. For us to understand this, a father son scenario is given, not that there was a preexisted son (separate being) waiting to be incarnated; it was God himself. Father in creation, son in redemption and Holy Ghost in us. One God manifesting as he pleases. Coming in the likeness of a son that we can become "...no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal 4:7). Simply that!

**Answer Notes:** 1. One person also noted, "If the Son is not pre-existent in the Old Testament passages then why should we believe the Father is? If we apply the same rules of interpretation to both, this is the only conclusion we can come to. Heb. 7:3 The author of Hebrews certainly has a different opinion from Oneness. His is rooted in truth. He describes Melchizedek as one without Father or mother, without genealogy; having neither beginning or end of life, like the Son of God, he remains a priest forever." Here he is giving the comparison of Melchizedek as a type of Christ, in that he always existed. He also parallels the eternal priesthood and the Son as an eternal being without beginning of days or end of life. This is where folly meets absurdity, if the father is not pre-existent whom then would be God, how would we be? While an explanation is needed for the pre-existence of the son, none is needed for the father, for the father just is. We know he is God, what we are trying to clarify is the mystery of godliness or he manifesting in flesh – A separate pre-existent person sent or the same person robed in flesh? This FAQ already solidify the latter. Also, the same rule of interpretation cannot be applied to both roles, because only the Son refers to humanity, or the incarnation in Mary, clear beginning. Whilst the Father is eternal or had always been; and the same spirit that took on the role of Son, robed in flesh. Melchizedek is another case, fully dealt with in another FAQ or two.

**QUESTION 172 :** When you cross-reference Scriptures that show that Jesus is God, you then try to show that Jesus is the Spirit because other verses show that the Holy Spirit is God and you do the same with the Father. Do you see the fallacy in your interpretation? Your thinking runs as follows: 1. Jesus is God. 2. God is the Father 3. Therefore, Jesus is the Father. It is quite easy to do the same thing with any person of the Godhead and form your own belief. This is a logical fallacy. I can do this with apples and oranges. 1. An apple is a fruit. 2. An orange is a fruit. 3. Therefore, an apple is an orange. **WRONG! Do you see?**

I'm afraid you are leaving out some very KEY words in your process. Let's stick that apple fruit thinking of yours in the scriptures:

Apple fruit scenario	The Verse	How it still proves one God or that Jesus is God the Father
"Apple is a fruit"	"God is a Spirit..." -John 4:24	Correct, so are angels (Heb 1:14), which here could be grapes. Angels were also 'gods' (Gen 6:4, Ex 22:28).
"There is one fruit."	"There is...one Spirit..." - Ephesians 4:4	That is, one spirit that is "One God and Father of all, who is above all, and through all, and in you all" (Eph 4:5).
"One and the selfsame fruit."	"One and the selfsame Spirit..." 1 Cor. 12:11	That is, that One God and father of all who "hath many members [different fruits], and all the members of that one body, being many, are one body: so also is Christ" (1 Cor 12:12). One God who is spirit that made other spirits – Angel spirits, Seraphim spirits, human spirits and others. That is, one fruit who has many fruits. Similar to how in the resurrections there shall be "the tree of life [one], which bare twelve manner of fruits, and yielded her fruit every month" (Rev 22:2). If a seed from a fruit of that tree supposedly fell in the ground and grew, it wouldn't be a tree of that particular fruit, but a tree that bear twelve fruits, as with the tree that it came from. One fruit bearing other fruits.
"Now, the apple is that fruit."	"Now the Lord [Jesus] is that Spirit..." -2 Cor. 3:17	That is, the spirit who is "One God and Father of all, who is above all, and through all, and in you all" (Eph 4:5) is Jesus. He is the master Spirit of all spirits; "the God of the spirits of all flesh" (Num 16:22, 27:16). He is the apple – Father!
"Johnny apple, he is apple of all."	"...Jesus Christ (He is Lord of all)" -Acts 10:36	Undisputable so and therefore distinguishable from other spirits, angel spirits and human spirits, (grapes and bananas); being the master Spirit or father of all spirits.
"The first principle is the apple our fruit is one apple."	"THE FIRST OF ALL THE COMMANDMENTS IS, Hear, O Israel; THE LORD (JESUS) OUR GOD IS ONE LORD..." -Mark 12:29	In other words, you don't have many apples (God the Spirit) like how you have many grapes (Angelic Spirits) or many bananas (Human spirits). There is only one apple, one God the spirit, the same is "Father of spirits" (Heb 12:9) and the only begotten of the Father (John 3:16).

In last box above, Paul tells us that God (fruit- apple) is the father of spirits (fruits- grapes and bananas) and thus father of us all (Heb 12:9).

Remember, "to us there is but one God, the Father" (1 Cor 8:16) and as Jesus said, "for one is your Father, which is in heaven" (Matt 23:9). But when Phillip asked him to show him the father, he clearly told him, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9). In other words, I Jesus the father has been with you in the flesh, but you have not known me. Similar to when he said to Israel, "I am the LORD, and there is none else, there is no God beside me: I girded thee, **though thou hast not known me**" (Isa 45:5). So you see that however it is put, Jesus is God and Jesus is the Father.

{Source: The question and certain narrations are from 1lord1faith}

**QUESTION 173 :** How can we see the father, when we see Jesus (John 14:8)?

When Jesus was asked to show the father, his response was, "Have I been so long time with you, and yet hast thou not known **me**?"

How is this and “no man hath seen God at anytime” (John 1:8)? Because God is a spirit (John 4:24). Jesus is simply that spirit clothe in Flesh. So, when you see the physical Jesus, you haven’t seen the real essence of God - which is spirit.

For example, when you see me, you see Oneil, the man. However, I’m clothe, so you’ll see my real figure bulging through my clothes; which shows my masculine features and reveals that I’m a man. Likewise, you have not seen what is under the clothes; God forbid.

Similarly, God was in Christ or God is Christ. God’s attributes were bulging through Jesus Christ, as my masculine features are bulging through my clothes. Christ had Godly features like forgiving sins, receiving worship and other attributes that only God posses: Which gives away that he is God or God the spirit clothe in flesh.

Therefore, physically looking at the man Jesus you haven’t seen his real essence, which is under his flesh – spirit. I know that I’m a man and you can see the physical features, so I can boldly declare that I’m a man; because I know what is in my pants. Jesus knew he is God and you see his Godly attributes, so he could have said, “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him” (John 14:7).

### **QUESTION 174 : Why did Jesus differentiate between Himself and the Father, for example John 8:26-27?**

"I have many things to say and to judge of you: but HE THAT SENT ME is true; and I speak to the world those things which I have heard of him" (Jn 8:27). They understood not that he spake to them of the Father.

I didn't say Jesus didn't differentiate. The question is, what is the meaning or DEFINITION of the differences AS SPECIFICALLY, EXPLICITLY SCRIPTURALLY STATED?

1 Corinthian 12:4 tells us this, "Now there are diversities of gifts, but THE SAME Spirit. 5 And there are **DIFFERENCES OF ADMINISTRATIONS, but THE SAME Lord.** 6 And there are **DIVERSITIES OF OPERATIONS, but it is THE SAME God** which worketh all in all... 11 But ALL THESE WORKETH THAT ONE AND THE SELFSAME SPIRIT, dividing to every man severally as he will."

If these differences are "separate persons" why did not Paul say so? Why did not the church recognize this until hundreds of years AFTER THE APOSTLES?

"When one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century... From what has been seen thus far, the impression could arise that the Trinitarian dogma is in the last analysis a late 4th century invention. In a sense this is true... The formulation 'one God in three persons' was not established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title 'the Trinitarian dogma'" -The New Catholic Encyclopedia pgs. 295-305.

Like it or not, it was not with Jesus or the apostles that the Trinity doctrine entered the church. It was by pagan philosophers attempting to COMPROMISE their pagan beliefs with Christianity-

"The Holy Trinity- the basis for the doctrine of the Trinity... The question as to how to reconcile the encounter with God in this threefold figure (The Father, Jesus Christ, and the Holy Spirit) with faith in THE ONENESS OF GOD, which WAS THE JEWS' AND CHRISTIANS' CHARACTERISTIC MARK OF DISTINCTION over against paganism, agitated the piety of ancient Christendom in the deepest way... This question was ANSWERED IN THE NEOPLATONIC METAPHYSICS of being... CHRISTIAN THEOLOGY TOOK THE NEOPLATONIC METAPHYSICS of substance as well as its doctrine of hypostasis as THE DEPARTURE POINT for interpreting the relationship of the 'Father' to the 'Son'..." -Encyclopedia Britannica, 1974, 15th edition, vol. 4, page 485.

{Source: Tom R.}

**QUESTION 175 : Is Jesus fully man and fully God?**

<b>How does the Bible declare the Divine nature of Christ? Fully God!</b>	<b>How does the Bible declare the human nature of Christ? Fully Man!</b>
<b>Everlasting God-</b>	<b>Born into humanity-</b>
Ruler whose goings forth are from everlasting –Mic. 5:2 In the beginning, was God -John 1:1 Before Abraham was I AM -John 8:58 The same yesterday, today, and forever -Hebrews 13:8	A virgin conceives, and bore a son -Isa 7:14, Matt 1:21-23 Woman's seed -Genesis 3:15 Made in the fulness of time -Galatians 4:4 Increased in wisdom, stature, and favour -Luke 2:52
<b>Bestows Divine power-</b>	<b>Suffers human weaknesses-</b>
Gives living water -John 4:14,7:37-39 Is the bread of life -John 6:35 Gives rest -Matthew 11:28 Heals the sick -Mark 1:34 Casts out devils -Matt.12:28 Raised up His own body from the dead -John 2:19-22	Thirsted -John 19:28 Hungered -Matthew 4:2 Wearied -John 4:6 Scourged & beaten -John 19:1,3 Tempted by the devil -Luke 4:2 Died -John 19:30, 1 Corinthians 15:3
<b>Everlasting Father-</b>	<b>Fulfils all righteousness-</b>
Everlasting Father -Isa 9:6, John 10:30,14:9, Rev.20:6-7 Knows all things -John 21:17 King of kings -Revelation 19:16 Answers prayer -John 14:14 Forgives sins -Matthew 9:2-5 Head of all power -Colossians 2:10, Matthew 28:18 Is the root of David -Rev. 22:16	Father is greater than He-John 14:28 Knew not the hour of "that day" Mark 13:32 Made Himself a servant -Philippians 2:7-8 Prayed -Mark 1:35 Condemned sin in the flesh -Romans 8:3 Made to be sin for us -2 Cor. 5:21 Could of His own self do nothing -John 5:30 Was the offspring of David -Mark 12:35-37, Rev. 22:16

{Source: Tom R.}

**QUESTION 176 : Do the scriptures teach that Jesus is both God and the ‘flesh and bone’ Son of Man?**

Yes.

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

"Jesus...said...destroy this temple, and in three days **I will raise it up**... He spake of the temple of **His body**." -John 2:19,21.

Together with:

"...Christ was raised up by the glory of **the Father**..." -Rom. 6:4.

"I Jesus...am the root and the offspring..." -Revelation 22:16.

"...**God was manifest in the flesh**..." -1 Timothy 3:16.

"In the beginning was the Word, and...**the Word was God...And the Word was made flesh**, and dwelt among us..." -John 1:1,14.

{Source: Tom R.}

**QUESTION 177 : How could God make all things by Jesus, being Jesus?**

The text reads,

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph 3:9).

Here is a similar statement two chapters before,

“According to the purpose of him who worketh all things after the counsel of his own will” (Eph 1:11). This opening thesis from the book of Ephesians has to be used to understand Eph 3:9.

Is a person and his counsel separate or different? No. Similarly, God and Jesus are not separate; being that Jesus is God.

The dictionary defines counsel as ‘advice’, so Eph 1:11 should state that he worked all things by his own advice. In other words, no one helped him. He himself said, “I am the LORD that maketh all things; that ...spreadeth abroad the earth by myself” (Isa 44:24).

God is his own counsel as much as God is his own word (John 1:1). No wonder Hebrews 11:3 stated,

“Through faith we understand that the worlds were framed by the word of God.”

Notice the operative phrase in this verse, “through faith.” In other words, only through faith one will be able to understand that God made the earth by his very word. Similarly, only through faith we can understand that Jesus is God and God is Jesus, and by himself made all things (Isa 44:24). Faith being “the substance [tangible] of things hoped for the evidence [of the tangible] things not seen” (Heb 11:1).

## Part 2

"Hebrews 1:2 states that God made the worlds by the Son. Similarly, Colossians 1:13-17 says all things were created by the Son, and Ephesians 3:9 says all things were created by Jesus Christ. What does creation "by the Son" mean, since the Son did not have a substantial pre-existence before the Incarnation? "Of course, we know that Jesus as God pre-existed the Incarnation, since the deity of Jesus is none other than the Father Himself. We recognize that Jesus (the divine Spirit of Jesus) is indeed the Creator. These verses describe the eternal Spirit that was in the Son - the deity that was later incarnated as the Son - as the Creator. The humanity of Jesus Christ could not create, but God who came in the Son as Jesus Christ created the world. Hebrews 1:10 clearly states that Jesus as Lord was the Creator. "Perhaps these scriptural passages have a deeper meaning that can be expressed as follows: Although the Son did not exist at the time of creation except as the Word in the mind of God, God used His foreknowledge of the Son when He created the world." {Source: Bernard, The Oneness of God, p. 115}

Elsewhere Bernard added,

"According to Hebrews 1:2, God made the worlds by the Son. Certainly, the Spirit (God) who was in the Son was also the Creator of the worlds. This passage may also indicate that God predicated the entire work of creation upon the future manifestation of the Son. God foreknew that man would sin, but He also foreknew that through the Son man could be saved and could fulfill God's original purpose in creation. As John Miller stated, "Though He did not pick up His humanity till the fullness of time, yet He used it, and acted upon it, from all eternity." { Source: Bernard, Essentials in Oneness Theology, p. 21 }

### **QUESTION 178 : How is it Jesus went to the right hand of God and be God “the father” at the same time?**

The term “at the right hand” or “right hand of God” is usually misunderstood and is taken to mean literally that Jesus is sitting (Col 3:1) or standing (Acts 7:55-56) at the right hand of God. The Jewish understanding of this denotes a position of power and authority. God’s power is shown through His right hand. Not that the bible actually meant a literal right hand, but rather it’s a figure of speech for our understanding. The usage in scripture will explain it better:

“Your right hand, O LORD, has become glorious in power; your right hand, O LORD, has dashed the enemy in pieces. You stretched out your right hand; the earth swallowed them” (Ex 15:6,12).

“For they did not gain possession of the land by their own sword, nor did their own arm save them; but it was your arm, and light of your countenance, because you favored them” (Ps 44:3).

“Who led them by the right hand of Moses, with his glorious arm, dividing the water before them to make for himself an everlasting name” (Isa 63:12)

“Indeed My hand has laid the foundation of the earth, and My right hand has stretched out the heavens” (Isa 48:13).

From the above verses, we see that when God’s right hand is used, it denotes power. Therefore, when Jesus was exalted to God’s right hand, it denotes God as Jesus in triumphant power over the infamous death, hell and the grave for redeeming man.

So marvelous was it that satan didn’t have a clue, because “God was in Christ reconciling the world unto himself” (2 Cor 5:19).

It is not that God couldn't utterly destroy Satan and the spirit called death, but he being holy always operate in the confines of his own words and mystery; doing all his pleasure (Isa 46:10). In this case, redeeming man.

How did he redeem man?

By his Holy Spirit that was first shed on the day of Pentecost (Acts 2:38). This unique power and uncanny wisdom confounded the devil, freed man and reclaimed us back to God.

Without the devil knowing the plot, he said, "Hereafter the Son of Man will sit on the right hand of the power of God" (Lk 22:69). On the day of Pentecost Peter understood what that meant and said, "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

The "right hand of God" is not a physical position, but a show of God's power. As the scripture says, this demonstration of power will cease when Jesus, as the Son, has accomplished all that he was created for and he will have a new name (Rev 2:27,19:12).

## Part 2

The following from M.W Basset will shed some light on the matter, from the article, "The Right Hand Of God:"

The Greek term DEXIOS is used about 52 times in the New Testament. It is in fact an indication of relationship, or orientation, and is translated idiomatically into "right hand" almost universally in the New Testament, although the term CHEIR (kheir, Strongs #5495) which literally translates to "hand" does not appear in any of the references to the "right hand of God" listed above, including those of Revelation, though it is used when a literal reference to the hand is required. Thayers has [DEXIOUS or "right hand"] "a place of honour or authority". Strongs adds 'from the right (or feminine hand), as that which usually takes.'

The Old Testament references cited above exclusively derive from the Hebrew term "yamin" which, just like it's Greek counterpart refers to the right side, the opposite of the left side. Again, the respective Hebrew term for hand, or arm (yad) does not appear in conjunction with "right" in the original language.

[So it is obvious that a literal right hand of a person is never meant, in reference to term 'right hand of,' 'right hand of the father' or 'right hand of God'.]

Notice that it is recorded that Stephen saw only one identity or bodily presence in the phrase from Acts 7:55 - "the glory of God and Jesus".

Nowhere is it indicated that "the glory of God" is other than the very person of Jesus Christ. In Acts 7:56, we see Jesus standing in the place of power. The word "standing" is translated from the Greek "Isthmi" (histemi), which as in English is used figuratively to indicate "established" or "appointed". Thus there is no contradiction between Hebrews 8:1 and Acts 7:56, and noting this we should also admit that neither verse provides any information regarding a location of Jesus as a imagined separate Father God in heaven.

Often we have heard mentioned that the RIGHT represents power and authority, describing Jesus as triumphing over sin, but further evaluation shows that the authority of God stands to usher man into the presence of an otherwise unapproachable God. Both hands (sides) of God are visible in Jesus Christ. If the hand of God is extended towards man then, it is a hand of acceptance and reception. There is salvation in the name of the Lord Jesus Christ [he is the one God of heaven].

## **QUESTION 179: Why then is the term lamb of God used for Jesus, if Jesus is God?**

For the same reason the term "right hand of God" is used. If Jesus is the lamb, the father is also the lamb; being that they are the self same person.

Like the term "right hand," the term 'lamb of God' represents another role of Jesus or in essence another way of describing the role of being the right hand of God or becoming the author of salvation.

Let us actually read what John the revelator saw,

"And I beheld, and lo, in the midst of the throne and of the four beast, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes" (Rev 5:6).

This description doesn't fit those of a man or even a lamb. Does a man or human have seven horns and seven eyes? No.

The lamb is not meant to be taken in a literal sense. However, for we to understand the mystery, and sacrifice God made for us, he has to use things we as humans are familiar with. This verse made it clear,

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom 1:20).

Hence, the term lamb of God is used to demonstrate another role of God; that is, Jesus Christ “reconciling the world unto himself” (2 Cor 5:19). Not anyone else, but **himself**. God even confirms this by prophesying, “Lo, I come (in the volume of the book it is written of me);” “a body hast thou prepared me” (Heb 10:7 & 5).

One might even ask, why did God come in the form of Jesus Christ (Lamb)?

Love. And the following scripture not only demonstrate this love, but also shows that God did put on flesh:

“Forasmuch then as the children are partakers of flesh and blood [humans], He also himself likewise took part of the same [become human], that through death he might destroy him that had the power of death, that is, the devil” (Rev 14:12).

**QUESTION 180 : Is this a three person Trinity in scripture, “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Dan 7:13)?**

Firstly, Daniel saw a vision, “In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters” (Dan 7:1). When someone has a vision, it is to show what the indescribable is and not always the actual thing. For example, John saw a lamb in heaven with seven eyes and seven horns in description of Jesus (Rev 5:6). John here, like Daniel, was describing the indescribable. Jesus doesn’t have seven eyes and horns, neither is Jesus different from the “Ancient of days.” But for our understanding, he uses things we understand to make plain his will/plan (Rom 1:20). The “son of man” in Daniel 7 does represent a son of God and the “Ancient of days” do represent the God the father. However, as exhausted in the chapter “JESUS,” God the father is Jesus and Jesus is God the father. That is why the scripture says, “he that acknowledgeth the Son hath the Father also” (1 John 2:23); or, even Jesus the son said, “he that hath seen me hath seen the Father” (John 14:9).

**QUESTION 181 : How is it three persons were seen at Jesus’ baptism isn’t that the three persons of the “Godhead”?**

John was the only person that saw the Holy Spirit descending like a dove (an actual dove wasn’t implied) and he was also the only person that heard the voice of God. The text reads,

“And John bare record, saying, I saw the Spirit descending from heaven “like” a dove, and it abode upon him” (John 1:32).

Therefore, John **saw** and **heard** the evidence that this is the Son of God. In other words, Jesus’ baptism was a witness of his son-ship and represents a type and shadow of the son-ship of everyone that is born again.

Where else did this scenario take place?

On the day of Pentecost. After the outpouring of the Holy Ghost, Peter said, “having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now **see** and **hear**” (Acts 2:33).

How was the outpouring of the Holy Ghost witnessed? They **saw** and **heard**, similar to Jesus’ Baptism.

This was a witness to the onlookers that the believers were indeed the regenerated sons of God and they too could become sons of God. This happened in Jesus’ case so that we might have an assured witness of his Messianic office through John (John 1:33); and in our case to show that we are saved.

In St. John 12:27-30, this same voice from heaven spoke clearly so that everyone could hear, as it even thunder the place. Christ then tells us the purpose for this, which is also the purpose of the voice at John’s baptism. He said, “This voice came not because of me, but for your sake’s” (John 12:30).

If the voice came for their sakes and it did nothing to help them physically nor spiritually, then it must be for witness. That’s the reason Apostolics stress speaking of tongues for everyone that is born of the spirit: Because, like Jesus experience, it is a witness of one’s conversion by the spirit of God.

**Answer Notes:** 1. One person noted, "Jesus in the water throwing his voice, and the dove" ([Mike Bugal, heartlandchapel.org](http://MikeBugal.heartlandchapel.org)). Now remember that the Holy Spirit is God and say I'm hear allowing the Holy Ghost to speak through me literally and he's speaking audible to someone else in another part of the world, isn't that the one God simultaneously speaking? Is that throwing voice as we know it? Now think of the reality of it, the same Holy Spirit speaking diverse things in diverse way throughout the entire region of the world. That would make millions of a similar John baptism thing going on around the world at the same time and even more complex, saying different things. Then is the baptism hard to comprehend? So you see that our carnal minds cannot fathom God and he has to reveal to you what is, as he is doing through this book.

**QUESTION 182 : Does the Bible teach that God is confined to being, and working, in only one place at a time? Does showing God working in more than one place, or doing more than one thing prove a separation of individuals in the Godhead?**

To the last question no! God is not confined to being and working in only one place at a time, neither does his omnipresent suggests a Godhead made up of individuals. These verses will show that from Genesis to Revelation there is only one God and not three persons in a Godhead doing several things differently:

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord?" -Jeremiah 23:23-24.

"...O God of Israel... behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?... Of which thou hast said, My name shall be there..." -1 Kings 8:26-27,29.

"...Seek the Lord...though **He be not far from every one of us**: For in Him we live, and move, and have our being..." -Acts 17:27-28.

"For the eyes of the Lord run to and fro throughout the whole earth, **to shew Himself** strong in the behalf of them whose heart is perfect before Him..." -2 Chronicles 16:9.

"And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**. Go ye therefore, and teach all nations... Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, even unto the end of the world" -Matthew 28:18-20.

"Now there are diversities of gifts, but **the same Spirit**... 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**..." -1 Corinthians 12:4,8-11.

"But unto every one of us is given grace according to the measure of **the gift of Christ**... When He ascended up on high, **He...gave gifts** unto men... He that descended is **the same also that...gave** some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers..." -Ephesians 4:7-11.

"Now the Lord is that Spirit..." -2 Corinthians 3:17.

"For as the body is one, and hath many members...so also is Christ. For by one Spirit are we all baptized...and have all been made to drink into one Spirit" -1 Corinthians 12:12-13.

{Source: Tom R.}

**QUESTION 183 : "Jesus...said...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" John 14:23. "...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..." John 14:16-17. Does the Bible teach that these are three separate persons, or one selfsame Spirit that dwells in believers?**

Of course one selfsame Spirit that dwells in believers. These scripture will show just that:

"**There is one God and Father of all who is...in you all**" -Eph.4:6.

"...As God hath said, I will dwell in them..." -2 Corinthians 6:16.

"God is a Spirit..." -John 4:24.

"There is...one Spirit..." -Ephesians 4:4.

"...The Holy Ghost which dwelleth in us" -2 Timothy 1:14.

"...If any man have not **the Spirit of Christ**, he is none of His. And if **Christ be in you**, the body is dead...but the Spirit is life..." -Romans 8:9-10.

"But all these worketh that **one and the selfsame Spirit...For as the body is one...so also is Christ**. For by **one Spirit** are we all baptized into one body...and have been all made to drink into **one Spirit**" -1 Corinthians 12:11-13.

"...Know assuredly, that God hath made that same Jesus...both Lord and Christ" -Acts 2:36.

"...Ye are...the epistle of Christ...written not with ink, but with the Spirit of the living God...in fleshy tables of the heart... **Now the Lord is that Spirit**..." -2 Corinthians 3:3,17.

"...The mystery which hath been hid...but now is made manifest to His saints...is Christ in you..." -Colossians 1:26-27.

"...Christ is all, and in all" -Colossians 3:11. [ And the same was spoken of the father, "one God and Father of all...in you all" (Eph 4:6)]

Jesus [is also the same Holy Spirit, because he said] "**I will** not leave you comfortless: I will come to you" -John 14:18.

{Source: Tom R.}

**QUESTION 184 :** Do the Scriptures bear witness to this perfect "equality of persons" in the Godhead, or do they prove that those who believe the Son is separate in person must accept the Son as being inferior (a semi-God, or junior God) to God the Father?

**If the son is a separate person from the father, is he omnipotent (all powerful)?**

Answered Jesus... "I can **of mine own self** do nothing..." -John 5:30.

"...My Father is greater than I" -John 14:28.

**If the son is a separate person from the father, is he omniscient (all knowing)?**

"...Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" -Mark 13:32.

**If the son is a separate person from the father, is he omnipresent (present everywhere)?**

"...Lazarus is dead. And I am glad for your sakes that **I was not there**, to the intent ye may believe; nevertheless let us go unto him" -John 11:14-15.

**If the son is a separate person from the father, is/was he eternal?**

"For unto which of the angels said He at any time, Thou art my Son, **this day have I begotten thee**"-Hebrews 1:5.

"For God so loved the world, that He gave His only **begotten Son**..." -John 3:16.

If the above scriptures show God the Father, and Jesus, the Son of God, to be separate persons, then Jesus does not fit the description of God! But Jesus said- "...If ye believe not that I am He, ye shall die in your sins" -John 8:24. In lip service they profess to believe in His deity, but in their hearts, He is something less than God Almighty. On the other hand the Bible does teach that:

JESUS IS OMNIPOTENT-

"...**All power is given unto me** in heaven and in earth" -Matthew 28:18.

JESUS IS OMNISCIENT-

"...Lord, thou knowest all things..."-John 16:30, 21:17.

JESUS IS OMNIPRESENT-

"...Christ...that descended **is the same also** that ascended up far above all heavens, that He might **fill all things**" -Ephesians 4:7,10.

"...Christ...fillet all in all" -Ephesians 1:20.23.

"For where two or three are gathered together in my name, there am I in the midst of them" -Matthew 18:20.

JESUS IS ETERNAL-

...Verily, I say unto you, Before Abraham was, I am" -John 8:58.

"Jesus Christ the same yesterday, and to day, and for ever" -Heb. 13:8.

After reading the previous verses, we can come to only one conclusion- Jesus, the Son of God, is composed of two complete, though contrasting, natures: Humanity and Deity (the one Almighty God). Human flesh covering God, who is spirit (John 4:24), as Jesus Christ the son.

{Source: Tom R.}

**QUESTION 185 : I've seen all the scriptures you've presented that Jesus is the very God, can you show me where he said that he is?**

Jesus said, "I am the root [father] of David, and the offspring [son] of David" (Rev 22:16).

Here Christ claims to be both the father and son. Offspring represents descendant or son of the root. Root suggests sustainer of life or the source of being.

The psalmist David tells us that God is that life, the source of all life and the very root of life. He said, "with thee, O God is the fountain of life" (Psalms 36:9). For instance, with me is the ability to type with my hands, so I can make a booklet. With God is life, so he can make humans or angels. Yet Christ also proclaims, "I am the way, the **truth**, and the **life**" (John 14:6). Here Christ stated that he is the father by his claim to being THE life. No wonder he could have said to Philip's questions about revealing the father, "Have I been so long time with you, and yet hast thou not known **me**, Philip" (John 14:9)?

Notice he is also truth, so then, for the true believers to worship God they must attest to the fact that Jesus is the very God or else he/she lacks truth and therefore is unable to give God true worship. For they that worship him must worship him in spirit and in **truth**. Not spirit only, but also truth.

**QUESTION 186 : Who do I address my prayers to?**

This is a very good question, as even I had this trouble when I first got converted and found out that Jesus is God. I had always prayed to father, then the son, then holy spirit; just to make sure I didn't miss God. Then I would say in the name of the father through the son. I did that every night while closing my prayers at my bedside at up park camp, just to make sure it got to heaven. But when I learnt that Jesus (Yahoshua) is God at Eac-Slipe Rd, I prayed directly to him; because I know not any other God. When Christ taught us how to pray he said to say "our father;" at the moment he didn't reveal to his disciple who this "our father" is, because the mystery wasn't yet in 'fruition'. But when the time came and Philip, his disciple, ask him to show them the father, he flat outright said, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9 ). In other words, he told them that he is the father. That's why Thomas realized and exclaimed with finality to Jesus (Yahoshua), "My Lord and my God" (John 20:28).

So while praying you can simply say "Yahoshua or Jesus (translated Yahovah Saves), hallowed be thy name...etc.

**QUESTION 187 : I read in many of the Epistles where it showed a distinction between father and son; for instance, "Grace be unto you and peace, from God our father and the Lord Jesus Christ" (KJV). This shows two separate persons. Others include, 1 Corinthians 1:3 ; 2 Corinthians 1:2 ; Galatians 1:3-5 ; Ephesians 1:2 ; Philippians 1:2 ; Colossians 1:2 ; 1 Thessalonians 1:1 ; 2 Thessalonians 1:2 ; 1 Timothy 1:2 ; 2 Timothy 1:2 ; Titus 1:4 ; Philemon 1:3. Please help?**

In cases where 'Jesus and God' or 'Father and Jesus' are used in the same sentence can be easily misinterpreted as two different persons; this scripture come into play:

"Therefore, the Lord heard this and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel" (Psalms 78:21).

Notice the way or style of speech here, probably for emphasis. Jacob and Israel are not only referring to the same person, but is the

same person. Jacob's name is Israel and vice versa. Similar to saying Simeon Peter or Cephas; same person. With the verse in question, my deduction is that it's used for emphasis. This is seen in many biblical texts. However part 2 will shed more clarity.

## Part 2

Guess what? If you read the Greek from which it was translated from, the word "and" was neither in this scripture nor any of its similar opening salutations by Paul or any of the other Apostles in their Epistles.

According to the Hendrickson's Greek interlinear New Testament, the text should read, "Grace be unto you and peace, from God our father the Lord Jesus Christ."

Makes a lot more sense now, right? The words 'and', 'even', 'from' and 'of our' are inserted in many of the Epistles in references where Father (or God) and Jesus is in the same sentence. These were put in by the Catholic translators to keep in line with the current Trinitarian teaching on the Godhead. If you should take a copy of the Hendrickson's Greek interlinear Bible, it will reveal that the translators inserted many of their thoughts to accommodate a language whose idioms and grammaticism were unclear. If you're more interested, you may purchase a book called "The God of two testaments," by Robert Graves, you'll discover this and other biblical flaws about the Godhead from the ancient scripts. Here is a link for the book <http://www.threeq.com/pages/morebooks.html>.

{Source: Part 2 aided by Paul Dean}

Here is the wheel of prophecy tract that explains some:

On Next Page >>

# WHEEL OF PROPHECY

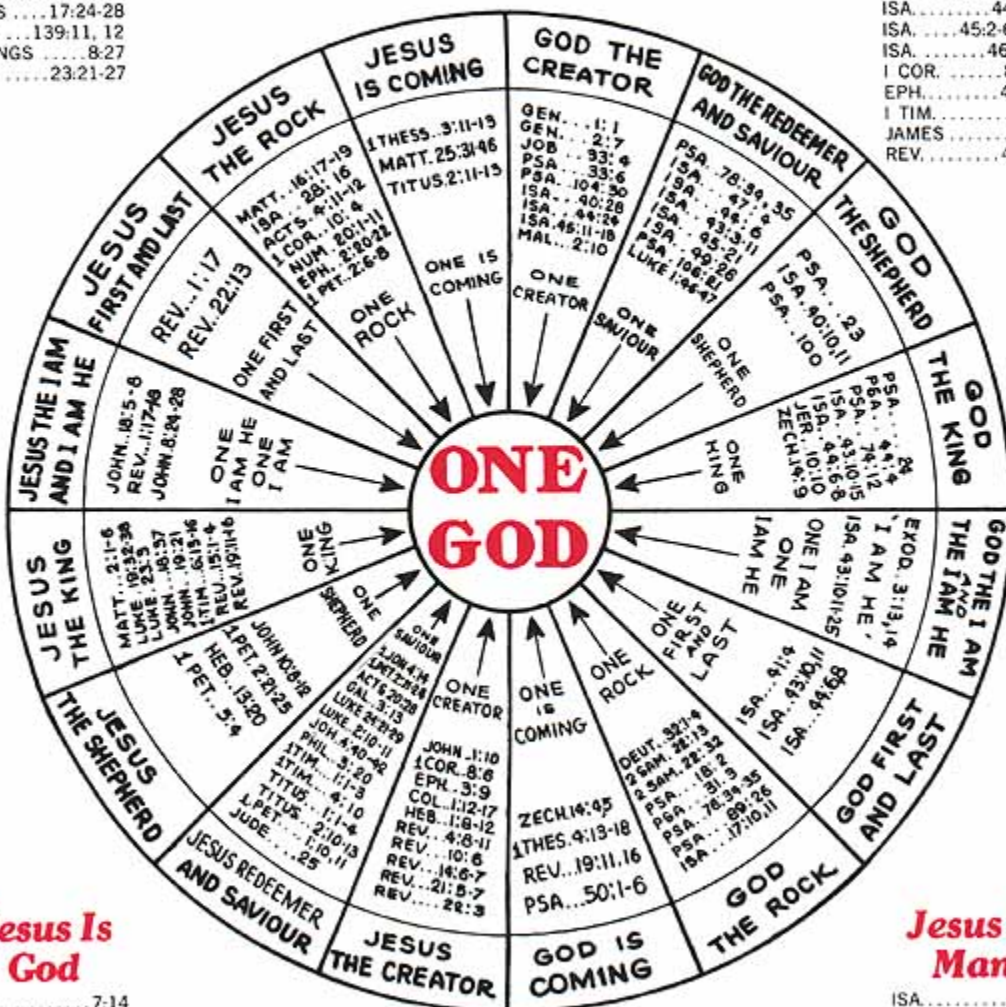
## WHO IS GOD?

**God Is a Spirit**

JOHN ... 4:23, 24  
ACTS ... 7:48, 49  
ACTS ... 17:24-28  
PSA ... 139:11, 12  
I KINGS ... 8:27  
JER. ... 23:21-27

**There Is But One God**

DEUT. .... 6:4-9  
MARK ... 12:28-34  
MAL. .... 2:10  
ISA. .... 44:6-8  
ISA. .... 45:2-6, 23  
ISA. .... 46:8, 9  
I COR. .... 8:4-6  
EPH. .... 4:5, 6  
I TIM. .... 2:5  
JAMES ... 2:19  
REV. .... 4:2, 3



**Jesus Is God**

ISA. .... 7:14  
ISA. .... 9:6  
MICAH ... 5:2  
JOHN ... 1:1, 14  
JOHN ... 1:10  
JOHN 8:24, 58-59  
JOHN 14:6-11  
II. COR. ... 5:19  
I TIM. .... 3:16

**Jesus Is Man**

ISA. .... 7:14  
ISA. .... 9:6  
LUKE ... 1:31; 2:6-7  
ACTS ... 17:31  
GAL. .... 4:4  
PHILIP. ... 2:7-8  
I TIM. .... 2:5  
HEB. .... 4:15  
HEB. .... 7:24-25

Compiled by C. P. KILGORE

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### Part 3

Another interesting proof of Jesus' identity as the father is furnished by the New Testament salutations found in the epistles. We read for example:

"Grace to you and peace from God our Father, and the Lord Jesus Christ" Romans 1:7.

As it reads it presents no obstacle to Oneness doctrine. For we believe in God the Father, and also in the Lord Jesus Christ, his Son. And this in no way detracts from the contingent New Testament Truth that God the Father dwells in the Lord Jesus Christ, His Son. Paul is careful to remind his readers of that truth also (Col. 2:9; 1 Tim. 3:16; 2 Cor. 5:19). Biblically speaking, a belief in the Father and the Son is also a belief in the Father in the Son (John 10:38).

But something else may be indicated in these salutations, for the Greek word "kai" (and) can also be translated as "even" or "who is." And in fact is so translated in other texts. For example, "Kai" is rendered "even" in 2 Cor. 1:3, "Blessed be God, **even** the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Also James 3:9, "Therewith bless we God, **even** the Father; and therewith curse we men, which are made after the similitude of God. And 1 Thess. 3:13, "God, **even** our Father."

It should also have been translated "even" in Gal. 1:4 which mentions "the will of God and our Father:" and also Col. 3:17 which speaks of giving thanks to, "God and the Father by him." For the meaning is clearly intended to be "God, even the Father" rather than "God and the father." Even Trinitarians admit "god" and "Father" are one and the same individual!

This being true, then it is also possible to render "Kai" as "even" instead of "and" in Romans 1:7 which would then read:

"Grace to you and peace from God our Father, even the Lord Jesus Christ."

2 Thess 1:2 would be,

"Grace unto you, and, peace from God our Father, even the Lord Jesus Christ."

And so forth throughout the epistles. This would be a great addition to the already substantial arsenal of texts proving the Fatherhood of Christ. And there is not one grammatical or linguistical impediment to translating it this way.

{Source: Ross Drysdale}

**Answer Notes:** 1. Even other non-biblical writers wrote like the opening salutations. So we can speculate that this style of interpolation was popular and the meaning clearly mean; for the following writer has several godly appellations in his opening salutation, but none would say he didn't speak of the same person, in all or some instances, even though the "and" separate them. The Epistle of Polycarp to the Church at Philippi, "Now may the God and Father of our Lord Jesus Christ, and the eternal High Priest Himself, the God Jesus Christ, build you up in the faith..." Polycarp -69-155 AD (<http://ezek27.truepath.com>).

### **QUESTION 188 : If the Father, the Son, and the Holy Ghost are all identical, one and the same, then why is there any such distinction in the Bible at all? Why not just say "God" or "Jesus" everywhere?**

The answer to this is much the same as- Why did God go by a multitude of names in the Old Testament? The answer is because each name described a different ATTRIBUTE of God. God is not "just" the Father who created the world, and then sat back to watch it's progress. God is not "just" the Son who gave His life to redeem mankind back to Himself (2 Cor. 5:19) and then left man to work out his life alone after that. God is not "just" the Holy Ghost who comes to dwell in the human heart to be that Helper without which man cannot live a life of overcoming sin.

God is, as we say- the Father in creation, the Son in redemption, and the Spirit in Sanctification.

Jesus was the Creator: John 1:10 "He was in the world, and the world was made by him, and the world knew him not."

Jesus is our Redeemer: Eph 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The Spirit is the Sanctifier, and His name is Jesus: 2Th 2:13 "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2Co 13:5 "Jesus Christ is in you, except ye be reprobates?" 1Co 6:19 "What? know ye not that your body is the temple of the Holy Ghost which is in you...?"

1Co 12:4 "Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all ... 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: SO ALSO IS CHRIST."

{Source: Tom R.}

[Moreover, "my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isa 55:8). So he works and it is not always clear to us. He's God and can do anything. He does things to his "pleasure" (Isa 46:10).]

**QUESTION 189 : And what about places in which these three elements seem to be acting independently, such as at Jesus' baptism (Matthew 3:16,17)? Now, was Jesus seeing and hearing Himself? Was He referring to Himself as His own son? And was he well pleased with himself?**

Is God not a Spirit that fills heaven and earth? Is it not the same God who touches a heart with His Spirit in deepest Africa, and at the same moment in time is there to impart a living soul when a child is born in the frigid Arctic? Are those separate persons? Does God have to be a Separate Person to be, to act, or to do in more than one place at a time? Certainly NOT!

Jer 23:23 Am I a God at hand, saith the LORD, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

To use this event to prove separate persons, you would have to prove that each separate person of God can only do one thing at a time per person. And again, the bible itself does not SAY these were examples of separate persons. Nor do the apostles anywhere say they understood this event to be evidence of separate persons.

Let me ask you this- can a man love his own flesh? The Bible says he can- Ephesians 5:28 "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For NO MAN EVER YET HATED HIS OWN FLESH; BUT NOURISHETH AND CHERISHETH IT, even as the Lord the church..."

So why should it not be possible for God the everlasting Spirit to love (cherish) the Son of God in the flesh, who is His own body?

You see- If we use scripture to define the differences, we come up with "differences of administrations" and "diversities of operations" yet- "ONE AND THE SELFSAME SPIRIT."

{Source: Tom R.}

[In addition, not all things were meant to be clear to everyone; as stated plainly in scripture some things were in parables purposely, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes" (Matt 13:13-16). Hence, another reason for citing 'differences of administration'.]

**QUESTION 190 : Do we know the exact day of Christ's birth?**

The Bible does not record the day Jesus was born. Some say it was January 6, some March 28, some May 20, November 17, or December 25th. But all these dates are speculations. None of these dates can be verified. We simply don't know the day Jesus was born.

Neither the celebration of Christmas nor Jesus' birthday are recorded in the Bible. So at least from a biblical perspective, Christmas celebrations are not recommended or demanded. But does that mean Christmas celebrations are disapproved? Look at this from Jesus' perspective, since it is his supposed birthday. Would you like someone celebrating your birthday if you didn't want them to? What if they wanted to celebrate it on a day you weren't even born? And what if the very origins of the day people celebrated your birthday was to honor another person who you didn't like much? Is that how we should honor Jesus' birth? As we examined, Jesus is God. Jesus said, "Before Abraham was, I am" (Jn 8:58). God became flesh (1 Tim 3:16) and lived among us (Jn 1:14). Since Jesus is actually God, without beginning or end, there is no need to celebrate Christmas to honor his birth. For the most part, people only celebrate Christmas to get presents for themselves; but, Christians should give to others every day in more ways than one.

{Source: Tjc}

**QUESTION 191 : You quoted a source in Chapter 6 that the name Jehovah occurred 11,600 times in bible but only finds it way 4 times in scripture. Could you verify this?**

Yes. I did some more research and though the numbers differ, the conclusions are still the same.

A.T Pierson wrote, "The leading name, Jehovah, occurs 11,600 times, and it is a blunder, that it finds its way into the English translation four times only (Ex 6:3; Ps 83:18; Is 12:2; 26:4), shutting out the common reader from the full significance of hundreds of passages, such as Psalm 8:1, which should read, 'O, Jehovah, our Lord.'"

I then did a word search (for Lord, God and almighty) on crosswalk.com and found out those references come to 10,697. I thought close to 11,600. But only 6748 of that is Lord; that is, "lord" "Lord" "LORD." That was done early May 2003, then later on in the

month I found a Jewish site that documents and break down the connotations of God – shema.com. I found that Jehovah (or Yahovah) occurred 7450 times out of 10306 direct and indirect references to God. Other words like Adonai, Elohim, El, Elah and others were used for God; though Adonai is a rabbinic replacement of the name. The above (Elohim, El, Elah, etc) is not his name or names, but rather references to God; or, like saying God in English with different implications – God almighty, God our savior and so on. Jehovah (or Yahovah) is the only name God used for himself in the Old Testament and even though it occurs approximately 7450 times, it is still a blunder that it finds it way in the English 4 times.

And yes, everywhere you see Lord in scripture referring to God, was translated from Yahovah or Adonai (same as Yahovah in rabbinic form). Even if other words were used, it was still referring to Yahovah, after Exodus. For instance, it is said in Genesis 1 that the word God was translated from the word Elohim; that is, “In the beginning **God** created the heaven and the earth.” Isn’t Yahovah that Elohim who made the heavens and the earth? However, people would refer to him as Elohim and other words used for deities. But his Old Testament name is Yahovah (Jehovah), which is revealed to us as Yahoshua (Jesus). This Old Testament name was first used on Mt. Sinai to Moses (Ex 6:3), though we have Gen 22:14. You see why Paul admonishes us to study!

**QUESTION 192 :** How long will his [Jesus] throne endure? Forever and ever! But in his book "The Oneness of God" on page 121, "The Son's reign will have an ending, for when the Church is presented to God and when Satan and sin and death are finally judged and subdued, the role of the Son will cease."

Again, the scripture said **God's throne** would endure forever, not "the distinct person of the Son's throne shall endure forever." **There is only ONE GOD**, and **that ONE GOD'S Throne will endure forever**, and the deity of Jesus Christ **IS none other than THAT VERY SAME ONE GOD ....** David Bernard was merely rephrasing what could otherwise be quoted and merely left at-

- 1 Cor 15:21 For **since by man** came death, by **MAN** came also the resurrection of the dead.
- 22 For as in Adam all die, even so in Christ shall all be made alive.
- 23 But every **MAN** in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
- 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
- 25 For he must reign, till he hath put all enemies under his feet.
- 26 The last enemy that shall be destroyed is death.
- 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
- 1 Cor 15:28 And **WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL.**

Notice the word "MAN" in the scriptures above. Well, God is not a man (Num 23:19, 1 Sam 15:29). But "**MAN**" is what is in the Bible describing the one who shall deliver up the kingdom TO GOD, not a second distinct person in the Godhead, and not a second God. There is one God. I haven't added to the words of the Bible, I'm just pointing them out to you to make sure you notice them.

1 Tim 2:5 For there is one God, and one mediator **BETWEEN GOD and men, THE MAN** Christ Jesus;

This is the only biblical distinction within and between the Father and Son- deity in contrast to humanity. You will find absolutely NO other distinctions between the (titles) Father and Son specifically so stated in the scriptures. "Jesus" the name, happens to apply to both. But don't take my word for it, here it is in scripture-

Rev 22:13 **I am Alpha and Omega, the beginning and the end, the first and the last...**

16 **I Jesus** have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring.**

Isa 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.

2 Cor 5:19 To wit, that God was in Christ, reconciling the world unto **himself, (not themselves)!**

{Source: Tom R.}

[Think of it like this. I traveled to Beach Fest to handout some tracks in my Jesus T-shirt. At the end of the day I will go on (bathe, relax, witness on the phone, etc). Though while giving out tracks the Jesus T-Shirt helped me witness with the message on it, it will cease but I will go on. I'll take it off wash it and eventually it will wear out. But I will go on with the telephone, at work, school, play and places where even T-shirts aren't allowed. Similarly, Christ humanity will cease in that he will put it off and reign as he was in the beginning as the father (John 1:1), whereby he could have said indirectly, "glorify thou me with thine own self with the glory which I

had with thee before the world was" (John 17:5). Not that the role 'son' will become extinct, because in a way it represents us as off-springs of God. But he did it for our example and to draw us into it, when that is complete, his role as son is finished and 'all sons' would have been redeemed. Then it will be God the father and us, his sons, in glorious eternity together.]

### **QUESTION 193 : Were the true Jews unaware of the nature of the Son of God?**

No, remember that "salvation is of the Jews" (John 4:22). They clearly knew that Jesus is the same God Yahovah. There in lies the many problems that the 2<sup>nd</sup> century and upward had with the 'Godhead', they had left their Judeo-Christian landmarks and replaced it with philosophies. These verses show that they knew the Messiah would be and is God:

"Now all this 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**" -Matthew 1:21-23, & Isaiah 7:14.

"...How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth Him Lord; and whence is He then his son?" - Mark 12:35-37, and Luke 20:41-44.

"I Jesus... **I am the root and the offspring of David...**" -Revelation 22:16.

Thomas, a one God believing Jew, said to Jesus, "My Lord and my God" (John 20:28).

{Source: Aid by Tom R.}

### **QUESTION 194 : "John 6:46 states, 'Not that anyone has seen the Father except HE who is from God'. . . Here is another saying he's seen the Father. Jesus says he has seen the Father who is invisible, who is spirit. If he is the Father this makes no sense." Does it?**

\*Angels, presumable, has seen the father, then how comes he says no one has seen the father. Because, here, he meant that no human has seen the father's face; especially knowing that no man shall see God and live (Ex 33:20). Then he indirectly says to them that he has seen the father. Clearly hinting to them that he is not an ordinary man, but rather, came from above. Or more precisely, God the father in flesh. This he confessed to Phillip later on, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9). In other words, he was saying, I, God the father, have been so long with you but you didn't have a clue, even though I hinted it.

Then the said person said, "No man has seen the Father, men saw Jesus therefore Jesus is not the Father but the Son." For this answer see the next FAQ (#195).

**Answer Notes:** 1. \* denotes, He was distinct from angels who are fallen and dwell in flesh, by the works that he did and prerogatives that he holds; so he couldn't be an angel.

### **QUESTION 195 : "If one sends himself, he does not say I send someone, but says I will come. While the Bible states God will come, it differentiates between two persons, the one coming and the one sending. To come to any other conclusion is to violate the original language and the English language. This should be clear enough that he was the son previously [separate person] before being made flesh." Isn't that so?**

I like this one because it clearly shows why this is a mystery and brings out the fact of Christ dual nature. Because Christ did say he will send the Holy Ghost, "the Comforter is come, whom I will send" (John 15:26, 16:7), but he also said he will come, being the Holy Ghost, "I will not leave you comfortless: I will come to you" (John 14:18). Doesn't that violates not only Human language but also logic and reason? Why then should we continue babbling over a mystery by what we can reason rather than accept the truth? This should be clear enough that he is one GOD manifesting as Father, Son and Holy Ghost; not three persons.

### **QUESTION 196 : If the son is not pre-existent, then the role of the son will cease, if so, when and isn't that an erroneous doctrine?**

One writer said, "he took a temporary position as a servant." Yet his priesthood is forever which is used to imply the role of the son will not cease. If the role of the son will not cease why then is his position as a servant to us temporary? Don't you know priests are servants, not only to God but also to men? But again, our carnal minds seem to want to word a mystery. When the role of the son will cease means that we will become that priest. Christ "hath made us...priests unto God" (Rev 1:6, 5:10). As Christ is begotten as his

first born, so will we be (James 1:18). Christ is a typification of us in the glorified form. The priestly role that Christ came to fulfill was to be a mediator between God and us, another mystery explained earlier in chapter 7 ("JESUS?"). In the resurrection, we are eternally join to God when "all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor 15:28). Therefore, what will the need be for a mediator any more? You won the case, lawyers (mediators) and prosecutors (devils) are not needed any more. That's why one verse says that by "by one offering he hath perfected for ever them that are sanctified" (Heb 10:14). In other words, he became a Priest for that moment of sanctifying us. What a Priest did was offer sacrifices unto God periodically for us to be cleanse, but he did it one time and retired. By this one offering of his life, he established your scapegoat or point of mediation that you can never loose a case ever again. You are "sanctified...forever." No more Priest needed. That is the beauty and blessedness of Christ. Hence, when you see him in glory, you'll see and recognize his as The Father. That's the reason he told his disciples, "the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you" (John 16:25-26). Because they'll know he is the father.

One person concluded:

"How long will this arrangement for the transfer of information from the Father to the Son be necessary? When will his absolute deity, his ultimate inheritance of all names, titles and prerogatives of deity be complete?

Answer: The subordinate position, sonship, continues until every enemy is destroyed, that is, all is saved. The prophetic scripture clearly tells us this:

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, UNTIL I make thine enemies thy footstool. [until satan and his angels ARE banished to the lake of fire forever and all that were to be save is saved.]

The word "until" in the above text is clear indication that the subordinate position, the "right-hand position," is not a permanent position. There will be a shift in position, a moving from the right-hand place to another place. One does not move from the right-hand place to the left-hand place. That would be a demotion. One does not move from the right-hand place to a position under the throne. That would be a humiliation. There is only one imaginable move from the right-hand place to the very throne itself. Of course, there is no actual move in space as the anthropomorphic expression, "right-hand," would cause us to conceive. Rather than a space-position move, there will be an authority-position move. The son will inherit the Father's throne, the Father's prerogatives and the Father's identity. He will be revealed as God, all and in all" (R. Sabin).

**QUESTION 197 : Jesus said, "it is written in your law that the testimony of two men is true. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me." If Jesus and the Father are not two, verse 18 makes no sense whatsoever. Here Jesus' whole argument is that He and the Father are two! Isn't that so?**

With human reasoning, away from spiritual revelation, one can only concluded that this unequivocally meant Jesus and the father are two separate persons. Similarly, if the Holy Spirit is speaking to ten different people on ten different subjects at the same time, the only human conclusion is that the Holy Spirit is ten different persons. In fact, one person in support that father and son are separate persons, as stated in this question, further said,

There are, first of all, two passages in John where Jesus states that He and the Father serve as two witnesses authenticating His ministry (John 5:31-32; 8:16-18). His statement, "there is another ('allos') who bears witness concerning Me (5:32), proves that Jesus is not the Father. The term 'allos' is used here to mean someone "different {from} the subject who is speaking." (25) In John 8:16-18, Jesus makes the same point, and clarifies it by quoting the Old Testament principle that two witnesses, not just one, are required for a judgment to be considered valid (Deut 17:6; 19:15; also Num 35:30). According to Oneness theology, what Jesus must have meant was that His divine Spirit and His human nature both testified. If Jesus is only one person, though, then only "one person" testified, not two, as Jesus' words demand. It would make just as **much sense** [human reasoning or "rudiments of the world"] for a man to say in court, "I am two witnesses to the crime -- my body testifies, and my soul testifies," as for Jesus alone to be two witnesses. These passages, then, are fairly explicit statements to the effect that Jesus and the Father are two persons.

Someone then gave a good attempt at clearing the problem,

John 8:54 "Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoureth me." He clearly taught us that for the ministry he holds, it is the spirit that gives the honor not the flesh, because the flesh is earthy and cannot give true Honor. Real honor only comes from God. So the things that I do and have accomplished are not done by the flesh, but rather by the spirit [in me].

But it wasn't suffice to an astute individual who kept on the matter with exerts like these,

**It's the Father who corroborates Jesus' own testimony:** "And the Father Himself, who sent me, has testified of Me..." (John 5:37). So we've got our legal minimum of two witnesses: the Father and the Son. But why stop at two; why not the full complement of "three witnesses" Moses recommended? ..... Jesus said, "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me" (John 15:26). So a third witness rises to testify! Yet if we listen to the 'Oneness' Pentecostals, all this corroborating testimony is as phony as a three-dollar bill: there's only One Witness, He just keeps popping up under various aliases. But the case falls apart without corroboration. Many contemporary Bible translations lack 1 John 5:7, missing in the early Greek manuscripts. Some think it was a marginal gloss which migrated into the text. But if a marginal gloss, it's an uncommonly astute one, as these are the very three witnesses John's already named to make the case that Jesus Christ is the Son of God: "...And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one...If we receive the witness of men, **the witness of God is greater; for this is the witness of God** which He has testified of his Son." (1 John 5:6-9).

The two sections that I have highlighted will be used to clarify this fallacious view. First, this person himself said, **"It's the Father who corroborates Jesus' own testimony."** His own conclusion of the matter. Surprisingly, the scriptures back him up; **"the witness of God is greater; for this is the witness of God."** Therefore, from his own mouth and definitely from the bible, the only reason Jesus answered the Pharisees and made known to us that the father bears witness to what he is doing, was because what he is doing is of the witness of God and not men. Why? "The witness of God is greater" than the witness of Men. In other words, he didn't need to say he has a witness to what he was doing, for he is God (agreed by both Apostolics and Trinitarians); but given the time, he couldn't come out and say to the Pharisees that he is God. However, what he said was mirrored in the wordings of John 1:1, that is, he is both God the father and Jesus the flesh, doing the works.

To almost use a rudiment of the world, especially seeing it is the only thing a carnal mind can understand, let me give you the example of the 2004 general elections in America. In all the Ad campaigns by President George Bush, he said a striking line, "I approve this message." At first I thought this ludicrous, because how can he say he approves this message from his own campaign, and it has any worth. Some other authority or testimonial has to give credence or approval to it for it to be valid (Prov 27:2). Then I realize the trouble you are having. He's not approving the message as someone vying for an office only; he's approving it as President of the country (much authority) and leader of the Republican Party. In other words, one man gave three witnesses to what is about him – President of the Country, leader of the Republican Party and presidential candidate; all three have serious weighing on the approval of the message: One man with three different offices, not to mention others for the President can run their own ads. I then saw John Kerry, opposition, and many other politicians using that same line to their own advertisements. How then can you not see that though Jesus said his father bear witness of him, it does not mean they are two, but that there is only one – him.

He also didn't need to call another witness for his works alone can witness for him; which was also witnessing to them that he is God. His identity was still "concealed", but by his works, you could have concluded that he is God – no man could have done the things he did. He himself said, "Believe me that I am in the Father, and the Father in me [self-same person]: or else believe me for the very works' sake" (John 14:11).

Any other conclusion would be a carnal mind refusing to accept the truth and to back their defense use carnal rudiments of the world erroneously. Example, I can't understand and refuse to accept this revelation of the "mystery of godliness," so I would say,

"Has any witness in a court of law ever been permitted to go outside, put on an ill-fitting wig and cheap glasses, return to be sworn in under an alias, and then been allowed to corroborate his own testimony?" (ThriceHoly.net).

Again, just to dissect this rebuttal reasoning, take 1 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**."

If these three were **one** according to Trinitarianism, the same thing would apply, that is, "corroborating his own testimony." That is, if God is the Trinity and the Son is apart of the Trinity, then the Trinity would be bearing witness of the Trinity. If they are one, it means they have the same mind and can conspire anything they wish – speaking as a fool – the witness then couldn't be true. That's the reason the verse said, they "are one" as against the later, they "agree in one." Clearly, "agree in one" would suggest a three-entity God involvement, perfect for Trinitarianism. However, it clearly didn't say that for the Father, Word and Holy Ghost. For it is not three beings agreeing or operating as one, but they "are one", as in the self-same person. The same thing can be said for John 10:30, "I and my Father are one." This is a mystery already revealed and cannot be twisted by thriceholynet court case "rudiment of the world."

As Christ, the Pharisees wanted a witness to what he was claiming in his doctrine – "by what authority." But what he was teaching and doing couldn't be witnessed by another flesh or man. He himself said, "I receive not testimony from man" (John 5:34). But this witness has to come from God, which is a greater witness. God is a spirit, so you cannot see him. You have to see the two witnesses according to law, but they only saw Jesus, one witness. What Jesus was saying was that when you see me, you see the dual nature that is Christ, HUMANITY and GOD THE FATHER; which was also witnessed or verified by his works.

“**Believe me** that I am in the Father, and the Father in me [self-same person]: or else believe me for the very works' sake” (John 14:11).

**Answer Notes:** 1. “As our own thoughts respecting him are foolish, so our own language respecting him is absurd.”

**QUESTION 198 :** Oneness apologists claim that John 5:43 shows that "Jesus" is the Father's name and thus that Jesus is the Father. “Notice that the second part of this verse insinuates that one who comes "in his own name" is not to be "received." If Jesus was actually the Father, which would literally make His name Jesus, then He would have been coming "in His own name" and it would have been wrong to receive Him. This contrast between "My Father's name" and "his own name" proves that Jesus did not come "in his own name." Therefore, "Jesus" is not the Father's name, and Jesus is not the Father. This turns out to be a proof text against oneness theology” (Pastor Roger Griffith of Bosque Farms Assembly of God, joywell.org). Isn't that so?

John 5:43 reads, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

See the above FAQ (197), it thoroughly explains this, with even an example of the 2004 American presidential election niche line, “I approve this message.”

Pastor Roger Griffith also said, Oneness claim that John 10:30 proves the Father and the Son are one person. John 10:30 read, "I and my Father are one." This is also explained in the above FAQ (197).

**QUESTION 199 :** What about Revelation 21:22, does that show two different persons of the Godhead?

“**And I saw no temple in the city, for the Lord God Almighty and the Lamb (Christ) are the temple of it**” (Rev 21:22).

Obviously, we know that Lord God Almighty and the Lamb are the same person. But if you want proof from another source, here is one from your own Trinitarians:

"The Granville Sharpe rule of Greek grammar states that when two nouns are join by kai (and) and the first noun has the article and the second does not, then the **two nouns** refer to the same thing, Hence, great God and Savior' both refer to Christ Jesus" (The Moody Handbook of Theology, p. 225).

I personally wont opt to use the Granville Sharpe rule, but the above rhetoric from a Trinitarian is correct, in terms of Revelation 21:22 - so they even attest to the sameness of it.

**Answer Notes:** 1. However, this rule does not apply to verses like “repentance and remission of sins.” Here, “and” means “and also,” suggesting two different things; plus they are not two nouns or pronouns but two verbs, not apart of the rule. The same applies to Acts 2:38 when “repent” (verb) was separated by and “baptize” (verb). Nevertheless, it doesn't take a "rocket scientist" to figure out that the two verbs are different in Acts 2:38 or that the two nouns are the same in Rev 21:22. The rule probably was designed to dismantle other verses of truth, but after it is in use and accepted by all theologians, including Apostolics. The apostles didn't write or speak in Greek, they were simple men, and they had not an understanding of Greek grammarism. Rules and situation like these are created by the elite to stay elite and confound the simple revelation of the scripture.

**QUESTION 200 :** Does Prov 30:4 speak of a separate being pre-existing as the son who is Jesus Christ?

As I've clearly said throughout these FAQ's, it is best to read the verses before/after the verse, even the chapter and not just the single verse alone. Most often, you'll get the meaning. It reads,

“The words of Agur the son of Jakeh, **even the prophecy:** the man spake unto Ithiel, even unto Ithiel and Ucal, Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?” (Pro 30:1-4).

What did it say and what do many fail to acknowledge? That is, the opening thesis, “even the prophecy.” It clearly stated that this was a prophecy; which most often uses things that are not literally meant, but the message clearly seen. Also, the way in which it is written shows that the word prophecy meant that what he was speaking was by divine inspiration. Even then, speaking by divine inspiration meant that he spoke what is not always understood naturally or at the moment; it is often concealed, until revealed. For instance, “David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy

footstool" (Mark 12:36). Here David spoke under the inspiration of the Holy Ghost, but not necessarily that he nor any hearers understood what he spoke. Though from Moses days the Jews were always expectant of the Messiah, not just in Agur's days. That's why the scripture noted in David's case, which is always the case, "David himself said **by the Holy Ghost**." We could have only understood this prophecy after Pentecost - when God became a man, sat and mediated, then will be revealed in his glory as the father. They are 24 chief beings around God's throne continually and four mighty ones called Seraphim. They all pre-existed with God before man and the human Christ. It could have been anyone of them, but the mere fact Jesus is called Emmanuel (God with us), meant that he is the very God come in flesh; not another pre-existed being or allege person of an allege trinity.

**QUESTION 201 :** "In Isaiah 9:6 the Bible says His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Each one of these appellations would be labeled a title by Jesus Only interpreters, but Isaiah's text calls each one a name. This is also the one verse of Scripture in the entirety of God's Word where Jesus Christ is called the Father; and still, somehow, these people are blinded to the fact that the verse actually disproves their theory concerning titles and names, simply because it gives the name of 'Father' to Jesus. So I simply ask a question, according to Isaiah, isn't 'Wonderful' a name? Isn't 'Prince of Peace' a name?" - Jimmy Swaggart

I like this, it clearly states that "His name shall be called....," not his name is; His name would be called all the appellations mentioned in Isaiah 9 and not a singular word. In other words, his literal name and estate shall mean Wonderful, Mighty God, Prince of Peace. That's why again it states that his name shall be called Emmanuel (Isa 7:14), but was his name Emmanuel? No. His name is Jesus (Yahoshua), but Emmanuel is the meaning of him or what he is, GOD with us! Not any other being, but the one God incarnated. That is the reason Jesus or Yahoshua literally means \*Yahovah Savior; the same Yahovah now as God our savior.

For example, "she shall be called Woman" (Gen 2:23) in reference to the first woman created. However, that was not her name, her name was Eve. But her estate and the meaning of being called woman was because "she was taken out of Man" (Gen 2:23). Again, take this verse, "Adam gave names to all cattle" (Gen 2:20). Cattle isn't the name, but what the estate or specie is. You had cows, heifers, buffalos and other cattles. Like how you have Jane, Suzan, Megan and other women. Similarly, you have other so-called fathers, saviors, wonders and peacemakers, namely Krishna, Buddha, Muhammad and others. But "one is your father" (Matt 23:9) and his name is Yahoshua (Jesus) or Yahovah Savior. The same Yahovah, only as a personal Lord and savior. So when Isaiah 9:6 said he shall be called "Wonderful and Counsellor." It means the person coming is not just wonderful or a counselor, but wonder itself and counsel itself. That's the reason before the words 'mighty God', 'everlasting Father' and 'Prince of Peace' you have the word "The." Not any 'mighty God' or any 'everlasting Father' or 'Prince of peace', but the one and only Mighty God, the one and only Father and the one and only Prince of peace.

**Answer Notes:** 1. Though there is no noticeable difference between "his name **shall** be called..." (Isa 9:6) and "thou **shalt** call his name..." (Matt 1:21), the latter clearly meant his literal name shall mean and the former obviously meant various appellations to which he would be referred to as, hence the meaning of his estate.

2. \* denotes, Yahovah here is the same reference given in name to Jehovah, but the proper pronunciation is Yahovah.

## **QUESTION 202 : Why Did God Become a Human Being?**

Because of you.

Though I'm being frivolous with that opening remark, it really boils down to that. However, let me glean from other FAQ's that I've answered.

This verse sums it up, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). In other words, Jesus Christ is simply God the father in flesh. It clearly stated that:

"Inasmuch then as the children **[WE]** have partaken of flesh and blood **[ARE HUMANS]**, He **[GOD THE FATHER OF US]**, himself likewise shared in the same, **[BECOME HUMAN]**."

God took on the challenge and enfleshed himself, or become human, not only to prove that he can be victorious over it, but also to free us who are unable to overcome it and live. That's why the scripture taught us, "we have not an high priest **[CHRIST]** which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are" (Heb 4:15). That's why he prayed, he orated what the flesh was pulling on – "not my will," "glorify me from" the fallen Adamic flesh. That's why he fed, he knew what it means to be hungry. That's why he forgives sins, he knew what it meant to have devils tempting and tormenting. That's why he came, that's

why he paid the price, that's why he redeemed us where the Law or our own efforts couldn't. No wonder they call him the savior. He had always sent saviors (Neh 9:27) but they couldn't do what he could. So he finally came himself and knew what it meant to be in a fallen Adamic flesh surrounded by devils. He finally could be touched by what we felt and thus wiped our slate clean, "forgive them; for they know not what they do" (Luke 23:34).

### **QUESTION 203 : Does 'the Son' mean 'the flesh' of Jesus of Nazareth? ([bible.ca](http://bible.ca))**

Because of "the divine nature speaks to the fleshly nature" sayings, by teachers explaining the conversations Jesus had with the father, it is only logical to conclude that the Son means the flesh of Christ. However, let me explain what is meant by the explanation and who is the Son. But first, here is someone who astutely disagrees with some Apostolics' language, failing to realize that "as our own thoughts respecting him are foolish, so our own language respecting him is absurd:"

If we bifurcate [Divide] Jesus into His two component parts of Deity and humanity, and then demand that the humanity as such be worshipped, how can we escape the charge of idolatry? Simply, are you different from you? The flesh is you, yet the spirit (soul) is you, but flesh will fade and spirit (soul) remains. A fact that cannot be apologize by a woman and a dress, or man getting into a vehicle. The "bifurcate" that is alleged is the exact thing that takes place in every human, flesh versus spirit. With Christ it's the opposite and an example for us that our spirits, once regenerated should be in harmony with the flesh; in that the flesh is now ruled by the spirit (Matthew 26:39).

Secondly, where were we demanded to worship humanity? The scripture tells us, "God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24). In other words, when you worship Jesus, you are worshipping the spirit, GOD. **The flesh only exists because of the spirit**, so he could have said which is an example to us, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner" (John 5:19). Much like how your flesh cannot move except you will it to move. What willed it to move is your mind which is connected to your spirit (soul).

Good points. For instance, he rightly said, "The flesh only exists because of the spirit." Exactly, we are living human beings not because of the flesh only, but because that flesh is willed by our spirits (souls). That is what we are trying to say; the spirit that was in Jesus' flesh is God the Father. The flesh alone is not human (it makes us human), but rather the composite of Spirit and Flesh is human. If God the father were to take upon himself a human form, he would still be God the father (Spirit) in flesh; all we would see is flesh. That is what happened with Jesus Christ. Since the flesh distinguished his appearance (being born), he is called the "Son of God" and the "Son of Man," epitomize by the virgin birth; Son referring to the incarnation. He's God coming to earth as a man. This was a mystery, but after Pentecost, clearly understood by all his followers; until the second century, when the logos Christology teachings was brought in by the philosophers and bred the trinity.

The opposition to gaining this understanding is that while God the father was in flesh as Jesus, he seemingly spoke to someone else called father; and by logics that would show a clear separate divine being from himself. They are several reasons for this, most fully explained in FAQ number 168. One of the foremost reasons is for us to understand the mystery and sacrifice God made in coming to redeem man. This is fully explained in Chapter 7 (Jesus?), under the section "'Father' and 'Son'" – go there again and see why. When it is said the flesh commune with the spirit, it is not saying the flesh, which has a life and intelligence of its own commune with its spirit that has a separate life and intelligence of its own; that's ludicrous. But rather, it was pointing to the mystery of why God became a man. I could also back this theology greatly by saying that it is similar to how we commune with our self and it is perfectly normal (Eph 5:19). Why then can't God use soliloquies to teach us? Or, in another sense, notice that the same Holy Spirit can be speaking to 1000 different persons with 1000 different things at the same time, yet the Holy Spirit is One being. As the "Son of God," all the Father was trying to do is mirrored in this quote, "his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt" (In Pursuit of Purpose, Dr. Myles Munroe).

Also, this verse sums it up, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). In other words, Jesus Christ is simply God the father in flesh. It clearly stated that: "Inasmuch then as the children **[WE]** have partaken of flesh and blood **[ARE HUMANS]**, He **[GOD THE FATHER OF US]**, himself likewise shared in the same, **[BECOME HUMAN]**". It can't get any plainer than that - God incarnate.

God took on the challenge and enfleshed himself, or become human, not only to prove that he can be victorious over it, but also to free us who are unable to overcome it. That's why the scripture taught us, "we have not an high priest **[CHRIST]** which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are" (Heb 4:15). That's why he prayed, he orated what the flesh was pulling on – "not my will," "glorify me from" this fallen Adamic flesh; something we need glorification from. That's why he fed, he knew what it means to be hungry. That's why he forgives sins, he knew what it meant to have devils tempting and tormenting. That's why he came, that's why he paid the price, that's why he redeemed us where the Law or our own efforts couldn't.

No wonder they call him the savior. He had always sent saviors (Neh 9:27) but they couldn't do what he could. So he finally came himself and knew what it meant to be in an fallen Adamic flesh surrounded by devils. He finally could be touched by what we felt and thus wiped our slate clean, "forgive them; for they know not what they do" (Luke 23:34).

## Part 2

In addition to the above, [Pastor Douglas Joseph](#) brought a very serious point to the forefront and further confirms that the Apostolic Orthodoxy is correct as against the Trinitarian Orthodoxy. He wrote:

"Key to an understanding of crucial differences between Oneness theology and Trinitarian theology is an examination of various concepts of distinction and consequent uses of words like distinction, relationship, and similar terms.

Often Trinitarian authors seek to deny Oneness proponents the freedom to observe any distinction between the Deity manifested in Jesus Christ and His humanity. Examples are found in *The Gospel According to Oneness Pentecostalism* by Mike Barden (self-published via the Internet) and *Oneness Pentecostals and the Trinity* by Gregory A. Boyd (Grand Rapids: Baker Book House, 1992). Barden alleges of Oneness:

"Any relationship between the Father and the Son is between Jesus' deity and Jesus' humanity (in other words, when Jesus prays, He's really talking to Himself). Otherwise, there is no real distinction or relationship between the Father, the Son, and the Holy Spirit, because 'God is one'; any personal relationship between these 'modes' of God is not real, but only apparent."

Such attacks are arguments against a straw man. Oneness proponents do not hold that there can be no distinction observed between the Deity manifested in Jesus Christ and His humanity. Rather, as stated by UPCI author David Bernard (in *An Answer to a Critic*, a review of Gregory Boyd's above mentioned work), "a distinction between the Father and the Son (not of eternal personhood, but relative to the Incarnation) is at the very core of Oneness theology." The scriptural distinction between the Father and the Son is held by Oneness believers as obvious and very real (not "faked" or "apparent").

The distinction denied by Oneness adherents is the Trinitarian concept that seeks to intellectually separate one divine nature (or one divine being) into three distinct divine beings, or three centers of divine consciousness. Orthodox Trinitarianism sets forth that there are three eternal—and eternally distinct—persons, and that the role, rank and power of deity is ascribed to each. Oneness believers find fundamental incongruity between true monotheism (God is one, having a basic essence that is indivisible) and orthodox Trinitarian theology.

The Oneness view sees 1) the Father as the eternal God, and 2) the Son is Deity only because He is indwelt by the Father (the Son is the Father incarnated in flesh). The Son is Deity, but not because He possesses some second or third divine nature that is distinct from the Father.

Orthodox Trinitarianism—having both the Son and the Holy Spirit as persons eternally distinct from the Father, and each eternally possessing their own divine nature, and their divine natures being eternally distinct from the Father—postulates (whether deliberately or ancillary) 1) the Father as an eternal God, 2) the Son as an eternal God, and 3) the Holy Spirit as an eternal God. The Son possesses both human nature and divine nature, and His divinity is supposedly distinct from the Father.

A major flaw is present in Trinitarianism: Accepted are three distinct, divine natures, among which one distinguishes based on which distinct person is in possession of his own particular divine nature.

When writing in defense of their own stance, Trinitarians accept that a pre-existing divine person and His own human manifestation can be viewed as one person. I.E. The divine Son ("God the Son"), who supposedly pre-existed the human Son, was incarnated in the human Son, and yet there was only one Son. Yet when attacking the Oneness, Trinitarians do not allow for the fact that a divine person and His own human manifestation can be viewed as one person. I.E. The Father, who pre-existed the human Son, was incarnated in the human Son, and yet there was only one person: Jesus Christ.

To avoid their serious inconsistency, Trinitarians should either grant to both sides the latitude to view a pre-existing divine person and His own human manifestation as one person, or concede that neither side can make such a claim.

If such a claim is not sound, then the Trinity is not three distinct persons, but four: God the Father, God the Son, God the Holy Spirit, and the human Son, who must be viewed as a person distinct from God the Son.

If such a claim is sound, then Trinitarians must admit that the Oneness position—that God the Father and His own fleshly manifestation are to be viewed as one person—is a plausible doctrine. The only remaining question is: Who was incarnated in the Son at the Incarnation? Was the Son manifested in the Son? Or was the Father manifested in the Son? The scriptures clearly reveal that God the Father was manifested in the Son.

The easiest way for Trinitarians to understand how Oneness adherents view the Godhead (and the distinction between the Father and the Son), is for them to try to grasp how Trinitarians contend that the (so-called) “God the Son” and Jesus Christ (the man) are viewed as one person instead of two. It is then but a simple step for a Trinitarian to realize he or she has been viewing the Incarnation incorrectly—as a divine Son incarnated in a human Son, instead of the divine Father incarnated in the human Son.”

{Source: Pastor Douglas Joseph}

**Answer Notes:** 1. One verse reads, "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne" (Revelation 3:21). Another reads, "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels" (Revelation 3:5). Who is the Speaker? "One like the Son of Man"...who is God: The "first and the last": 'Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen' (Revelation 1:17-18). **And** the Speaker promises to confess our names before His Father. So how can 'the Son' be 'the flesh,' when we realize the "first and last" promises to confess our names before "My Father?" The theory fails. We are not saying the humanity (fleshly existence) alone is the son, but also a role – Mediator and high Priest. This exemplary role extends from the humanity of Jesus into the “Lamb of God” that is seated at “the right hand of God” (metaphorical analogy), until all who are to be saved is saved; then the function or role of the son is ceased, because “when that which is perfect is come, then that which is in part shall be done away” (1 Cor 12:10). No more Mediator is needed when the mediation has ended or you could say, no more doctor is needed when you are healed and cannot get sick again. He would now be back into his first role as God the father, we would acknowledge him as such – the one and only being that is God – because “we shall see him as he is” (1 John 3:2).

#### **QUESTION 204 : What does John 17:2 & 24 means, it clearly shows two, I am confused?**

This question is already answered in the above FAQ (203), which explicitly gave reasons for the seemingly distinctions. Please read it, if you haven’t already. In addition, note the following.

John 17:5 reads, "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."

This was another exemplary hint to us (soliloquy type narration), of what he intends to do with us (Rom 8:21-23). He in his perfection came and took on corruptible flesh, then having felt the prangs thereof, desire to be glorified again. We, who were made perfect, also groaned and desire for that perfection we had. Until Christ came we had no outlet for this. He is that outlet, that’s the reason he “partaken of flesh and blood [BECAME HUMAN]...that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). Having done that we can cry like him, “Glorify me, oh father, with the glory I had with thee before Adam fell and even greater, the glory that I had that prevented me from going to hell’s fire, the glory of Justification that makes my soul well with thee always and forever.” John 17:24 reads, "For Thou didst love Me before the foundation of the world."

In another sense, we can also exist in the mind of God before being born, which is usually the case, because remember that he said to Jeremiah, “Before I formed thee in the belly I knew thee” (Jer 1:5). How could God know Jeremiah, THE MAN, before he was born? God transcends all time and handle things boundless by anything. I can love my idea or thought before it is carried out, which is usually the case. Christ represents the redemption of man, he saw that they would fall and rather than prevent it, he allowed it and redeemed them by himself, through Christ. He loves us and the grand idea of doing that, especially when he shall finally say, “It is done” (Rev 21:6). Also, though not necessarily in this case, God can love himself, as we do. But the fact is, he seeing this idea of fall and redemption through Christ, love it greatly before the foundation of the world; all because he loves us greatly.

#### **QUESTION 205 : What about the conversations Between Persons In The Godhead? How about Heb 1:5 "For to which of the angels did He ever say, "Thou art My Son," Answer: None, but he said it to the Son! Heb 1:8 "But of the Son He says, "Thy throne, O God, is forever and ever" ([bible.ca](http://bible.ca)).**

This question is already answered in the above FAQ (#204); especially concerning the conversations. However, what is not known is the mystery of this verse. The entire Hebrews 1 and the selected verses were written for our benefit, in an exemplar mode. Notice first of all, “For to which of the angels did he ever say, ‘thou art my Son.’” Yet we know the angels are “Sons of God” (Gen 6:2). He was speaking about, and to us through the exemplary role of Christ (Heb 1:2). That is, all the narration of being glorified and sitting at God’s right hand (power) above the angels is to be applied to us saints. It might sound strange to you, but what Christ hinted to us, is that we shall be even greater than angels through salvation. We weren’t sons, then became sons; but not only that, at a position of being the first born of having the birth right. That’s the reason for this verse, “Of his own will begat he us [ALSO] with the word of truth, that we should be a kind of firstfruits of his creatures” (James 1:18): First fruits means having the birthright or upper hand of all his creation, including angels. That’s what he was communicating to us in Hebrews 1, but we are so caught up in the analogical role of

the son that we cannot see this blessed mystery of who we are. Chapter 5 (What does Justification means?) under the section “Born again believers are higher than angels,” fully explains the “First Fruit” heritage that awaits us as now being Sons of God (1 John 3:2).

**Answer Notes:** 1. Begotten always and inherently refers to flesh (John 3:16), however, it can be used metaphorically to represent things that resonate begottenness; in terms of analogy also. For instance, 1 John 5:18 or even James 1:18.

### **QUESTION 206 : Why do some loudly object to the term 'God the Son'?**

It's really not the term but the implications. If the term 'God the Son' is used it means that there is a God the Father and God the Holy Spirit, which means three Gods or three persons as God. Hence, the preferred phrase “Son of God,” implying the same eternal God the Father coming into the form of a son, rather than another pre-existed separate being incarnating himself. Nevertheless, not all who hold to the one God belief are aware of this, hence many still use it.

### **QUESTION 207 : Did Jesus have two spirits: 1. the eternal divine spirit of God 2. the human spirit of a man? [bible.ca](http://bible.ca)**

No. For the flesh to function on earth it has to have a spirit (soul) to maneuver it or it is dead. When God incarnated himself into a Human being, he didn't borrow another human being and co-habitated with them. But rather, the spirit that functioned his body was no other than God the Father who is spirit – singular. For instance, I put on a jacket, the elbow moves up and down by me moving my hands. Say the Jack represents the body and me the spirit (soul). Me (Spirit) getting out of the Jacket (body), causes the Jacket (body) to become motionless (dead). In a sense, I'm what give the Jacket (body) motion (life). "The body without the spirit is dead" (James 2:26). Now, what God did was come into the earth and put on his own Jacket. That is, Jesus Christ is God the Father who is spirit clothed in Flesh. Unlike some devils that come into your Jacket unwelcome, while you're in it.

Jesus is one spirit clothe in Flesh, just as you are one spirit clothe in flesh. The only difference is that the spirit in Jesus is 'God the Father', who is spirit (John 4:24), which makes Jesus God in the Flesh. Take this illustration, the small circle is the spirit of a human (soul) and the big circle is The one Divine Spirit, God the Father.

[(o)] – You

[0] – Jesus

[o0] – Not Jesus, or two spirits in one flesh (human spirit and eternal divine spirit).

What makes you human is your flesh, what made Jesus (GOD) Human is his flesh; thus making him the perfect sacrifice for you and I. Not that "The Father went into the Son [an already human being]," but rather, the Father is enfleshed as the Son - "he saith... a body hast thou prepared me" (Heb 10:5). He is the Spirit that descended (John 6:51) from above, manifest as Christ and went back above. No other spirit was in the flesh called Jesus but God himself, which made God a human for his duration on earth as Jesus Christ. That's why the fullness of the Godhead dwelt in Christ bodily (Col 2:9). "According to these verses of Scripture, Jesus is not a part of God, but all of God is resident in Him. If there were several persons in the Godhead, according to Colossians 2:9 they would all be resident in the bodily form of Jesus" (David. B). This latter error would look like this:

[000] – Not Jesus and even blasphemous, though attest by the later doctrine of Perichoresis. Three spirits in one flesh (Father, Son and Holy Ghost).

The said person later said, “To say the distinction is merely between spirit and flesh is as ridiculous as a person walking around calling himself "we" in reference to his human spirit and body. To say the distinction is between spirit and flesh is misleading because flesh cannot pray or talk or think.”

In a sense he is right but more so wrong, what the flesh does that seems like thinking, is behave instinctively – the need and pull to have sex with whomever it sees, eat regardless if it means killing or finding some other ingenuity, don't listen to God because it regard not God but its desires is God and other things we do instinctively. Many things we think we do were merely done instinctively, the devil knows this and often initiates it. If we thought about some of the things we do, we would not do them. Even prayer is sometimes instinctive – crying out to God. When an animal is wounded, it howls in pain, but for what reason it cannot answer? It was built there instinctively in its flesh so as to get aid from its mother or kind and even release tension; similar to a baby crying. So to say the flesh doesn't have a will or somewhat “thinks,” is misleading, for if that weren't the case we would be the most moral of persons on the outside. Therefore, in us, there is a struggle with the divine will to obey God or obey the flesh, which repeatedly proved the flesh the victor. God took on the challenge and enfleshed himself, or become human, not only to prove that he can be victorious over it, but also to free us who are unable to overcome it (Heb 2:14-15). That's why the scripture taught us, “we have not an high priest [CHRIST]

which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are” (Heb 4:15). That’s why he prayed, he orated what the flesh was pulling on – “not my will,” “glorify me from” this fallen Adamic flesh; something we need glorification from. That’s why he fed, he knew what it means to be hungry. That’s why he forgives sins, he knew what it meant to have devils tempting and tormenting. That’s why he came, that’s why he paid the price, that’s why he redeemed us where the Law or our own efforts couldn’t. No wonder they call him the savior. He had always sent saviors (Neh 9:27) but they couldn’t do what he could. So he finally came himself and knew what it meant to be in a fallen Adamic flesh surrounded by devils. He finally could be touched by what we felt and thus wiped our slate clean, “forgive them; for they know not what they do” (Luke 23:34).

## Part 2

In addition to the above, [Pastor Douglas Joseph](#) brought a very serious point to the forefront and further confirms that the Apostolic Orthodoxy is correct as against the Trinitarian Orthodoxy. He wrote:

“Key to an understanding of crucial differences between Oneness theology and Trinitarian theology is an examination of various concepts of distinction and consequent uses of words like distinction, relationship, and similar terms.

Often Trinitarian authors seek to deny Oneness proponents the freedom to observe any distinction between the Deity manifested in Jesus Christ and His humanity. Examples are found in *The Gospel According to Oneness Pentecostalism* by Mike Barden (self-published via the Internet) and *Oneness Pentecostals and the Trinity* by Gregory A. Boyd (Grand Rapids: Baker Book House, 1992). Barden alleges of Oneness:

“Any relationship between the Father and the Son is between Jesus' deity and Jesus' humanity (in other words, when Jesus prays, He's really talking to Himself). Otherwise, there is no real distinction or relationship between the Father, the Son, and the Holy Spirit, because ‘God is one’; any personal relationship between these ‘modes’ of God is not real, but only apparent.”

Such attacks are arguments against a straw man. Oneness proponents do not hold that there can be no distinction observed between the Deity manifested in Jesus Christ and His humanity. Rather, as stated by UPCI author David Bernard (in *An Answer to a Critic*, a review of Gregory Boyd's above mentioned work), “a distinction between the Father and the Son (not of eternal personhood, but relative to the Incarnation) is at the very core of Oneness theology.” The scriptural distinction between the Father and the Son is held by Oneness believers as obvious and very real (not “faked” or “apparent”).

The distinction denied by Oneness adherents is the Trinitarian concept that seeks to intellectually separate one divine nature (or one divine being) into three distinct divine beings, or three centers of divine consciousness. Orthodox Trinitarianism sets forth that there are three eternal—and eternally distinct—persons, and that the role, rank and power of deity is ascribed to each. Oneness believers find fundamental incongruity between true monotheism (God is one, having a basic essence that is indivisible) and orthodox Trinitarian theology.

The Oneness view sees 1) the Father as the eternal God, and 2) the Son is Deity only because He is indwelt by the Father (the Son is the Father incarnated in flesh). The Son is Deity, but not because He possesses some second or third divine nature that is distinct from the Father.

Orthodox Trinitarianism—having both the Son and the Holy Spirit as persons eternally distinct from the Father, and each eternally possessing their own divine nature, and their divine natures being eternally distinct from the Father—postulates (whether deliberately or ancillary) 1) the Father as an eternal God, 2) the Son as an eternal God, and 3) the Holy Spirit as an eternal God. The Son possesses both human nature and divine nature, and His divinity is supposedly distinct from the Father.

A major flaw is present in Trinitarianism: Accepted are three distinct, divine natures, among which one distinguishes based on which distinct person is in possession of his own particular divine nature.

When writing in defense of their own stance, Trinitarians accept that a pre-existing divine person and His own human manifestation can be viewed as one person. I.E. The divine Son (“God the Son”), who supposedly pre-existed the human Son, was incarnated in the human Son, and yet there was only one Son. Yet when attacking the Oneness, Trinitarians do not allow for the fact that a divine person and His own human manifestation can be viewed as one person. I.E. The Father, who pre-existed the human Son, was incarnated in the human Son, and yet there was only one person: Jesus Christ.

To avoid their serious inconsistency, Trinitarians should either grant to both sides the latitude to view a pre-existing divine person and His own human manifestation as one person, or concede that neither side can make such a claim.

If such a claim is not sound, then the Trinity is not three distinct persons, but four: God the Father, God the Son, God the Holy Spirit, and the human Son, who must be viewed as a person distinct from God the Son.

If such a claim is sound, then Trinitarians must admit that the Oneness position—that God the Father and His own fleshly manifestation are to be viewed as one person—is a plausible doctrine. The only remaining question is: Who was incarnated in the Son at the Incarnation? Was the Son manifested in the Son? Or was the Father manifested in the Son? The scriptures clearly reveal that God the Father was manifested in the Son.

The easiest way for Trinitarians to understand how Oneness adherents view the Godhead (and the distinction between the Father and the Son), is for them to try to grasp how Trinitarians contend that the (so-called) “God the Son” and Jesus Christ (the man) are viewed as one person instead of two. It is then but a simple step for a Trinitarian to realize he or she has been viewing the Incarnation incorrectly—as a divine Son incarnated in a human Son, instead of the divine Father incarnated in the human Son.”

{Source: Pastor Douglas Joseph}

**QUESTION 208 : Did “the Son had both beginning and END?” [Jn 8:35, Jn 12:34, Daniel 7:13-14, Heb 1:8, Heb 7:28] The verses ...prove that the Son will co-exist with God for all eternity! ([bible.ca](http://bible.ca))**

As previously discussed, Jesus is God the Father (spirit) in flesh, with a specific purpose of saving man. Before man fell, God decided to redeem them; that is why "the Lamb slain from the foundation of the world" (Rev 13:8). He began to physically do so, in terms of the lamb, when Jesus was born, until he was crucified and ascended. It will be finish at the final Judgment (Rev 21:6) when “all shall be subdued under him” (1 Corinthians 15:28); that’s the reason every mouth shall "confess that Jesus Christ is Lord [Yah]" (Php 2:11). The role of the son would have ended, since man would be redeemed; so now all beings, believing or non-believing, will see that Jesus was actually the same Yahovah from eternity. In terms of man’s redemption, it is like the Governor General in my former island country. The Governor General represents the English monarchy or the Queen. Now that the island is independent, the Governor General is no longer needed. He served his role in a colonized country, but now the position is non-existence because the country is no longer a colony but an independent state. Unfortunately, most islands of the Caribbean still keep on a Governor General with his high salary while the country suffer deficit.

Now when it says Christ dominion will not pass away and his Kingdom will not be destroy, by the example above, he meant that we will never be colonized as in the former state – fallen and demonized. Though the position of the Governor General ceases to be, isn’t he still there and can be appointed another administration, like Prime Minister. In Christ’s case, he’ll reveal the Administration he “had”, which is God the Father and reigning KING. At first we didn’t know and was “alienated...in our mind” (Col 1:21), but now being made independent we know it and enjoy rulership with him. "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 1:25).

**QUESTION 209 : Did “John chapter one speak of Jesus as being merely an idea in God’s mind that came into being at the incarnation; Jesus was just a plan in the mind of God before the incarnation”? ([bible.ca](http://bible.ca))**

Another person noted, “The word of John 1 (the logos) is not a separate person but is *the thought, activity or expression of God.*” The person who made that quote confessed by its implied revelation that “This means we are all pre-existent like the son of God in the mind of God, as are all things he has made” (Mike Oppenheimer, Who is Jesus ?). Sort of. We are separate different beings called humans, while Jesus was the same God taking on human form. All was in the mind of God. The only other problem with the quote is the word “pre-existent.” It suggests to trinitarians that there was a separate bodily tangible existence before the fact, which is never the case for the man Jesus or you and I; we begun at earthly conception.

Since the lamb was slain from the foundation of the world (Rev 13:8) yet it wasn't really slain until Jesus crucifixion, doesn't that make this an idea of God that he had plan to execute since creation? And though he plans to execute it and being not confined to time, it doesn't make it less real when it happened. For instance, building a sand castle for the purpose of jumping on it. You already have a full idea of how it will feel, that's why you built it in the first place, but that doesn't make it less fulfilling when it happens. The same thing can be said of man. For instance, he said to Jeremiah, “before I form thee in the belly I know thee” (Jer 1:5). Doesn't that make this an idea of God that he had plan to execute?

Mr. Oppenheimer later said,

“In John 1:3 it states "all things were made by him." The word *dia* means through him. That he was not the agent of causation but the instrument through which it was done. That there was another involved as in Heb 1:2 says "by whom he made the worlds". The Bible calls the word a **he**, a **him** not a plan not a thought, not a speech pattern, he is a person who was existent at the same time as the other.”

The scripture also said that he made the world by wisdom (Jer 10:12), are we to now think wisdom is a separate person, especially when in proverbs it is spoken of “like” a person (Prov 1:20) - personification. NO. The language used is similar to personification,

giving animate qualities to seemingly inanimate things. This is done because the word is not just an “impersonal idea, conveying the thoughts of God,” it is the core or heart of God, it is the same God the father, that’s why the word is referred to as HE. Very much like you are your words, that’s the reason the scripture tells us that out of the abundance of the heart a man speaketh (Luke 6:45). In other words, your word comes from you and is you, not a separate person. That’s why you’ll be judged by your words. If your words were someone else you couldn’t be judged by it but it alone would be condemned. That’s pretty much the same thing with the Word (so called Logos) and God. He had the idea to come as man, and spoke it; likewise, he had the idea to make man and did it. Similarly, man had the idea to go to outerspace, in a space suit, and spoke it. But first they conjured the idea to send an animal to outerspace, in a space suit, and did it.

The said person from bible.ca later said,

“After me comes a Man who has a higher rank than I, for He existed before me.” Jn 1:29. John was 6 months older than Jesus in the flesh. In fact Jn 1:29 throws Modalism into a tail spin because THE MAN Jesus did not exist before John, except in the mind of God.”

The flesh of Jesus was created first in Mary, the spirit of Jesus is God himself and existed before John and all beings. In another sense, we can also exist in the mind of God before being born which is usually the case, because remember that he said to Jeremiah, “Before I formed thee in the belly I knew thee” (Jer 1:5). How could God know Jeremiah, THE MAN, before he was born? You see that many are fiddling arrogantly with mysteries that can be easily unraveled by God alone (1 Cor 12:3) if you come to him humbly and put aside all things.

Then the said person again refuted,

“So Modalists must say that what John meant by, “the Man Jesus existed before me” is that Jesus existed in the mind of God longer/before John the Baptist. In other words, first God thought up the Son, then He thought up John the Baptist.”

We are the ones subject to time, we are the ones created and we are the ones who by ourselves cannot understand God ways (Isa 55:8). When God rested on the seventh day from all his works it was also signifying that he finished set everything in motion. In other words, all things were created before it happened. Much like an artist thinks of his next piece, gets out the brushes, paint and other tools. Some touches come before another and thus appear before another, but all were in the mind before it appeared on paper. So it is with God who exist out of time; and it is quickly going by, but to us it is not. So when we are here preaching the gospel, Christ is years ahead dividing the mansions between the believers, the ones he said he’s building for us (John 14:2). So to God everything was already set in his mind, who to do what and who to follow and so on. Logics will not tell you that, but faith in the Bible will, that’s why it said, “That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (Ecc 3:15). Nevertheless, our words fail us in explaining these mysteries and thus left for God to reveal it to whom call on him for it (Jer 3:33).

In another sense, in relentless pursuit of error, Mr. Mike Oppenheimer said,

“For the word to be interpreted as something God spoke would mean that God is not an eternal personal being” (Mike Oppenheimer, Who is Jesus?).

Just because God spoke something later (“created”) from himself meant that what he spoke made him not eternal; since what he spoke was him (God) and “created.” How ludicrous can someone else sound. What limits we are placing on God with our carnal understanding. We just don’t get it, do we.

“The Logos [word] is God uttering himself” (John Miller , Is God a trinity, p.85). Uttering what? Uttering the same eternal essence he is, uncreated. It is his thought and “the expression of the thought (word) is eternal, since he who thinks is eternal.” You see that no matter how it is put you can’t separate God from the word, similarly, you can’t separate me from my words.

Mr. Oppenheimer continues,

“He is called the word because he is the active cause of the world, it is he whose word brought all things into existence” (Mike Oppenheimer, Who is Jesus?).

Again, utter foolishness, because he can't seem to not think and give the word some other identity, other than the father himself.

God operates based on his word, as his word is spoken so it is; and as you can’t separate a man from his word or thoughts, so you can’t separate God from what he has spoken or thought, so to speak. Hence,

"In the beginning was the word [God], and the word was with God [not two separate persons, just like man and his thought], and the word was God [clarifies that they are not two persons, for only one can be God] .... and the word became flesh [the same eternal God walked as man, as he had planned to do from the foundation of the world, in redeeming man]" (John 1).

And to prove that the Word wasn't a separate person from God himself but resonate the faculty of speech, one psalms read, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth" (Ps 33:6); the word is the spoken idea of God. For instance, "Let there be light [word spoken]: and there was light" (Gen 1:3). So when a type of personality is given to the word in the New Testament (Col. 1:16-17) it is for metaphorical or analogical reasons.

#### **QUESTION 210 : Didn't the bible said No man knows the day, even the son, how then is he the Father?**

"In speaking of the Second Coming, Jesus said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Again, the humanity of Jesus did not know all things, but the Spirit of Jesus did," which is God Almighty, for God is a Spirit.

As explained earlier, your flesh does have a sort of will, governed by a different thinking system called instinct. If the flesh knew the consequences of sinning it would not do it, but it sins because of its desires to do so. You, which is your spirit, know the consequence of sinning (at present and later) and tries to stop it but fails to override the will of the flesh to go and sleep with the married woman. In other words, our will most often is crippled by the will of the flesh. That's why Christ came, to help our spirit supercede the will of the flesh (most often sensitizes by devils) and haven't felt the prangs therefore pardon us when we are crippled by it. So the flesh knows nothing and thus acts by it's feelings, those who are led by it will suffer the torment that awaits. So when Christ said that "neither the Son," he spoke of his fleshly state; but of course the spirit knew because the spirit is God.

#### **QUESTION 211 : Why did Jesus use the plural in speaking of the believer's union with God (John 17:21-23), as his union with God, if he is God (i.e. father)?**

This was before his ascension, thus before the mystery of his Godhood was revealed. So he said it "that they may be one, just as We are one" (John 17:21-23). When his Godhood was revealed upon his ascension, they knew that Jesus was the Father yet came as the son, so perfect was it that not even the devil could have seen it. That is how he want us to be in unity, that no distinction can even be seen amongst us whatsoever – not in doctrine, love, possessions or anything – one body. The unbelievers looking on shouldn't see an ounce of difference, but all things co-coordinated by God, we being members of his body (1 Corinthians 12).

One person exclaimed, "Is the author aware that in John 17:21 Jesus also prayed, for His apostles, 'that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.' Are we to believe that Jesus was praying for his apostles to become one being? If not, Jesus and the Father are not one being" ([bible.ca](http://bible.ca)).

This erroneous view can be applied everywhere to what Jesus frequently used, analogies (resemblance). For instance, the bible said that we are to love our wives even as Christ loves the church (Eph 5:25). Are we going to break up the analogy and see pass the point and say, "Christ sacrificed himself on the cross for us so that means I should set up a cross and arose some folk to come sacrifice me, so my wife might have life." Or, "since many of us are in the body of believers that Christ loves, I should have a company of different wives called my body just like Christ." This is exactly what this person is doing to John 17:21 about God being not one being if we are not one being.

An analogy is a resemblance of a something used to describe another thing, not necessary meant to be exact. As seen above, Christ used his identity of being the father while enfleshed as Jesus as an analogy to our unity, because in it no one could tell at first his identity, no distinction was seen. Similarly, in true unity there is no distinction.

#### **QUESTION 212 : "If we accept that the verse should be translated 'the express image of His substance,' it still proves that one is the 'image' and one is the 'substance'. That makes two because an image is not the same as a substance." Is it? ([bible.ca](http://bible.ca))**

That came in response to this exert, "Then why did Jesus say to Philip, 'He that has seen me hath seen the Father' (John 14:9)? Because Jesus is the express image of God's person' Hebrews 1:3. The Greek word for person in this verse literally means 'substance.'"

How could this still make two? When you look into the mirror, you see an image of you or your physical substance. Does that make two of you? It would get even bizarre if you were in front of parallel mirrors on each side, 5, 10, and 15 of you. Get the picture? Your flesh is not you, the real you is your spirit (soul). That's why your flesh dies when your spirit (soul) departs; it is the image your spirit (soul) worked through. Similarly, Jesus is God (SPIRIT) in an earthly image (MAN). Like our spirits (souls) need a flesh to be a man,

God who is a spirit, needed a flesh to be man (the image of our invisible spirit). Therefore, it is a fact that a live human FLESH is simply our SOUL as MAN. When the flesh is taken away you see the real you, no more image. That is why Christ said in the resurrection we shall be like the angels (Matt 22:30). Angels are spirits, so you will not necessarily need the flesh anymore as an image, your real you will shine forth. This verse makes it plain, "Inasmuch then as the children have partaken of flesh and blood, **He Himself likewise** shared in the same" (Heb 2:14-15) – that is, God became flesh and blood too, not a separate being but the same God the father. He being "the God of all spirits of all flesh" (Num 27:16).

The said person later refuted, "Jesus was 'the express image of' the Father, not the Father (Hebrews 1:3)."

Now we earlier saw that the real you is the spirit (soul), so if the spirit that is in the flesh of Jesus is the same God the father, then doesn't that make him the father in a flesh (image)?

Spirit = Him

Humanity (seen by the flesh) = Express image.

That's why the scripture said, "For in him dwelleth all the fulness of the Godhead bodily" (Col 2:9). "Bodily" here refers to the enfleshment of the spirit; the one divine spirit, that is God, took on a bodily form. That bodily form is named Jesus Christ and called the Son of God for us to understand the mystery of it. That explains why "he possesses all the prerogatives the Father possesses."

The man Jesus was simply the 'image of God', not another God or Person; one verse states, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, **who is the image of God...**" (2 Corinthians 4:3-4).

Now, many have come to think that the physical literal flesh is the son. The physical flesh is not the son but the composite makes the son, his Spirit and Flesh, which makes him human or God become human. When it states that "it please the father that in him all fullness should dwell," means, it please the father that in the flesh or humanity should God dwell. In other words, it pleases the father to dwell as a human, making the human (Jesus) God, because his spirit is God. The spirit alone is the one God that exists from all eternity. When Apostolics for a lack of sophisticate words give some sort of reference that the son is the flesh, simply mean that God (Spirit) coming in Flesh makes him the son. Without the flesh he wouldn't have become that prophesied lamb that was slain from the foundation of the world; which to us is call the Son of God. Therefore, they don't mean human tissue and red & white blood cells is the son or that two spirits occupied Christ, but rather what makes the son is his humanity. Similarly, when our flesh is taken off, our humanity is gone, thus we become like the angels (Mark 12:25) - spirits. That was the whole deal with Christ, God the Father who is spirit taking on human flesh, not another spirit or another person or a member of a unit acting like one person (trinity), but the one God that exists throughout all eternity.

"Defining 'the Son' to mean the 'flesh' creates obvious difficulties in unequivocally proclaiming 'the Son' to be God, rather than a human 'tabernacle' or 'shell' in which God dwelt" ([thriceholly](#)) — Sort of CORRECT; the composite is called the "Son of God" for the purpose of explaining the mystery of his coming to save man - flesh alone is not human, but spirit and flesh. The difference with Christ is that the spirit (soul) in him is God the father.

## Part 2

The more important truth to him being the "express image" is that he is the quintessential of how he made man to be. He created man in his image (Gen 1:27), but they lost it. Hence, Adam, at first was an express image of God; that's why the devil hated him. This is also why Christ is called the Second or "Last Adam" (1 Cor 15:45); the only other human who ever posses the image of God and also came to make others posses that image as well - we. The only difference with us and Christ is that Christ is literally God in a body, hence his humanity has the fullness of the Godhead bodily (Col 2:9), while we have a measure of his spirit (Eph 4:7, Rom 12:3, John 3:34).

Adam birthed humans in the earth without a connected spirit to God. However, the second Adam, Christ, came and birthed living souls (1 Cor 15:21 & 45). Souls that when regenerated will be revived as Adam was and pre-enjoy some of its qualities (Acts 9:40, Acts 5:15, Acts 28:8).

Jesus Christ (quickening spirit) came to be an example for us and to give us the power to overcome death, hell and the grave. He came to set the captives (Humanity) free. Through him, we can all become like Adam and fear death no longer but inherit the resurrection power, with a unique fellowship with God. The image of God in man would have been revived!

**QUESTION 213 :** Does this speak of Christ in the Old Testament, “Look!’ he answered, ‘I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God” (Daniel 3:25)?

The term Son of God was a term used for angels or supernatural beings, as in “the sons of God” (Gen 6:4). What they were actually saying is that they looked in the furnace and saw three human men and another figure that resembled an angel or a humanoid non-human. In fact, he actually said “the **form** of the fourth....” Suggesting that what he saw looked like an angel.

**QUESTION 214 :** Does this speak of Christ in a Trinity in the Old Testament, “Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him” (Psalm 2:12)?

This was already dealt with in FAQ (168), when you read it, it should be clear that this was messianic prophecy, and we should know by now that the Messiah is none other than God himself (Isa 43:11); however, wrapped into a mystery (1 Tim 3:16), until it was later fully reveal at the outset of the apostolic age. Hence statement like, “My Lord and My God” (John 20:28).

**QUESTION 215 :** Is Jesus in the Godhead or is the Godhead in Jesus? With either answer by a oneness apostolic definition, does it mean we are the Godhead too – John 14:20?

To the first question, the word “in” is not often used in these context to mean a literal 'in'; for instance, “in the cup there is water.” But rather, it is identifying with someone. With Jesus, it is not a separation of persons - one being in the other. But rather, identifying that Jesus is simply the Godhead. The Father is in Me, and I am in the Father (John 10:38). That is, selfsame person. Seeing that the Father is the Godhead and he is in Jesus and Jesus in Father, it makes Jesus the Godhead. That's the reason "in him dwelleth all the fulness of the Godhead bodily" (Col 2:9).

Now they are other verses that uses the word “in” with relation to us, however, the context has to be taken into account. For instance, referring to unity, I could say Mr. McQuick (street evangelist) and his church brethren (street evangelists) are lovers, which is completely different from me saying Mr. McQuick (husband) and Mrs. McQuick (wife) are lovers. But isn't the word lovers used here twice in a similar way, but means something different when different subjects/titles are involved? With his wife it is intimate, with his church brethren it is platonic.

Therefore, when it speaks of Jesus being in the father or the father being in Jesus, it means the oneness of God - selfsame person in different manifestations (1 Tim 3:16). That is, the one God who is spirit (John 4:24), deemed father, is enfleshed as Christ the Son, “neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt 11:27). When it speaks of us being in Jesus or the father or both, it denotes a united oneness; though we share in the glory of the Sonship role.

Robert A. Sabin adds, “The word Godhead, 'theotokos' in Greek, actually means 'the deity'. No one can be in the Godhead. There is nothing in scripture to support this. There is everything in scripture to support the truth that God is one, alone in his category. In Trinitarian thinking, and even in Oneness thinking carried over from Trinitarianism, the word Godhead is made to seem as a corporate term. The Godhead is thought of as being some sort of a panel, board, or composite of persons. We determine to put God [s] and man in the Godhead in a certain way. Only God is the Godhead. Nothing can be in the Godhead and only God is Divine. To say that someone or something is in the Godhead is inappropriate and unscriptural terminology.”

**QUESTION 216 :** When the Apostle Paul spoke of the Lord, in terms of name, could he have meant the name of the father, reveal to the prophets – Yahovah (Ps 83:18)? For example, The Apostle Paul quoting Joel 2:32 (properly translated) declared, “...whosoever shall call upon the name of Yahovah shall be saved” (Romans 10:13).

Not necessarily. All references to salvation in conjunction with a name clearly implies the name of Christ, Jesus (Yahoshua). There could have been objection to this hadn't Peter stated, “by the name of Jesus Christ...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:10-12).

This also fits Joel 2:32; for the father's name is in the Son's name. The original name of God is Yah, **Yahovah** is a type of connote form, meaning “I am that I am” or “Yah is what Yah is.” The name of the savior from the original is **Yahoshua**, which is just another connote form of Yah, meaning “Yah is salvation” or “Yah our savior.” Moreover and in addition, the name of the son has to be used because, “no man cometh unto the Father, but by me” (John 14:6).

**QUESTION 217:** Isaiah 9:6 states, "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6). Some commentators prefer to translate "Everlasting Father" literally, as 'Father of eternity'. In accordance with common Old Testament idiom, the owner or possessor of a given thing is named 'father of' it: For example, Abialbon (2 Sam. 23:31), 'father of strength', means 'strong'; Abiasaph (Ex. 6:24), 'father of gathering', means 'gatherer'. As the creator of the Aeons (Hebrews 1:2; 11:3), Jesus is the 'father of eternity'; thus, it follows that it means he is eternal." Isn't that so?

The Darby Bible and Young's Literal Translation both render this passage as "**Father of Eternity**:"

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, **Father of Eternity**, Prince of Peace" (Darby Bible, Isa. 9:6).

"For a Child hath been born to us, A Son hath been given to us, And the princely power is on his shoulder, And He doth call his name Wonderful, Counselor, Mighty God, **Father of Eternity**, Prince of Peace" (Young's Literal Translation, Is. 9:6).

Even further, some other noted sources say the same thing:

Dr. Robert Bowman points out that Abiethon - literally "father of strength" (2 Sam. 23:31) means "strong"; Abiasaph - literally "father of gathering" (Ex.6:24) means "gatherer"; and Abigail - literally "father of exultation" (1 Chron.2:16) is a woman's name meaning "exulting." Therefore, "**Father of eternity**" in Isaiah 9:6 means that Jesus is "**eternal**." ....It does not mean that He is "the God and Father of our Lord Jesus Christ" (2Cor.1:3). (Pastor Roger Griffith of Bosque Farms Assembly of God, joywell.org).

However, **the word "Father" is merely the tool used to address Christ's deity, just as the word "Son" depicts His humanity**. Moreover, the Hebrew word for Father 'ab' is used in accordance with a custom usual in Hebrew and in Arabic, where he who possesses a thing is called the father of it. Thus Abialbon (2 Samuel 23:31), "father of strength," means "strong"; Abiasaph (Exodus 6:24), "father of gathering," means "gatherer"; Abigail (1 Chronicles 2:16), "father of exultation," is a woman's name meaning "exulting"; and so forth." Therefore, in keeping with the Hebrew custom the title "everlasting Father" or as it has also been translated, "**Father of eternity**" **would simply be stating that Christ is eternal**. (Albert Barnes, Notes on the Old Testament and Practical: Isaiah, Vol. I, Grand Rapids, MI.: Baker Book House, 1950 reprint, pg. 193, as quoted in Robert M. Bowman, Jr., "Oneness Pentecostalism and the Trinity", Forward, The News and Research Periodical of the Christian Research Institute, Vol. 8, Number 3, 1985, p. 23-24).

Some translators would prefer to translate many things their way, e.g NWT, TNIV, etc. But the fact still remains that the original translation of this verse is Everlasting Father and not "Father of Eternity." In fact, if the Trinity theory is correct and God 'willed' the Son and Spirit before creation as they say, it means there was a period they did not exist; though they existed before all creation. If so, eternity was there and has existed with the father so it predates the Son and Spirit and thus the later two isn't 'THE' owner or possessor of it. Thus, none can be called the Father of it, except the father himself. If our souls lives on after death in paradise or torment, it means we can be considered eternal. Even further, Angels never die (cease to exists) and were born in eternity or out of time, it means that other beings are eternal, so to speak. Are they "Everlasting fathers" too or as it is said here, "father of eternity?" Even if that is argued, the words used in Isaiah 9:6 were meant for GOD only. For instance, they are many counselors, many called wonderful and so on. But this verse points out that the person coming was like no other; not someone who can be called these things, but Wonder itself, Counsel itself, Peace itself, God himself and the Father himself. Any other light on this scripture is incorrect and must be avoided. This is why "Everlasting Father" is used and is meant literally; describing that the father is coming.

Probably because this error is known, it is then rendered "Father of the Ages:" rather than turning to the truth.

Brumback observes how Isaiah 9:6 is the one verse in the entire Bible that gives Christ the title 'Father' and is therefore seized upon by Oneness adherents as 'proof' that Jesus is God the Father. It should first be observed that this verse can also be translated 'Father of eternity', or '**Father of the ages**.'

According to Matthew Henry's Commentary this implies that Jesus is the **creator of the ages** (Heb.1:2; 11:3)... (Pastor Roger Griffith of Bosque Farms Assembly of God, joywell.org).

If ages suggest existences, then their Trinity theory would again show that "God the Father" alone is the "Father of the Ages," since the allege other two were willed after the ages was, and allegedly pre-existed before earth's creation. Therefore, that title couldn't be applied to an allege separate "God the Son." To elude this madness, it was then said because he 'created the ages', as in earth and time, as suggested by the scripture references given, then he is the "Father of the Ages." However, according to their Trinity theory he couldn't be the "Father of the Ages" (as in this world) because the scripture teaches us that Spirit of God created the world (Gen. 1:2), the Father created the world (Heb. 1:2), and the Son created the world (Col. 1:16). The uniqueness of "Father of the Ages" can't be

then applied to Son, if two other allege persons did it as well. Therefore, all the attempts at discrediting that Isaiah 9:6 did not say Jesus is father has failed; and failed miserably, because it also shows the Trinity Theory for what it is – a flawed unbiblical claim.

Robert M. Bowman while erroneously weaving this doctrinal excuse of Isa 9:6 stated the truth on the matter without realizing. He said,

“...the word "Father" is merely the tool used to address Christ's deity, just as the word "Son" depicts His humanity.”

That is, what made Christ deity was the very father himself coming into flesh. There was no pre-existence being as son, so sonship “refers” to the fleshly birth, wherewith he says, “This day I have begotten thee” (Heb 1:5) – a specific time in time. The father is spirit (John 4:24), this spirit took on flesh (John 1:14) as a human being (Hebrews 2:14-15). The flesh is just a coating and the spirit is the real you; hence Jesus (Son) can be called the father and is the father because it is the father amongst us as a human being (John 1:10).

### **QUESTION 218 : Is Jesus an Angel or “Angel of His presence” or ever referred to as an Angel?**

One person astutely said,

Jesus already bears the name of God the Father during His pilgrimage with the children of Israel through the wilderness: "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for **My name is in Him.**" (Exodus 23:20-21). This is the Angel of His presence, "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 bore them and carried them All the days of old." (Isaiah 63:9). This [Angel of His presence](#) was Christ, who disciplined the children in the wilderness: "...nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;..." (1 Corinthians 10:9).

Firstly, it was claim that the God that spoke to them in the wilderness was not “God the father,” an alleged separate person, but “God the son” another separate person. But now we are told he is an angel. Which is he, an angel, or a separate person called "God the Son" while a Father stood by silently throughout the Old testament? On the contrary, this angel of their presence is not Christ but more than likely Michael or one he sent from his regiment. Reason being, He is the Prince of Israel or the Arc Angel that specifically watches over Israel; the bible clearly said so, “Michael your prince” (Dan 10:21) and, “At that time shall Michael stand up, the great prince which standeth for the children of thy people” (Dan 12:1). Other nations had their Prince, like the “Prince of Persia....Prince of Grecia” (Dan 10:20) and so on. So this angel is not Jesus, but Michael, Israel's Prince. Christ is much bigger than that, he is the Prince of all the princes or as the Rev 1:5 puts it, "the Prince of the Kings of the earth."

So you see that what the doctrine of the Trinity does is try to fit their theory in Old testament writings, which has no place for it because the trinity doesn't exist there (nor in the New Testament), and thus the doctrine becomes mixed, like this mistaken identity of Michael being Jesus. The scripture said that he will give his angel charge over thee...to keep thee from dashing thy foot against the stone (Lk 4:10-11) or prevent you from doing something stupid, this includes discipline. How, for one, they can simply move their presence.

Separate and apart from allege \*Theophany, other Hellenized philosopher thought the angel of the lord in the Old Testament was always Jesus (logos),

"On this first occasions hers [Hagar's] was a voluntary flight, not a banishment, and when she met the angel or divine reason [Logos], she returned to her master's house. (Gen. xvi. 6 ff.)." (PHILO On the Cherubim, I.).

"But Hagar flees out of shame. And a proof of this is, that the angel, that is the word of God, met her, with the intent to recommend her what she ought to do, and to guide her in her return to her mistress's house." (PHILO On Flight and Finding, I, 5).

"Behold the armed angel, the reason [Logos] of God, standing in the way against you (Number xxii. 31), the source through whom both good and ill come to fulfillment. See where he stands...If you had learnt from the first that it is not your life-pursuits which bring your share in good or ill, but the divine reason [Logos], the ruler and steersman of all, you would bear with more patience what befalls you, and cease from slandering and ascribing to us what we have no power to bring about." (PHILO On the Cherubim, XI, 35-36).

So you see that this Angel Christological doctrine is seeded in pagan philosophies and should be avoided. Theologians say God appeared as an angel because of the narration of the angel and sometimes the responses of the humans involved; example, “I am the lord,” says an angel, and “wrestled with god,” says a human when encountering an angel. What happened in so-called Theophanies is that they were actual angels sent by God but they spoke prophetically. For instance, someone in church would prophesy and say

“repent, I say repent, this is the lord speaking and I am God, repent.” Are we suppose to think of this person as God or an instrument of God? This is what happens with Angels who are called God; they speak on his behalf, like God was speaking himself. Though this is not to say God is limited in that he can't appear as an angel.

The angel of the lord is not God, nor some separate being called ‘God the son.’ The angel of the Lord is just that, an angel who belongs to the company of angels that didn’t rebel with satan; resides in the presence of God and used by him to deliver messages and watch over the heirs of salvation (Heb 1:14).

When we read statements in the bible under Persons like Isaiah, Ezekiel, Jeremiah and others, statements like "I am the Lord, that is my name" (Isa 42:8), did you know that was herald from a man's mouth? The prophet who spoke it. Are we now to think that the prophet is God because he said, "I am the Lord, that is mine name?" No, because he was a prophet who was sent (malak) to deliver a message. The same thing goes for Angels (malakim), who when delivering a message, speak as though it is God speaking; because like the prophet, he is simply using their "mouths." Whereby God often related to his prophets that their mouths are his mouth. Any other deviation from this is only using our intellectualism to fathom the affairs of God. For instance, someone without his knowledge would say,

"If President Bill Clinton were to dispatch an envoy to France who, upon arrival, were to present himself before the French authorities and boldly announce, 'I'm Bill Clinton', what would he be but a liar and a fraud?" (thriceholly.net).

Yet God does that with his prophets in the pass, present and future. And does the same with all his messengers, including angels. Again, here is an example of God doing so with an angel, "But the Angel of the LORD called to him from heaven and said, 'Abraham, Abraham!' So he said, 'Here I am.' And He said, 'Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me'" (Genesis 22:11-12). Or even this vocal from Asaph, "Hear, O my people, and I will speak; O Israel, and I will testify against thee: **I am God, even thy God**" (Ps 50:7). Is Asaph God? Or according to thriceholly, is Asaph a liar and a fraud? Obviously not!

Men cannot do it (The President’s Ambassador). Some devils do it when they possess a man, which outputs a violent nature because the flesh is resisting the devilry. As seen with exorcists that ask the devil possessing the man, “what is your name?” Though the man answers, “I am satan.” Is the man satan, no, but he used the man’s elements to speak. God never forces this on anyone, and it is quite ecstatic to the person prophesying rather than horrifying to the person possessed by devils. Devils jump into you and rend your body to do so. God does this because when you invite him into your heart and become saved, you become apart of his body. Angels are also apart of God’s body (whole family in heaven and earth - Eph 3:5) and he can use them as such, and have.

Moreover, if the Angel of the Lord (lesser to God) is the pre-incarnate Christ it would prove a subordination of persons, which the trinity teaching today denies, simply because they found out that it means tritheism. Remember, the word angel, strong numbers 04397 - mal'ak, comes from an unused root meaning to dispatch as a deputy;

AV - angel 111, messenger 98, ambassadors 4, variant 1; 214, 1) messenger, representative 1a) messenger 1b) angel 1c) the Theophanic angel.

An if the Trinity is a subordination of persons, it means that it is a unit of God and demi-gods – paganism. This is no different from saying Jesus is only the first angel created by God amongst a group of angels he uses, like Michael and Gabriel; a teaching that is uphold by Jehovah Witnesses and Mormons. Even further, Christ could not be an angel, for an angel is not God, as Christ ascribed to and is referenced in scripture as. But rather, An Angel is an Angel and Jesus Christ is no other than the one God himself incarnate, to which of the angels has He ever said: 'Sit at My right hand [POWER], till I make Your enemies Your footstool?' **Are they not all ministering spirits...**?" (Hebrews 1:13-14).

**Answer Notes:** 1. \* denotes, A theophany is the belief that God manifested or appeared to men as an Angel.

**QUESTION 219 :** “If, again, he allege His own word when He said, 'I and the Father are one,' [John 10:30], let him attend to the fact, and understand that He did not say, 'I and the Father am one, but are one.' For the word 'are' is not said of one person, but it refers to two persons, and one power” (Hippolytus, 'Against the Heresy of One Noetus'). Isn't that so?

If I'm making a guess list to my party and I was inviting some elite men, two of the persons I would put on it are the Mayor of Coral Springs and the President of the better business bureau of Coral Springs. To my surprise, as told by my Secretary at the party, the Mayor is also the President of the better business bureau. If I were to go to the persons checking off the names/appellations at the door, I would point to Mayor and BBB president and say, "these two are one." However, did I mean these two are coming together as a couple or buddies. No. I meant the titles ascribe to the selfsame person. But I couldn't say, "these two is one," or, "these two one."

Not only is that not proper English, but it also sounds absurd; especially coming from me the affluent host. When I said "these two are one" to the door's maid, he knows what I was saying.

Similarly, John 10:30 did not ascribe to a distinction and plurality of two persons, but was saying, like the example above, that the titles ascribe to the selfsame person. To the early Christian church and us genuine born again believers, we know that's what it means.

It is just proper English to apply plurality to seemingly plural subjects. The translators would never have put "am one" even if that was said; because it is just not proper grammar in Greek, Latin or English. When two anything are in play in a sentence, then the plural verb is used; regardless if the two are the same or not. Language has a little mathematics to it, that is, this must go in this case regardless of, or else it is not a proper sentence or in Math's case, a proper equation. Only to us, who know the truth and reading it, would know what it means. For instance, by law and standards we must be accompanied by an officer before going directly into the prison. If not, you are not going in. Now, does this mean that you cannot physically go into the prison, you have two feet? NO. It is just proper procedures that we must follow, for various reasons. Similarly, English has many proper procedures we must follow, regardless of. And applying "are one" in this sentence is fundamental, par none.

It's just proper English to do so. For instance, in Gen. 1:26 "Elohim" (God said) is used for one person, but because the word is plural then for the sentence to be grammatically correct the pronouns has to be plural - "us" in 'our' image." But as exhausted in chapter 6 (GOD?) and these FAQ's, it was speaking of one person though the plural Elohim is often used to do so. Nevertheless, some of these instances of the word weren't carried over from the 'original'. Similarly, when Christ said, "my Father and I are one," it suggests a plural and thus plural verb must be used to make the sentence grammatically correct; thus grammar cannot always determine the spiritual. For example, my thoughts and I are one. It would be illogical in grammar to have two seemingly subjects in speculation and use singular verbs. In other words, you wouldn't say my thoughts and I am one. Hence, you have to say, "are one;" though we all know what you mean, for a man is his thoughts. Yet because two subjects are presented it automatically results in a plural verb usage and it becomes easy to assume that the subject are two distinct things or persons in unity, rather than the same thing or person.

### **QUESTION 220 : Was Psalms 8:3-5 speaking of Christ literally or initially of Christ?**

It reads, "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the **son of man** that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor" (Psalms 8: 3-5).

NO! It was speaking of man, of whom Christ came as and redeemed, fulfilling the prophecy thereof. Though Christ is "the firstborn of every creature" (Col 1:15), he wasn't the first human, Adam was. In fact, Christ is referred to as the last Adam (1 Corinthians 15:45). He being the firstborn of every creature meant he was the ultimate prototype in the mind of God; that is, what man will become, having the "Character" of God (2 Pet 1:4). That's the reason before any man was created "the Lamb slain from the foundation of the world" (Rev 13:8). Even further, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph 1:4).

Christ is "the first born of every creature" because he inherited (Heb 1:4) it by dying and being exalted at the right hand of the father. He did that so those who believe in him might also become the first born of every creature. Which we are, stated in James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures." So the exact position that Christ has, being higher than even angels and second to God is the exact position we have, to be realized in the resurrection. That's why we are called "joint-heirs with Christ" (Rom 8:17) and why we are taught, "For if the [original] firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches" (Rom 11:16).

In other words, God the Father became a man to make us not only "reconcile" (Col 1:20) to him, but also "made us unto our God kings and priests" (Rev 5:10). Hence having an ascription to the latter part of Psalms 8:3-5, "crown with him glory and honor."

### **QUESTION 221 : If Jesus wasn't praying to himself what did He mean, then, when He said, "Glorify thou me . . . with the glory which I had with thee before the world was"?**

The setting and context provide the answer. Jesus was praying in view of His upcoming crucifixion. He had come into the world to offer His life as a sacrifice for the sins of humanity (Matthew 26:28). He knew that the time had come for Him to fulfill this plan. His flesh naturally shrank from the upcoming agony, but He knew that this was the supreme, perfect will of God for Him. As He had said earlier in John 12:27, contemplating His death, "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour."

The glory to which Jesus referred in John 17:1,5 was the glory that He as a man would receive by submitting to the plan of God through the crucifixion, resurrection, and ascension. Immediately after the statement of John 12:27 Jesus prayed, "Father, glorify thy

name. Then came there a voice from heaven, saying I have both glorified it, and will glorify it again" (John 12:28). Jesus then explained, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32,33). God glorified Christ by lifting Him up before all the world on the cross.

God further glorified Christ by raising Him from the dead. "Christ was raised up from the dead by the glory of the Father" (Romans 6:4). Christ's atoning death became effective for us by His resurrection (Romans 4:25), which transformed His death into victory over sin, the devil, and death itself. At His resurrection He received a glorified human body (Philippians 3:21).

God glorified the man Jesus throughout His earthly ministry by investing Him with divine power and working through Him miraculously, but the supreme glorification occurred through the death and resurrection of Jesus Christ. That was the ultimate plan for which Jesus was born and lived.

The eternal glory of God is not the subject of discussion in John 17. Jesus said of His disciples in John 17:22, "And the Glory which thou gavest me I have given them; that they may be one, even as we are one." Yet God emphatically declares that He will never share His divine glory with anyone else. "My glory will I not give to another" (Isaiah 42:8). "I will not give my glory unto another" (Isaiah 48:11). Jesus could not have meant that He gave the disciples the divine glory.

Instead, He referred to the glory that He as a man received in God's plan of salvation for the human race, the benefits of which He has imparted to those who believe in Him. The disciples had already shared in Christ's glorious, miraculous ministry. Soon they would also share in the glory of His crucifixion and resurrection by receiving the Holy Spirit (1 Peter 1: 11-12). They would have "Christ in you, the hope of glory" (Colossians 1:27), which would be "Joy unspeakable and full of glory" (1 Peter 1:8). Through the gospel, we can obtain "the glory of our Lord Jesus Christ" (2 Thessalonians 2: 14). By "the salvation which is in Christ Jesus" we have "eternal glory" (2 Timothy 2:10).

Moreover, one day believers will "be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7). Just as God glorified the man Christ by raising Him from the dead with an immortal body, so we will be "raised in glory" (1 Corinthians 15:42-43). We will receive a glorified body "like unto his glorious body" (Philippians 3:21). We will be "glorified together" with Him (Romans 8:17), and we shall "appear with him in glory" (Colossians 3:4).

The end result of God's plan of salvation is that believers will live with the glorified Christ throughout eternity. They will behold His glory, and will worship Him as the glorified One. They will say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5: 12). With this ultimate objective in mind, Christ prayed, "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" (John 17:24).

*[But is said the glory that was before men...]*

God planned this glory for the Son *[representing humanity]* and loved the Son *[humans]* before the foundation of the world. Knowing that the human race would fall to sin, He foreordained a plan of salvation based on the birth, death, and resurrection of the Son of God. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20). Jesus is "the Lamb slain from the foundation of the world" (Revelation 13:8).

When Jesus asked for the Father to give Him the glory He had with Him before the world began had with Him before the world began, He was not speaking of a time when He lived alongside the Father as a second divine person. Glory from such a time would be divine glory, which He could never have lost and which He could never share with His disciples.

Before the Incarnation, the Spirit of Jesus was the one eternal God, not a second person. The glory of which Jesus spoke was the glory He as a man would have in the fulfillment of God's foreordained plan of redemption for the human race. That was what Jesus looked forward to as He prayed, and that was what He asked the Father to give Him so that He could share it with all believers.

{Source: David K. Bernard, Found on a website}

## Part 2

"The prayers of Christ represent the struggle of the human will as it submitted to the divine will. They represent Jesus praying from His human self-consciousness not from His divine, for by definition God does not need to pray. This line of reasoning also explains other examples of the inferiority of the Son in power and knowledge. If these examples demonstrate a plurality of persons, they establish the subordination of one person to the other, contrary to the trinitarian doctrine of co-equality. Other examples of communication, conversation, or expression of love between Father and Son are explained as communication between the divine and

human natures of Christ. If used to demonstrate a distinction of persons, they would establish separate centers of consciousness in the Godhead, which is in effect polytheism" (Bernard, Essentials in Oneness Theology, p. 22).

"Do the prayers of Christ indicate a distinction of persons between Jesus and the Father? No. On the contrary, His praying indicates a distinction between the Son of God and God. Jesus prayed in His humanity, not in His deity...How can God pray and still be God? By definition, God in His omnipotence has no need to pray, and in His oneness has no other to whom He can pray...Some may object to this explanation, contending that it means Jesus prayed to Himself. However, we must realize that, unlike any other human being, Jesus had two perfect and complete natures - humanity and divinity" (Bernard, The Oneness of God, pp. 176-177).

**QUESTION 222 : You said that God is the only one that has the prerogative of forgiving sins which Jesus has, hence it makes him God; but in Isa 6:7 we see an angel forgiving Isaiah's sins. Is he God also or a [Yahweh] Yahovah?**

His disciples also forgave sins, "Whose soever sins ye remit, they are remitted unto them" (John 20:23), but by water baptism (Acts 2:38). Not directly, so that they had the prerogative to do so. Similarly, the angel did not have the prerogative to do so, he was probably commissioned by God to speak or even God directly speaking through him.

Moreover, Isaiah's sins weren't remitted in the sense as to how our sins are remitted through Jesus Christ, he was purged for the work ahead of him; just as how people under the law had their sins periodically forgiven by sacrifices and ordinances. Only God can forgive sins, but he can and does use instruments or agents to effect that (John 20:23).

One person noted: "Yahweh says that the Israelites dare not rebel, for his malak has power to forgive sins because the name Yahweh was in him."

He said that after reading Exodus 23:20,21. "Behold, I send an angel (malak) before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice, do not rebel against him, for he will not pardon your transgression; for my name is in him."

This is not so, it only meant that he will not tolerate the wickedness but use his authority to discipline; even to the death of lives. Like all persons with the overwhelming presence of God (name in him), sin is agitating and thus this angel commissioned to bring the Israelites into the land will use his authority given to discipline them when they sin. Much like a Pastor of a congregation will get angry with his flock if they are sinning and thus take disciplinary actions. Sort of the same thing with the angel in Exodus 23:20-21. Only God can forgive sins and only he can use agents to do so.

**QUESTION 223 : If Jesus was God the Father, why doesn't he say so or why does he keep speaking of God in the third person?**

Mr. Arnold pretty much gave a sufficient answer below. Nevertheless, it was simply because it is a man who is the mediator between you and God not another being. God became that man, "the man Christ Jesus:"

"One reason that Jesus so often spoke of God in the third person is that he did not want to appear unto men as God, but he wanted to appear as a man just like one of us, as we read in Philippians 2:5-8, NIV:

5. Your attitude should be the same as that of Christ Jesus:
6. Who, being in very nature God, did not consider equality with God something to be grasped,
7. but made himself nothing, taking the very nature of a servant, being made in human likeness.
8. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross!

Jerry Hayes explains it this way:

Many times the question is asked, "If Jesus was Father God why did he not just say so?" The answer to this question is so completely summed up in Philippians 2:5-8. He was humble. He did not think it a good thing to flaunt his deity before men. He did not choose to appear better than man, although he was better than all men for he was the creator of all men. He chose, instead, to have all men appear better than himself.

When Jesus spoke of the Father it was always in a way that distanced his own identity from that of Father God. This action was in keeping with his character of not appearing as God, although he was. Concerning this very subject Jesus made the following promise: "These things have I spoken unto you in proverbs: but the time cometh, when I shall not more speak unto you in proverbs, but I shall shew you plainly of the Father: (John 16:25). Paul referred to this same event of revelation when he wrote unto Timothy, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and the Lord of lords; Who only hath immortality, dwelling in the light which no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Timothy 6:15-16).

At the time of this great revelation may we all bow low at his feet and whisper in hushed tones of adoration the confession of Thomas, "The Lord of me and the God of me!"

But that still leaves the question: Why does the New Testaments make a distinction at times? The answer to this goes back to the dual nature of Jesus. In the capacity of being fully man, He was distinct from God. Not just distinct from the Father but from being God at all. This is why we can see references to the God of Jesus Christ (Matt. 27:46; John 20:17; Eph. 1:17). This is obviously not the God of God. It is the God of a man. Jesus is called a man over and over (Acts 2:22; 13:38; 1 Tim 2:5). As a man, there were things He did not know (Mark 13:32), there were things He could not do (Mark 6:5), He could only be in one place at one time (John 16:7), He could be tempted (Heb 4:15), He could thirst (John 19:28), and He could die (John 19:33). So from this point of view He was distinct from God, and could be spoken of that way. But from another point of view He was fully God and could be called such (John 20:28; 1 Tim 3:16; 1 John 5:20). When we see a separate reference it is always something like: "God the Father and our Lord Jesus Christ." What you never see is: "God the Father and God the Son." It is always God and man, Spirit and flesh, God the Father and the Son of God. As 1 Timothy 2:5 puts it, "For there is one God, and one mediator between God and men, the man Christ Jesus."

{Source: William Arnold III}

### **QUESTION 224 : In John 10:30, where Jesus said "I and my father are one," did he mean they are one in unity or one and the same person?**

In John 10:30 Jesus said, "I and my Father are one." Does that mean that they are one in unity? Well, I ask if that was all he meant then why did the Jews pick up stones to stone him? (v. 31) In fact, Jesus asks them why (v. 32), and they answered him, "because that thou, being a man, makest thyself God" (v. 33). They understood this as claiming to be God, not claiming to be in accordance with him. So if "I and the Father are one" means "I am God", then he must be God the Father. Some Trinitarians have tried to draw attention to the neuter gender of the word "one" in this passage (Gk - hen), claiming that this means that they are one in unity. However, this is the same word used in passages such as Eph. 4:4 where it says that there is "one Spirit," and no one would argue that this means only one in unity... [Take this simple illustration]

1. Jesus said that He would send the comforter to us (John 16:7), but He also said the Father would send the comforter (John 14:26).
2. The Father alone can draw men to God (John 6:44), yet Jesus said He would draw all men (John 12:32).
3. Jesus will raise up all believers in the last day (John 6:40), yet God the Father quickens (gives life to) the dead and will raise us up (1 Corinthians 6:14).
4. Christ is our sanctifier (Ephesians 5:26), yet the Father sanctifies us (Jude 1).

We can easily understand all of this if we realize that Jesus has a dual nature. He is both Spirit and flesh, God and man, Father and Son.

{Source: William Arnold III}

## **Part 2**

Trinitarian speaking, "the word 'one' is not absolute. It means something like a husband and wife being one." Thus they never seem to be able to make up their minds. I might mention in passing, even though a husband and wife are one in a sense, it is not the same sense as Jesus and he Father. For no husband can say, "He that hath seen me hath seen my wife!"

In the verses immediately preceding John 10:30, Jesus referred to his sheep, the true believers, as being in his hand (v. 28). Then he said the very same sheep were actually in His Father's hand (v. 29). The Jews began to wonder within themselves how the sheep could be simultaneously in Christ's hand and also in the Father's. What was Christ asserting? Was His hand the same as the Father's hand? Christ, reading their thoughts, "for he knew what was in man," responded "I and my Father are one" (John 10:30). Instead of denying the conclusion forming in their minds, he confirmed it. The Jews understood the significance of this and picked up stones to stone Him, saying, "Thou being a man makest thyself God (John 10:31-33)."

{Source: Ross Drysdale}

**QUESTION 225 : If the Son have life in himself (John 5:26) which is the father (or God in spirit form) and we are to have life in ourselves by regeneration, does that make us Gods; seeing Jesus is God?**

The life that was in the son is life itself, divinity itself or God the father clothe in flesh. When we are born again, we partake in "the divine nature" (2 Pet 1:4), partake of the whole. But the spirit in Jesus is the divine nature itself or the whole, making him God. We have a fraction, which gives us life in ourselves, but not being God.

**QUESTION 226 : Who answers prayers?**

Its basic to any religion to identify who ultimately answers prayer. For thereby we ascertain who God is. In John 14:14, Jesus said he answered prayer:

"If ye ask anything in my name I will do it."

The Greek is even better:

"If you ask ME anything in my name I will do it."

Yet in John 15:16 the Father (a supposed "distinct person" from the Son in Trinitarianism) is said to answer prayer. The Bible conclusion is obvious, Jesus taught that He Himself was the prayer answering Father in his divine nature. This is confirmed by the verse which reads:

The Father that dwelleth in me, he doeth the works.

John 14:10,

...and that certainly includes answering prayer. This is also proven by John 14:13 which says,

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Dr. Boyd's response to all this is just an echo of the standard old Trinitarian theory that the "two persons" are in charge of answering prayer,

"both the Father and the Son in distinct capacities, answer prayer -- namely the Father performs all activities through and in him" (Boyd, p. 89).

In other words, the Father actually answers prayer; the Son is the instrument he uses -- the activities are performed through him. Jesus flatly contradicted this theory when he said:

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, John 16:26-27. It is all the direct work of the divine nature of Christ, which we have seen is the Father, and no one else.

Dr. Boyd says what was true of the "incarnate Son" on earth, is true of the "incarnate Son" in Heaven (Boyd, p. 89). Well, the incarnate Son on earth said that He could do nothing of Himself in Heaven also! So who answers prayer? It has to be the Father. Yet Christ said that He Himself would answer prayer; so the Father must be Christ's divine nature, his other "self." It is therefore the Father in the Son who is answering prayer, and not "two distinct Persons," -- of whom one is on record as saying he can do nothing!

TRINITARIAN BIBLE TRANSLATORS HAVE BEEN INCONSISTENT IN THEIR TRANSLATION OF THE GREEK WORD KAI, THUS OBSCURING THE FATHERHOOD OF CHRIST IN THE NEW TESTAMENT.

{Source: Ross Drysdale}

**QUESTION 227 : How could Jesus be God when the Bible says over and over that He's the Son of God? He can't be the Son of Himself!**

And I have heard many Trinitarians say the same thing. I knew a District Superintendent who was reading a Bible story to his little girl. He pointed to a picture of Jesus in the book and told her that Jesus was God. She looked at him somewhat puzzled, then smiled and said: "Oh Daddy, don't be silly. Everyone knows Jesus is God's Son."

The dual nature of Jesus may seem strange and almost contradictory to many people, and indeed nothing is so strange as some of the titles given to Jesus, which nevertheless are true, for "with God nothing shall be impossible." (Luke 1:37). For example:

- He is the High Priest, the Altar and the Passover Lamb (Heb. 5:1; 13:10; 1 Cor 5:7).
- The Temple and Veil of the Temple (John 2:19-21; Heb. 10:19,20).
- The Shepherd and the Door of the Sheepfold (John 10:9, 14).
- The Judge and the Mediator or Advocate (2 Cor. 5:10; Rom. 14:10,11; Rev. 20:11,12 with 1 Tim 2:5; 1 John 2:1).
- The Apostle of our Profession and the Bishop of our Souls (Heb. 13:1; 1 Peter 2:25).
- The lamb of God and the Lion of Judah (Rev. 5:5,6).
- The Sun of Righteousness and the Morning Star (Mal. 4:2; Rev. 22:16).
- The God of Battles and the Prince of Peace (Psa. 24:8; Isa. 9:6).
- David's Son and David's Lord (Rom. 1:3; Matt 22:41-45).
- The Son as well as the Everlasting Father (Isa. 9:6).
- Master and Servant (John 13:13; Phil. 2:7).
- The Foundation of the Church and the Chief Cornerstone thereof (1 Cor. 3:11; Eph. 2:20).
- Stone of Stumbling and Rock of Offense to Backslidden Israel and Head Stone of the Corner to Restored Israel (Isa. 8:14; Matt 21:42).
- The Stone on which the Unbeliever falls and the Stone which falls on the Unbeliever (Matt 21:44).
- The Rock which Followed Israel in the Wilderness and the Water which Flowed from it (1 Cor. 10:4; Isa. 32:2).

This subject is unending because "all the way along it is **JESUS**." No wonder Jesus is called "The Mystery of Godliness," which can only be known by revelation (Matt. 11:27; 1 Cor. 2:10)."

{Source: Ross Drysdale}

### **QUESTION 228 : Is the term “only begotten son” (monogenes) scriptural or does it mean what it says, that is, the Son is begotten?**

As I have said earlier in the book, they are other sons of God, but Christ being the only \*begotten means he is the only being that came out of God and is God Himself. 'Came out', loosely used, refers to the reason and real essence of the begottenness, his incarnation or humanity. That is, God the Father becoming a man.

But first, let's hear from one bible teacher, Ross Drysdale, who gives the reason for this resurgence against the term “only begotten.”

“Neo-Trinitarians in their desperation to sustain their untenable theory have begun toying with the text of Scripture. Frantic to get rid of the idea of a "begotten" Son (which they realize is fatal to the Trinity) they have "discovered" something that had been overlooked for nearly 2,000 years. And what is this marvelous discovery? "New light" on the Greek, they say, shows that the word "begotten" is a mistranslation! The Greek term "monogenes" should be rendered "unique," "one of a kind" or just "only". No thought of generation is implied, they maintain. Thus Dr. Boyd writes:

"First as is widely recognized by contemporary biblical scholarship, the Johannean Semitic phrase 'only begotten' (monogenes) is not a biological term. Rather, the term specifies uniqueness. 'Mono' means 'one' and 'genos' means 'kind.' Jesus is therefore, not God's only born Son (in contrast to all his nonbegotten sons?); rather, he is, as the NIV rightly translates it, God's 'one and only' Son."

In other words, one of the reasons this term is being questioned, is because of it obviously proves the Trinity as flawed; that is, the alleged second pre-existent person in the Godhead would be inferior by being begotten. Hence, there wouldn't be a co-equal trinity of persons God, but plain tritheism. So they opt to replace the word and refer to Christ as eternal, unbegotten, only emanating from the father all the time the father was. This would make the father and his son a twin. This error is recorded here,

“And, to have the Father creating the Son and the Son not being an emanation from the essence of the Father, Athanasius believed reduced the Son from deity to a place among the created things like the angels. The issue then was creation of the Son as meaning begotten by the Father, or **an emanation from the Father, at the precise moment the Father came into existence** as God, as the meaning of begotten” ([Cohen G. Reckart](#)).

Of course, this is flawed. But you can't tell that to the scholars; who through an attempt to filter out the word 'begotten' from the bible, seek to maintain the position of a second pre-existent person emanating from the father. Therefore, they have concluded the following to the meaning of the term ‘only begotten’ (or the Greek monogenes):

“As a matter of fact, some Greek lexicons renders *monogenes* simply as ‘one of a kind,’ ‘only,’ or ‘unique,’ without mentioning ‘only begotten.’ Especially, Moulton and Milligan's The Vocabulary of the Greek Testament (1930) contends that it needs another *n* to be rendered into "only begotten," that is, *monogenetis* (pp. 416f.). As early as 1883, B. F. Westcott insisted that the thought of *monogenes* ‘is centered in the Personal existence of the Son, and not in the Generation of the Son.’ This new rendering has an old history. However, it is certainly undergoing a resurgence in our time, as we see it in

RSV, NEB, and NIV ('one and only'). Though its primary argument is linguistic by nature, its theological implication may not be denied because the real Sonship of Jesus is under a serious attack" ([J.S.Rhee](#)).

Not only that, they allege to have support this usage in ancient writing. The supposed writing by an allege Clement help furnish the belief that monogenes can only be translated as **unique**, as in only one:

The writings of an early Church father, Clement of Rome, (95 A.D.) furnishes an excellent example of this usage:

"Let us consider the marvelous sign which is seen in the regions of the east, that is, the parts of Arabia. There is a bird, which is name the Phoenix. This, being the only one of its kind liveth for five hundred years" (1 Clement 25:3).

The phrase "only one of its kind" is the translation of the same Greek word *monogenes*" ([Michael Bremmer](#)).

Firstly, this record of Clement seems like a forgery, for it seems more paganistic in nature; far away from the Clement that was in the succession of Peter. Secondly, the context is way off. One word can be used in different ways to mean different things, yet it has its inherent meaning. Altogether, this attempt by Mr. Michael Bremmer proves nothing.

Separate and apart from trying to make a second pre-existent son in the Trinity, another reason for this emphasis on omitting the term is because the Jehovah Witness use it to say Jesus is only a created being; like an angel or great divine being sent to die on the cross. Regardless of this reason and any other reasons, it is not necessary to omit from scripture an undeniable doctrine. Not only that, but this is being done with little notice by most, as quoted below:

"Concerning the reason why such a new rendering does not disturb the Church, James M. Bulman has an excellent analysis:

The popular acceptance of the translation of *monogenes* as 'only' instead of 'only begotten' does not seem to have caused much concern theologically, probably because the ancient axiom of the Generation of the Son has come to have little meaning" ([J.S.Rhee](#)).

It could have also gone unnoticed because of its linguistic mask. Dale Moody notes, "the removal of the term 'only begotten' was prompted, not by theological interest, but by the plain demands of linguistic study." However, it's more than linguistic, it's really meant to strengthen what is left of the flawed doctrine of the Trinity. Ross Drysdale adds:

"It seems Neo-Trinitarians will stop at nothing, even altering the Word of God, in their frenzied efforts to keep their leaky theological raft afloat. Instead of bailing out however, they have just added a curse to their sin of heresy, "for is any man shall take away from the words of this book" we are informed, "God shall take away his part out of the book of Life" (Rev. 22:19). Dangerous work this Trinitarianism.

The "New Translation" for monogenes is a Trinitarian fiction and flies in the face of 2,000 years of scholarship. The ancient church fathers always translated it as "begotten." They always understood it as "begotten," and so wrote of it. These men lived 1,700 years closer to the original manuscripts. They not only knew the ancient Greek, they spoke it as their mother tongue! The Council of Nicea was conducted in Greek! Surely they would know their own language. They did. And that is why they included the word "begotten" repeatedly in all the ancient creeds. They never once substituted "unique" or "one and only." Seventeen hundred years later some "johnny-come-latelys" would teach them their own language! The Trinitarian Fathers tried to avoid the idea of a "begotten" Son by postulating an "eternal" begetting; they didn't dare try to change the meaning of the word. Indeed, they couldn't, for they would have been "laughed out of court." Everyone knew what monogenes meant.

Besides, other things weigh in against the Neo-Trinitarian case. What can they do with such texts as Matt. 1:20 where Joseph is informed "that which is begotten in her is of the Holy Ghost" (margin). Are we to translate this as "that which is 'uniqued' in her is of the Holy Ghost?" Or how about Hebrews 1:5 which reads, "Thou art my Son, this day have I begotten thee." Are we to now render it: "Thou art my Son, this day have I 'one and onlyed' thee?" Dr. Boyd unbelievably explains it away by linking it to Solomon's Coronation Ceremony!

"The Old Testament passages the author is quoting speak of an ideal king's relationship to the God of Israel and have nothing to do with the biological birth of the king. Rather they simply speak of God's openly declaring (probably during the coronation ceremony) his special relationship to the king, and through the king to all of Israel" (Boyd, p. 112).

In other words, any interpretation will do, except the one which scripturally relates the "begetting" to the child who was "begotten!" He starts with the premise that the verse cannot mean what it "says," so anything is possible after that. Such "reasoning in chains" will never arrive at correct conclusions.

In Hebrews 1:5, as a matter of fact, the writer is bringing forth the argument that Christ is better than the angels because he has a better title, Son of God. And the reason he has this better title is grounded in the fact that he was "begotten." For angels

are also called "sons of God (Job 2:10), but they are never said to be "begotten Sons." Only to Christ belongs the privilege of having been "begotten" directly to God; something that could never be said of angels. Therefore, to remove the "begetting of the Son" from this passage is tantamount to destroying the whole argument!

If the correct translation is God's "one and only son" that means there can be no more sons of God at all! Adam will be surprised to find out he was not a son of God (Luke 3:38). Angels will be surprised to find out they were not either (Job 2:1). But most surprised of all will be the multitude of Christians who have been told they too were sons of God (1 John 3:1-2). For if Jesus is the "one and only" Son of God, then there can be no room for others, whether they be created, or adopted. And of course this flies in the face of Scripture which does indeed call both angels and Christians "Sons of God."

But its not dismissed that easy. God does have other sons, created and adopted, which would render it impossible for Jesus to be God's "one and only" Son as Neo-Trinitarians would like to call him. Unless Jesus is God's "only begotten Son" then we Christians cannot be sons at all according to this Neo-Trinitarian linguistic Charade."

With this blown away, the only alternative is to say that 'monogenes' or 'begotten' means unique and thus Jesus is a unique son or more commonly, because of his deity, a unique God. This is really going back to Arianism, tritheism and even what some Jehovah witness and apologists believe, that Jesus is a second separate God, a unique God. As stated here by Dr. James White,

"Jesus Christ who, though clearly not the Father Himself, is the one who 'makes the Father known' and who is, indeed, the monogenes theos the 'unique God'."

In other words, John 3:16 should read, "God so loved the world that he sent his unique God that whosoever believe in this unique God shall not Perish but have everlasting life." You see how absurd this is. Another scholar rightly agrees and straighten it out, "We do not believe these variant readings are correct...This verse of Scripture does not mean that God is revealed by God, but that God is revealed in flesh through the humanity of the Son" (David. B.).

Yes, humanity. That's why the angel said "that holy thing which shall be born of thee shall be called the Son of God" (Lk 1:35). In other words, the begottenness occurred on a day, in time, as prophesied in the psalms; "Thou art my Son; **this day** have I begotten thee" (Psalms 2:7). Ross Drysdale had this to add:

"The Bible says the begetting occurred on a particular day.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Hebrews 1:5.

Seeing it occurred on a "day" and not in "eternity past," we must search the calendars of earth's history to locate this specific time. This begetting, as we have seen, occurred at Nazareth to a virgin named Mary. This event, according to the marginal date of the Bible, took place in the year BC 4. If this dating system is reliable, and many scholars believe it is, then the begetting of the Son of God occurred in the year 4 BC. No other begetting is described for Him in the Bible, so we must conclude this is the time referred to in Heb. 1:5.

The Father and the Son relationship comes into existence at this point. On the day the Son was begotten, God became Father. God has been called Father before in the Bible, but never in relationship to a begotten Son. He was the Father of Creation, and a Father to the nation of Israel. But it is on this day in Nazareth 2,000 years ago that He became Father of the Son of God. This is why we do not read of "Father and Son" in the Old Testament (except in prophetic reference). At that time the "day" had not yet come. After the birth of Christ, the references to God as Father multiply dramatically.

The Son of God came into existence as a direct result of the Virgin Birth. He did not exist as the Son of God before that time. Nothing is plainer in Scripture than this. Numerous scholars, including Trinitarians, attest to this fact. A reading of the passage makes this crystal clear:

'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' Luke 1:35.

The word "therefore" in this text is very important. It is because of this begetting by the Holy Ghost that the child would be called the "Son of God." There is no other reason offered in Scripture for Christ being called the Son of God other than the fact that God was His Father in this birth! Naturally when Dr. Boyd cites Luke 1:35 on page 111, he uses a translation which omits the word "therefore." It is very damaging to their theory of the angel "simply telling Mary she was going to conceive a supremely holy child" who would also be known by a "moral and theological title" common in the "ancient Semitic world," namely, Son of God! They ground none of it in the Virgin Birth! The Bible grounds all of it in that event. The Son of God is

a reference to our Lord's human nature exclusively.”

That’s the reason “begotten” means begotten when it is written in the in the bible (KJV) and not the later miss-translation of “unique” or “one and only”. This is attest to by the following references:

“George Ricker Berry, who was a professor of Old Testament and Semitic languages at Colgate-Rochester Divinity School, and who held a PhD from the University of Chicago, consistently rendered monogenes as "begotten" in his monumental work, Interlinear Greek-English New Testament. Even Dr. Vines, who loves to weave Trinitarian interpretations around everything he writes, was forced on page 822 of his Expository Dictionary of the New Testament, to list under "only begotten" the Greek word "monogenes" and to give five references in John's writings where it was used. If he could have honestly gotten out of it, he would have!”

So it is really hard to read anything else into “monogenes” as it relates to the personage of Jesus Christ; except one twists the scripture and linguistic, purposely. In fact, one person noted,

“Though they contend that "begottenness" is "remotely related" and therefore "only begotten Son" is a "mistranslation or over-translation," the concepts of "begottenness" and "Sonship" cannot be separated if the Son is by nature, not by adoption. The former is implicit in the latter. Therefore, the confession of Jesus as "the Son" is central in the Gospel. And, as far as "the Son" is confessed in the natural sense, the concept of "begottenness" is still alive whether it is additionally translated or not. Therefore, it could be wise to retain the traditional rendering while it is disputed, because translation of the Scripture requires not only linguistic but also contextual consideration of the text as well as the contemporary theological situation” ([J. S. Rhee](#)).

Therefore, the doctrine of the Trinity falls apart in application, because what they are in effect posting is either subordinationism or tri-theism. However, in defense to that, Dr. Shedd replied:

"But if the Father is unbegotten, does it not follow that he alone is the absolute Being? and is not this Arianism? Not so. For one and the **same numerical** essence subsists whole and undivided in him who **is generated**, as well as in him **who generates**; in him **who is spirated**, as well as in those two **who spirate**. There can therefore be no inequality of essence caused by these acts of generation and spiration."

A trinitarian had to confess:

“Such language seems, to many, to be foreign to the "simple" message of the Gospel.”

Not only is the language foreign to Christianity but also the doctrine, and extremely ridiculous to that. Generate and generated itself clearly erode the notion that there is "no inequality of..." anything. Why can't we see that the Trinitarian doctrine is not applicable to biblical doctrine and when exposed, eloquence, philosophies and “big words” are used to try and mask the errors. This is far from “the simplicity that is in Christ Jesus.”

One person summed up this entire nonsense,

"Jesus cannot be analyzed and calculated. But whoever speaks of him in human words is entering into the realm of "rational" speech. There is no unique language for the realm of the incalculable and the "irrational." Thus, where we express "eschatological history," the origin and the goal, God's reality in the man Jesus, our language collapses; it becomes paradoxical. We could also say that our language then expresses awe. It says those things which leave men "speechless." Its terms are not then a means for grasping but rather for **making known that we have been grasped.**"

"Simply stated, God is absolutely and indivisibly one. There are no essential distinctions or divisions in His eternal nature. All the names and titles of the Deity, such as Elohim, Yahweh [Yahovah], Adonai, Father, Word, and Holy Spirit refer to one and the same being. Any plurality associated with God is only a plurality of attributes, titles, roles, manifestations, modes of activity, or relationships to man" (David. B, a paper to Harvard Divinity School in 1985).

"The Logos (Word) of John 1 is not equivalent to the title Son in [Apostolic] theology as it is in Trinitarianism. Son is limited to the Incarnation, but Logos is not. The Logos is God's self expression, ‘God's means of self disclosure’, or ‘God uttering Himself’. Before the Incarnation, the Logos was the unexpressed thought or plan in the mind of God, which had a reality no human thought can have because of God's perfect foreknowledge, and in the case of the Incarnation, God's predestination. In the beginning, the Logos was with God, not as a separate person but as God Himself - pertaining to and belonging to God much like a man and his word. In the fulness of time God put flesh on the Logos; He expressed Himself in flesh" (Bernard, The Oneness of God, p. 57).

**Answer Notes:** 1. \* denotes, Begotten inherently refers to flesh (as in John 3:16), but can be use metaphorically for other things that resemble a fleshly begottenness; example, 1 John 5:18, “Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself” (1 John 5:18).

Inherently it means a fleshly begottenness and often expressed that way in context for us to clearly see that it means that. However, like any inherent thing, it can be used in analogies to resemble the inherent thing; this use of analogy is also clearly seen (as in 1 John 5:18).

"Although some religious authors have depicted Christ as an 'eternal Son'. Actually the concept of an eternal Son would not allow the possibility of a begotten Son; for the two would be a contradiction in terms. 'Eternal in the sense that he exists as long as the father, same age so to speak. That couldn't be the case if he is begotten. Then that makes him subordinate if this theorem of a trinity of persons was true' (Robert Graves).

### **QUESTION 229 : Did Thomas, out of emotion, blurted out an incorrect statement in saying Jesus is God and Savior (John 20:28)?**

Even a Trinitarian would tell you that this notion is incorrect,

"Thomas answered Him and said, 'My Lord and my God'" (John 20:28). Some vainly argue that Thomas became too emotional and blurted out something incorrect. Notice, however, that Jesus does not attempt to correct this supposed slip of the tongue, but says to Thomas, "Because you have seen Me, have you believed? Blessed are those who did not see, and yet believe" (M. Bremmer).

### **QUESTION 230 : Although I do not believe there was anything artificial about the conception of Jesus, at the same time I do not believe it was by the natural process by which all other human conceptions occur. It should be understood that in our day when through artificial insemination a woman conceives, the doctor by whom she conceives is not the father of the child. Thus the Spirit that overshadowed Mary is not the father. Isn't that so?**

The person who is the father of the Child is the person who bears the seed or gave the seed. The Spirit, or God the Father, that overshadowed Mary is not the doctor nor is there any (speaking in terms of the analogy), but the spirit is the seed, hence making him the father. The doctor would place the seed, but the spirit is the seed, speaking in terms of this analogy given.

### **QUESTION 231 : The entire 'human nature' 'divine nature' thing is still confusing to me. Notice, "What could only be true of his human nature is said to have been accomplished by the divine person. There is not a human Christ and a divine Christ - two Christs. There is but one Christ" (Stuart Olyott). Regardless of, it still seems like two Christ is being preached, doesn't it?**

Who would claim such a thing? If you are the President of a country and the head of your household, does that make two persons. No! Although He is God and man, He is not two but one Christ. Similarly, you have a human or fleshly nature and you have a spiritual nature, when you die the two shall be separated, yet you are one human person; what makes us human is our flesh. We and him are typical humans. For God to become man (Emmanuel) he had to have a spiritual nature and a human nature, unless he wouldn't be human like you and I. When some teachers allude to the human Christ they are stressing his human fleshliness and when they allude to the divine Christ they are stressing his spiritual nature. Man is a spirit (soul), in a flesh, called body. Christ is simply a spirit, in a flesh, called body. That spirit in Christ was God the father (John 4:24), that is the difference with us and him.

Also, it would seem that there is a mixed teaching or conception that states when you say "God is in Christ," you mean God was in a human rather than becoming a human. However, when it is biblically said that God was in Christ, it means God became a human. The life or spirit in Christ was God, who is spirit, not any other being. A point to note, each time Christ spoke or related from his humanity, it is most often a reference to us.

## **Part 2**

"For there is one God and one mediator between God and men, the man Christ Jesus (1 Timothy 2:5). It is a man who is our mediator, the man Christ Jesus. He is the mediator of the better covenant found in the New Testament. The Bible says the mediator is not the mediator of one but God is one" (Robert A. Sabin).

Generally, the Priest or intercessor to someone have to be the same kind of whom he is making intercession for. For instance, an American Ambassador has to be an American. You can't have a German being the Ambassador to America advocating American Policies in Germany. Similarly, it was necessary for God to become man to save mankind. That's why the humanity of Christ has to be taught and emphasized even though he is deity, because the mediator between God and us wasn't any other being than the MAN Christ Jesus. Not God, who is the Spirit that indwelt flesh. So even if there was an alleged preexistent "God the Son" that incarnated Jesus, it wouldn't be this spirit that was the sacrifice or point of mediation but the flesh or MAN Christ Jesus. So when it states that God sent "his only begotten son...whosoever believe on him should not perish," it was speaking of the mediator and the mediator is a man. The man pertains to his flesh; a spirit could not die for our sins. That's why some Apostolics apply the flesh to son and the spirit to God. Though having some bearing, it only proves confusing to a novice and thus the thing to affirm is that the composite of Flesh (human)

and Spirit (divine) is the Son, because flesh alone isn't human, it takes an intelligent spirit to run it\*. That's why the scripture said, "that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Flesh alone cannot do the things necessary to be the mediator, but it took God, who is spirit, to overcome and bring a sinless perfect flesh to the sacrifice. Not any other spirit, but God, as the scripture repeatedly affirms.

**Answer Notes:** 1. \* denotes, Though the flesh (having a spirit) can run on its own, the intelligent spirit tries to keep it from doing so, it would be disastrous. For instance, though when you start a car and drive it, it can run on its own, you have to steer it correctly or you could go over a cliff or run into another car. It cannot operate without intelligent operation and left alone would decay and be inoperative indefinitely. "The body without the spirit is dead" (James 2:26).

**QUESTION 232 :** Here is a conversation taking place prior to the incarnation, the upcoming incarnation being the very topic of conversation: "Therefore, when He came into the world, He said: 'Sacrifice and offering You did not desire, But a body You have prepared for Me'...Then I said, 'Behold, I have come - In the volume of the book it is written of Me - To do Your will, O God'" (Hebrews 10:5-7). If this is prior to the incarnation, it means the son is pre-existent and there is a Trinity, doesn't it?

Like the other New Testament prophecies from Psalms, this was spoken under inspiration and was meant to be a prophecy of things to come. The expression of it doesn't suggest that a pre-existent person called 'God the Son' dialogued with another called 'God the Father' about the incarnation. It was simply a prophetic utterance given in this unique style.

Even further, the book of Hebrews showed that it was the same person speaking in this mysterious way, for then it was mystery and mystery is meant to be hidden. Notice,

"Above [moreover] when **he** said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said **he**, Lo, I come to do thy will, O God" (Heb 10:8-9).

This was one sentence, completed by a full stop; meaning, the "he" that is highlighted is the same person. The person that has no pleasure in sacrifices, is the same that "come to do thy will." Old Testament mystery unraveled in the New Testament.

**QUESTION 233 :** What is meant when Jesus refers to himself as the "I AM" (John 8:58)?

First, one person cited another scripture usage,

Christ was not crucified for claiming Sonship, but was crucified for claiming to BE God. In John 8:24 Jesus said "if ye believe not that I am he, ye shall die in your sins." When one looks in the KJV, they will see that "he" is italicized, which means the writers put it in for clarification. If you take the exact words of Christ, they read "if ye believe not that I am, ye shall die in your sins."

It could be argued that these two references to saying I AM wasn't a reference to the name given to Moses, but could simply mean 'being', 'existed' or the very words 'I AM', as a stand alone. I AM – being the savior. I AM – being who he said he is. I AM – I exist, etc.

One cite agrees with me on this:

The expression at John 8:58 is quite different from the one used at Exodus 3:14. Jesus did not use it as a name or a title but as a means of explaining his prehuman existence. Hence, note how some other Bible versions render John 8:58:

1869: "From before Abraham was, I have been." The New Testament, by G. R. Noyes.

1935: "I existed before Abraham was born!" The Bible—An American Translation, by J. M. P. Smith and E. J. Goodspeed.

1965: "Before Abraham was born, I was already the one that I am." Das Neue Testament, by Jörg Zink.

1981: "I was alive before Abraham was born!" The Simple English Bible.

1984: "Before Abraham came into existence, I have been." New World Translation of the Holy Scriptures.

Again, the context shows this to be the correct understanding. This time the Jews wanted to stone Jesus for claiming to "have seen Abraham" although, as they said, he was not yet 50 years old. (Verse 57) Jesus' natural response was to tell the truth about his age. So he naturally told them that he "was alive before Abraham was born!"—The Simple English Bible."

However, some argue that "was indeed the main issue for which He was Crucified (for "making Himself out to be God" - refer Jo. 19:1-22; 8:24,27,28; 37-39; Ex. 3:14; Deut. 32:39)." That is, calling himself God by the using the name given to Moses to himself - "I am."

There is some credence in this. Reason being, if he claim to be the "Son of God" that could be a claim to be an Angel which the term is use throughout scripture to mean angels or a 'divine' persons (Gen 6:2, 4; Job 1:6, 12, 2:1, 38:7; Dan 3:25). Relatively, they wouldn't have much problem with that seeing that he did wondrous things. But when he actually claims to be the one God of heaven they sought to put him out. However, I don't think this was done through the two references to "I AM" in the New Testament. The meaning of these occurrences was earlier dealt with and are seen in the context, so it must have been other slurs or incidents that cause them think to kill him for claiming to be God (John 5:18).

### **QUESTION 234 : Did Jesus obey his parents (Lk 2:49)?**

The verse reads,

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (Lk 2:46-49)?

If we give the answer no, it would suggest that Jesus didn't practice what he preached. Plus, he would have to keep the Law that commands obedience to parents to be an example and also sinless. The one incident of Luke 2:49 didn't suggests that he was disobedient, but he was simply caught up in the moment and they unknowingly went on.

In one sense he did obey his parent in this verse, because God was his parent and he said he was doing his father's business. In another sense, he being God, had no parent and could be about Kingdom business. The father in him could have enabled this. Nevertheless, as I said before he was simply caught up, speaking to the doctors at the temple. Even verse 51 states that he was obedient to his parents, "And he went down with them, and came to Nazareth, and **was subject unto them.**"

### **QUESTION 235 : Did the word "Virgin" mean the same thing two thousand years ago?**

One book I was reading from says that Hebrew uses different words for virgin and young woman. A young woman might be a virgin but she doesn't have to be. A few Jewish commentators suggests the reference in Isaiah, and consequently the New Testament record of Mary's virginity, meant that she was only a young woman. In other words, whether or not Mary was a virgin, she did not have to be to fulfill Isaiah's prophecy; which they claim only spoke of a young woman. Some even claim this was not a prophecy of Mary, but spoke of Isaiah's wife.

The verse in Isaiah reads, "Therefore the Lord himself shall give you a sign; Behold, **a virgin** shall conceive, and bear a son, and shall call his name Immanuel" (Isa 7:14). Which is reference to Matthew 1:23-15, "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...and he called his name Jesus [Yahoshua in the original]."

Let's now go to the reference used by most authorities, The New Strong Concordance:

Old Testament:

Strong numbers for the Hebrew of the word virgin: 1330 and 5959. Only two occurrences of 5959 (e.g. Gen 24:43), all others is 1330 (e.g. Isa 7:14).

5959 is the word "Almah," femine of "Elem," which means something kept out of sight. "Almah" by itself means damsel, maid, [and can be a] virgin.

1330 is the word "bethuwlaw," meaning to separate; a [literal] virgin; sometimes a bride.

New Testament:

Strong numbers for the Greek of the word virgin: 3933

3933 is the word "parthenos," meaning of unknown; or a maiden; by implication an unmarried daughter:- virgin

The biblical context usually gives the meaning of the word, hence they are a few words used interchangeable with virgin and mean virgin. For instance, "I took this woman, I came to her, **I found her not a maid**" (Dan 22:14). Did he mean he found that in biblical times she went and got a sex change and now a man? Or, she cannot do house work? No, he had sex with her and then alleges that her hymen (inner vagina) was already broken - not a virgin. We know Mary was a literal virgin, but some of the above seems to want to foster doubt, by simple saying she was only unmarried. Even if it means an unmarried daughter, it usually means that she is a virgin. For no man would marry a woman who is not a virgin in Israel then. In fact, here is the law on it:

"If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, **I found her not a maid**: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, **I found not thy daughter a maid**; and yet these are the **tokens of my daughter's virginity**. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a **virgin of Israel**: and she shall be his wife; he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city **shall stone her with stones that she die**: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you" (Deu 22:13-21).

And even if you somehow slept with a virgin, you had to marry her:

"If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days" (Deu 22:28-29).

And if you did it forcefully or presumptuously, both are one of you will be put to death:

"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her" (Deu 22:23-27).

This sort of thing and dread went on until Jesus' days, so women would be circumspect in fear and honor. This was especially the case for a overly God-fearing woman as Mary, close cousin to the Priest and Elizabeth, mother of John.

Therefore, a "maid," "young woman" or "Virgin" unequivocally meant a virgin, as in one who never had sex before; especially within its context. Like Mary, mother of Jesus. That's why Joseph sought to put her away **quietly** when he found out she was pregnant (Matt. 1:19); because according to the Law in Deu 22:23-27 above, they would stone her for not being a virgin bride. But the angel of God stopped him and not only confirms that she was a virgin, but the child in her was not by sexual intercourse but was wrought supernaturally by God (Matt 1:19-20). Mary herself said to the Angel Gabriel that she was a virgin, "Then said Mary unto the angel, How shall this be, **seeing I know not a man**" (Luke 1:34)?

And, Isaiah's prophecy was about Mary because only Christ was God with us (Immanuel). God probably caused him to have a son with his wife as a typification.

**QUESTION 236 :** One verse reads, "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne" (Revelation 3:21). Seeing that Jesus and the father are the same person and we will see that in the resurrection clearly, does it mean we are also the father? For if Jesus sat down with his father on his throne means they are the selfsame person, then we sitting down with Jesus on his throne would mean we are the selfsame person as Jesus, or the father. Wouldn't it, hence Jesus is not the father?

One person said on another subject that can be applied here, "there is not an actual move in space as the anthropomorphic expression, "right-hand," would cause us to conceive. Rather than a space-position move, there will be an authority-position move. The son will inherit the Father's throne, the Father's prerogatives and the Father's identity. He will be revealed as God, all and in all." With us, that would mean we inherit the Son's throne, the Son's prerogatives and the Son's identity as Sons of God, as Jesus is the Son of God; and he moves to his known position as God the Father. That's the reason the scripture tells us that "it doth not yet appear what we shall be" (1 John 3:2). So what Jesus is right now, in all his power and authority, we have it as his Sons; or more precisely, his firstborns (James 1:18), higher than even angels. He moves up, we move up. His temporary role changes, our permanent nature changes. That's why God the father came in flesh as Christ, to redeem and exalt us as his Sons; he being the first example, or second Adam. Also, they are in fact several thrones (figuratively) for chief spirit beings that commune with God; namely the 24 elders. Similar to a King's throne on earth, they are other seats or thrones about him, for the Queen and his trusted counselors. But there is one throne that pertains to the King. There is one throne, figuratively, that pertains to God in heaven. Not three thrones for three persons as God, or one throne with three persons sitting on each other, so to speak. This throne and glory God will share with no one (Isa 42:8), so if Christ has it, it means he is God the Father who came to redeem us.

## Part 2

Referring to unity, I could say Mr. McQuick (street evangelist) and his church brethren (street evangelists) are lovers, which is completely different from me saying Mr. McQuick (husband) and Mrs. McQuick (wife) are lovers. But isn't lovers used here in a similar way but means something different when different subjects/titles are involved? With his wife it is intimate, with his church brethren it is platonic.

Therefore, when it speaks of Jesus sitting down with his father, it means the oneness of God - selfsame person in different manifestations (1 Tim 3:16). That is, the one God who is spirit (John 4:24), deemed father, is enfleshed as Christ the Son (Matt 11:27). When it speaks of us sitting down with Jesus or the father (or both), it denotes a united oneness; as we share in the glory of the Son.

**QUESTION 237 :** Didn't Rom 14:11 said, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." In other words, every knee shall bow to me Jesus and they shall confess before God the father, a separate person. Or, every knee shall bow before us – Jesus and God the father – two separate persons. Isn't that so?

No! You have to read into this verse with a predisposition of this "distinct persons in the Godhead" theory or trinitarian dogma, to get this conclusion. Sorry to say, many persons are fed this erroneous theory from it first came into Christendom via pagan influences of the Apologists (E.g. Justin Martyr).

However, this verse gave no such implications. One, it clearly meant that 'every knee shall bow to me and every tongue confess to me, who is your God.' Rather than repeating the 'me, who is your', one would just say 'God', because the persons to whom he spoke to had the inherent knowledge that Jesus is the very God the father of heaven; these were early Christians not yet influenced by pagan apologist thought. So when he said, "confess to God," they knew he was talking of the same "me," who is Jesus Christ.

Secondly, he wasn't quoting Jesus or speaking off the top of his head, but was quoting from the scriptures. At this time there was no official New Testament, so he was quoting from the Old Testament; as he always does. We should now find that Old Testament scripture he used and quoted; and most often he didn't quote word for word but paraphrased. That Old Testament scripture is Isaiah 45:23 and it reads, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Notice that God the father said this, yet by the revelation of the spirit, Paul attributed the same to Jesus Christ, for he knew, as all then, that Jesus Christ was the very God the Father of Heaven. To tie it in with Rom 14:11, he even said in the previous verse, "for we shall all stand before the judgment seat of Christ. [BECAUSE] For it is written, As I live, saith the Lord, every knee..." (Rom 14:10).

Thirdly, in Philippians 2:10 he blatantly tells us "that **at the name of Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth." God will not share his glory as GOD (Isa 42:8), hence if all the galaxies bow before someone it has to be God the Father, and if this is attributed to Christ, it means Christ is God the Father who came in flesh. Anything else is paganism. Then to make sure that paganism is not thought of (a man being worshipped as God), the next verse said, "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (verse 11). In other words, it is not a man being worshipped

when you worship Christ, but rather you are worshipping God the father, but he is “enclosed” as Christ; so go ahead and worship Christ the savior, for he is God the father. You’re not giving the glory to another, it is the father himself. It also said, “that Jesus Christ is Lord,” the “Lord” there is translated from the Greek ‘Kurios’, but precedes it under the sacred name delusion, and should actually be ‘Adonai’ or more precisely, Yahovah. Yahovah is the name of God, so in essence it should be saying, “every tongue should confess that Jesus Christ is Yahovah (or Yah).” It can’t get any clearer than that!

**Answer Notes:** 1. Something is key that many don’t know and because of that have produced endless errors. That is, the bible is an Encoded book and can only be Decoded by the one who Encoded it – GOD. I first learnt this procedure and terms in a Communication class at BCC and from the Text. We learnt that a person encodes a message then sends it and it is decoded by the receiver. For instance, I write an email and send it to you through a “[secure](#)” encryption engine. You open the email and read it. If an arbitrary citizen (most often computer illiterate) intercepts the email before it reaches the decoder, then what he will see is gibberish like some alien language that cannot be read, because it is scrambled by the encryption engine, only to be read by the receiver. The bible is somewhat like that, unless you get the decoded meanings from the Lord, you simply cannot see or understand it. Unfortunately what many do when they reach this bump of confusion, they apply their meanings to it, rather than say like the Ethiopian Eunuch, “Understandest thou what thou readeest? And he said, How can I, except some man should guide me?” (Acts 8:30-31). Hence, the understanding of the bible cannot be figured out or deciphered by any means; it has to be decoded to you by God, through the Holy Spirit, to them that are baptized there with. For instance, let me give you one trillion<sup>th</sup> (1/1,000,000,000,000) of the encoding. One verse or chapter can have one, all, or any combination of the following:

1. **Contextual Meaning** – Face value of what is read and that in itself is good; it also give factual meanings (e.g. “A man ran,” a man did run).
2. **Spiritual Meaning** – Deeper contextual meaning, it usually looks like an abstract analogy but correct. (e.g. A fig tree dries up, so will you dry up if...).
3. **Personal Meaning** – In that God uses it as a touch to your situation and it fits so perfectly, you think it was specifically written for you. In relation to you, it cannot necessarily be taught, because personal meanings will be different for everyone. Psalms 23 is one such verse, though it has contextual, spiritual, prophetic, dual and triple meanings.
4. **Prophetic Meaning** – Encoded future event (e.g. “in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed” - Dan 2:44, which spoke of Christ’s Kingdom 2000 years ago.).
5. **Dual Prophetic Meaning** – Same Encoded future events, but one thing speak of prophecy of two different things at different times (e.g. The prophet Ethan spoke the same thing of David that is spoken of Christ in Ps. 89:26-27).
6. **Triple Prophetic Meaning** – Same Encoded future events, but one thing or chapter of prophecy speak of three different things that will occur at three different times (e.g. Isaiah 45 spoke of freedom. But we later found out that that freedom was the Jew’s actual exile from Babylon by the decree of King Cyrus; probably prophesied before his birth and his actual name was even mentioned. But then later we found out that that freedom was for the Gentiles and Jews through the crucifixion of the Messiah – verse 24. But there seems to be another freedom it speaks of, to be decoded publicly when it happens.)

That’s only 1,000,000,000,000<sup>th</sup> of how encoded the word is. For the true of the matter, in this small demonstration, is that all the above would be in a chapter several times over each other or even in a single verse. How can you then decipher what needs to be deciphered from the word, except it be given from above? Even worst, the rest of the trillion encoded method hasn’t even been brought into play and you have other things that make it even harder to decipher meanings of truth. Example, interpolations, multiple translations and interpretations, and many more deterrents in decoding the word. For instance, look at this mix up,

"To show at a glance the different ideas of the date of the creation, it may be interesting to note the following, that is, from Creation to 1894 we have these many years passed.

According to Ussher, 5,898; Hales, 7,305; Zunz (Hebrew reckoning), 5,882; Septuagint (Perowne), 7,305; Rabbinical, 5,654; Panodorus, 7,387; Anianus, 7,395; Constantinopolitan, 7,403; Eusebius, 7,093; Scaliger, 5,844; Dionysius (from whom we take our Christian era), 7,388; Maximus, 7,395; Syncellus and Theophanes, 7,395; Julius Africanus, 7,395; Jackson, 7,320" {[Source](#): Sword Searcher 4.3, [www.SwordSearcher.com](#), Easton Bible Dictionary}.

No wonder the scripture rightly tells us, “be not many masters [teachers]” (James 3:1). You cannot decode the word no matter how hard you try. Those that rightly do so, are gifted by God, though it sometimes seems like your own effort. For he is the one who encoded it, admitted in Isaiah 45:15 and Proverbs 25:2.

**QUESTION 238 :** I have heard that "Jesus" is not the Lord's real name. Is this true? What is the real name of the savior any way; the name "whereby we must be saved?" Is it Jesus, Yeshua, Yahoshua, Yahshua, Esau, Eesho, Eesa, etc?

There is much speculation about the savior's name. Some have preferred to use what they deemed as the original. Unlike the personal name of God covered under the Tetragrammon, the savior's original name is quicker to discover. Reason being it is the name of a man and a common name too. According to how the present name (Jesus) is pronounced, we can clearly say this is not how it was said. Many speculations arise from this. Though there is overwhelming proof of the original usage of Christ's Hebrew name, many Christians still believe the name Jesus is "holy" and undeniable. Muslims still claim the pronunciation is Eesa (Isa) and some Muslim think the actual name of Christ should be pronounced as Esau, as in Esau and Jacob. Others claim it to be Eesho, which they ascribe to the Aramaic; though this pronunciation doesn't sound like how it is spelt here in the Aramaic. This should sound strange to the 'ordinary' reader by now. However, here are the spellings and the background of his name from the language that Jews and Middle

Easterners spoke:

Eesho (**ARAMAIC**) is spelt yodh-sheen-waw-ai-h.

Y'shua (**HEBREW**) is spelt yod-shin-vav-ayin.

Eesa (**ARABIC**) is spelt ayn-yaa-seen-yaa

Of all the above Semitic forms, Y'shua (yod-shin-vav-ayin) is the most authentic pronunciation of the savior's name. The Aramaic and Hebrew above are spelt exactly alike and should sound the same in English. Thus, Eesho is probably a mispronunciation after various alterations. The same could be said of Eesa as well. Of the three, only Y'shua proves to be the original pronunciation of the Messiah's name.

Notice that it is one word as against 'Jesus Christ', two words. That is because Christ is not the savior's name or apart of it, like a surname. It is just a title, like saying Cohen the Principal. Christ simply means Messiah. Written in Hebrew as 'Ha Mashiah' and thus Jesus Christ from the original would be Y'shua Ha Mashiah.

### Proof of Original Usage of Y'shua

It is undisputable that the name of Christ was Y'shua. Many sources verify this and it can be obviously traced, seeing it was a common name that was made overtly famous by Christ. Moreover, we have this evidence; though it says hanged, it refers to the crucifixion as it does in the bible (Gal 3:13):

"On the eve of the Passover, **Yeshua** was hanged..." (Babylonia Sanhedrin 43A).

In refutation, one person said, "The Talmud was written between 300-600 A.D. Other commonly quoted books like the "Toledoth Yeshua" were satires written to defame Christianity as late as the 10th century A.D., nearly 1000 years after Jesus." The scribes and Pharisees were always recording events, that's why scribes are called scribes. The Talmud was just a small collection of what was recorded from the inception of this sect (Egyptian exile) to present history, including the time of Jesus. It's like saying the K.J.V of the bible can't reference Abraham because it was written in the 1600's, centuries after Abraham. No silly, it only compiled some already written books. The same procedure is sort of followed with the Talmud.

Also, remember that Y'shua had different variations, Joshua, Jeshua and Jehoshua. Joshua, servant of Moses, wasn't named Joshua, he was named Oshea; Moses only called him Joshua (Numbers 13:16). So his real name was Oshea and he was called Joshua, written also as Jeshua (Neh 8:17) and Jehoshua (Num 13:16) in the King James Version. Remember also that the 'J' was pronounced as a Y when these names were first written in the English. So, though the name is written differently in the Babylonia Sanhedrin quote (Yeshua), it refers to the same name; especially with translations and reverse translations one after the other. Similarly, my name is Oneil but many write O'neal, O'neil, Oneal, Oniel, Oneil and others. The pronunciation is usually preserved. The same thing goes for the name Y'shua and its rightful variations.

Surprisingly, this name was first created by Moses and according to how it is structured, it could not exist before Moses. In other words, Joshua, Son of Nun and servant of Moses was the first person in scripture and history to have this name (Ex 17:9). By the time of 1 Chronicles 24:11 they started to refer to as Jeshua; even the New Strong Concordance verifies this "as being for Joshua" (3091). According to Strongs, Jehoshua is the same as Joshua both with strong number 3091. The only time Jehoshua occurs, happened when the scripture stated that the name Oshea, the same Son of Nun and Moses Servant, was changed to Jehoshua (Num 13:16). This probably happened to clearly show the development of the name. Jehoshua occurs only another time in 1 Chronicles 7:27 where someone in the genealogy of Issachar had the name, spelt out as it was in its original form.

So Joshua, Jeshua and Jehoshua is the same name from the Old English, correctly written today as Yahoshua. This is the reason it was first created by Moses:

1. His actual name was Oshea pronounced O-shay-ah or O-shu-ah.
2. **This name means deliverer or savior**, coming from "Yasha," which means salvation.
3. It is then recorded that Moses called him Jehoshua, pronounced Jeh-o-shu-ah.
4. The "Je" as in Jehovah is actually "Yah," as seen in Yahovah dealt with in another FAQ.
5. So we have the name really pronounced as Yahoshua.
6. So what Moses did was combine the name revealed to him, "Yah", with Oshea.
7. Thus the name no longer means savior but 'Yah is salvation' or 'Yahovah Savior'.

So the savior's name is not a combination of an alleged 'Yahu' and 'shua', but Yah and Oshea; Oshea is also written as Hoshea and Hosea, as all share the same strong number of 1954. Therefore, the name Yahoshua could not have been before Moses, because Yah, the name of God, was first revealed to Moses. It was recorded in Numbers 13:16 of Moses making this name change, but we see the name Joshua appearing as early as Exodus 17:9, apparently this was done from then and Numbers 13:16 just simply mentioned it;

thank God they did, for we would be at lost as to the etymology of the savior's name.

Now we know the name is Yahoshua as seen in Jehoshua. But how do we come to Yahoshua as seen in Joshua and Jeshua? Lets put out the cards on the table from the New Strong's Concordance:

Jehoshua, number 3091. Written in today's English as Yahoshua.  
 Joshua, number 3091. Written in today's English as Yoshua.  
 Jeshua (really **Jehshua**), number 3442. Written in today's English as Yashua (really **Yahshua**).

As seen above, Jehoshua and Joshua comes from the same Hebrew word and it is an English blunder to have them written differently, probably a shortening in English not Hebrew. So where you see Joshua in scripture it should be Jehoshua (Yahoshua).

Then we have Jeshua or Jehshua that was later used for Jehoshua in scripture. So in Hebrew, Jehoshua was shortened to Jehshua, appearing as two different words as seen in the two different strong numbers of 3091 and 3442. What they later did was remove the 'o' sound as to probably make it flow. Therefore, what we have in English today as Yashua (Jeshua) comes from this form, rather than Yahoshua (Jehoshua), which is the rightful pronunciation. Some even maintain the wrong "e" sound of the shorten form and write Yeshua.

Concludingly, Moses not only was the first one to receive God's name, but also the first one to receive the savior's name. This wasn't arbitrarily done. It was aptly fit to the man who should succeed him. As the Messiah was the one who would succeed his dispensation. That is, Moses brought in the Law and Yahoshua the Messiah brought in Grace; "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). So this incident was of divine ordination by God to tell the end from the beginning.

### Is there any Aramaic Influence

This question is posed about Aramaic because it was very close to Hebrew and spoken by all Semitics. That's why the spelling is the same. In fact, it became interwoven as Israel's first language. We find,

Jesus spoke Aramaic. Thus, the New Testament would have to be dependent upon it. Much of the Old Testament was in Aramaic as well, and the earliest Christian societies throughout Arabia from Palestine, to Syria, to Nabataea spoke Aramaic. So what is Jesus' name in Aramaic? "**Eesho M'sheekha**" meaning "Jesus the Messiah."

Though Jews spoke and wrote Aramaic in Jesus' time, the name predates the Aramaic takeover. The name go as far back to the Egyptian exile of the noted Joshua who succeeded Moses. In fact, one source said that "Yeshua was the fifth most common Jewish name, 4 out of the 28 Jewish High-Priests in Jesus' time were called Y'shua."

In other words, the name in Aramaic would be a transliteration of the Hebrew. Aramaic and Hebrew are so close the difference should be minimal, if any. Not like Peter in English put as Pedro in Spanish. In fact, the Aramaic version in Aramaic is spelt the same as the Hebrew yet sounds different in the English - "Eesho" and "Y'shua". What I probably think happened is a mispronunciation or mistransliteration or it being transliterated from a translation itself; like how we have our English New Testament from Latin-Greek, rather than from the original. Because "names do not change from language to language. One can listen to a foreign broadcast and recognize names of world leaders such as Bush, Yeltsin, Kohl, and Mitterand. Names are transliterated ("given the same sound") by employing equivalent letters of a given alphabet." So the Aramaic and Hebrew should sound the same in English, even more so because the two languages are almost the same.

Why was this display of Eesho done? Being just an analyzer of linguistic references, I could not precisely tell. It is quite possible that the peshitta (The most famous Aramaic scriptures) was Hellenized too; that is, put in Greek then back in Aramaic from the Greek, though this is denied. The most authentic Aramaic scriptures probably can be found in Ethiopia, which was never overtly conquered by any super power; hopefully they are not altered by devils already.

Another source said, "The Hebrew name Yahushua, through the medium of Aramaic, was later translated into Greek as Iesous (English, "Jesus")." He earlier said, "Jewish religious leaders...abandoned palaeo-Hebrew letters for Aramaic..." In other words, what was translated Iesous in the Greek and later Jesus in the English, came from the Aramaic rather than Hebrew. That's the reason when you translate the savior's **name** from the Old Testament (Hebrew) you get Y'shua or Joshua and from the New Testament (Aramaic/Greek/Latin) you get Jesus.

You'll notice in the Old Testament Y'shua (Joshua) the son of Nun, companion of Moses, subject of the Old Testament Book of Joshua; Y'shua (Joshua) the Bethshemite (1 Samuel 6:18); Y'shua (Joshua) governor of Jerusalem under King Hosiah (2 Kings 23:8); Y'shua (Joshua) son of Josedeck (Haggai 1:1) and so forth. Does this mean that "all the aforementioned ...*not* [being] transliterated into "Jesus" or "Iesus"...proves that Y'shua is not his name?"

No! Because as said above, Jesus went through various transliterations before coming into English. Isolated for Y'shua (Joshua) as follows:

### OLD TESTAMENT (OT):

HEBREW => OLD ENGLISH (and often GREEK in the middle, "Septuagint")

### NEW TESTAMENT (NT):

HEBREW => ARAMAIC => GREEK => LATIN => OLD ENGLISH

That is why you have two different pronunciation of the savior's name in the Old and New Testament. As seen in the word Elijah in the OT pronounced Elias in the NT. Noah in the OT pronounced \*Noe in the NT. Jeremiah in the OT pronounced Jeremias in the NT.

And to add to this is the fact that the English language has evolved from old English to present English. English today would seem to pronounce transliterated words differently from back then. For instance, Abraham's son with Hagar his servant, is pronounced in the Bible as Ishmael, but it is actually pronounced Yishmael (יִשְׁמָעֵאל) from the original. Or even Cain and Abel, pronounced 'Kayin' and 'Hevel'. And to make matters worst all the languages evolved from an Old dialect to their present dialect. The only way to see that this Aramaic spelling is correct to the Hebrew spelling, is to see how the Greeks had pronounced it and hence show that the pronunciation is similar, but under present English it looks absurd – Eesho.

The Aramaic "Yah" sound was transliterated "Ee" and "shua" sound as "sho," giving the name Eesho. Even the double 'e' combination at the front sounds like the Greek 'iota' and 'eta' together, creating an "ee" or the transliteration of the 'Y' sound. Example, Zekar-yah ("Yah is remembered") or Zechariah in English, is transliterated as "Zachar-eeah [s]" in the LXX or Greek.

So Eesho in the old English or old Greek would actually sound like "Yeesho" today (written as Y'sho) – which is an alleged translation of Y'shua; yet sound more appropriate doesn't it? Why they didn't get "Y'shua" from the Aramaic is mostly that it was translated into Greek – becoming "Y'shos" (pronounced Yay-soos) – then back into Aramaic from the Greek. What the Greeks did was take off the "a" sound at the end because masculine names cannot end in a vowel and the stigma 's' is added; as in many names – e.g. Jeremiah becomes Jeremias in Greek. Plus they had no sound for "sh" but "s" itself. Now, while the name was in Greek they attempted to put it back in Aramaic strictly from the Greek, as if it was originally a Greek name. To put it back in Aramaic, they only took off the Greek stigma "s" and didn't bother to add the "a" sound or consider the missing "aho" for the apostrophe between 'Y' and 's'. Then when it came to English from Aramaic in later centuries, they translated it from this corrupt Greek form/version rather than a pure Aramaic original form/version; whereby you would get Y'shua (or Yahoshua) from the original Aramaic. So the pronunciation was lost in this Aramaic form (Eesho) with the Greek "mingling," but the spelling remain "authentic"; for the Aramaic letterings "yodh-sheen-waw-ai" should be pronounced Y'shua. And if you know that the double "ee" is the Y sound, Eesho is really pronounced Y'sho.

### What about the Arabic Influence

Arabic is another Semitic language closely related to Aramaic and also Hebrew. It is said,

The Muslim world knows Jesus Christ as "al-MaseeHu **Eesa**" meaning "Jesus the Messiah". This is illustrated in the following verse of the Qur'an... - "al-MaseeHu `Eesa" - "al-MaseeH" is Arabic for "The Messiah" and "Eesa" is the name used for Jesus in the Qur'an.

On the other hand, writings against Jesus came the Arabic "Yesu" as well...But Eesa is the most popular because it is the only name used in the Koran. Another mentioned was "the term "Ya'si" or "Ya'su" from which an Arabic version of "Eesa" could easily evolve etymologically."

Another person gave a doubtful explanation of how this name came to be,

Thus it has been clearly demonstrated that Jesus' name being "**Eesa**" from the Arabic root "**Assa**" and the Hebrew root "**Esh**" meaning "North Star" has far more credibility than a reference to a name for which there is absolutely no congruence with Biblical prophecy or historical evidence.

Seeing that Arabic is similar to the other Semitic languages of Hebrew and Aramaic, it should also sound similar to Y'shua. And so far, the Arabic spelling of Eesa and even the pronunciation sounds nowhere near the savior's name, Y'shua. It seems to have taken the same course of the alleged

Aramaic name, Eesho. Also, there is a resort to trace Eesa to the biblical name of Esau, but it's obviously doesn't sounds like the savior's name. Well, not if you saw it in the Arabic bible like this – **Esuwaa** – you see the “shua” sound. Now compare the two, Eesa and Esuwaa, in Arabic:

"EESA", spelled *AYN*, *YAA*, *SEEN*, *YA/FATHAH*

"ESUWAA", spelled *AYN*, *YAA*, *SEEN/DHAMMAH*, *WAW*

One person rightly concluded,

Again, we can see that "*Esuwaa*" in the Arabic Bible is certainly not the same as the Arabic "*Eesa*" as they have distinct and different root words. So how could the Critic or even anyone who knows Arabic claim otherwise? (answering-christianity.com)

Also, Y'shua in Hebrew is nowhere near Esau in Hebrew and I believe this Eesa/Esau notion is purely based off the fact that the Quaran's Eesa sounds similar to Esau. But don't take my word for it, here is some proof:

The names "*Eshaw*" and "*Eesa*" are completely unrelated etymologically and lexically. "*Esau*" is Latinization of the Biblical Hebrew name for Jacob's twin brother, *Eshaw*, who was disavowed. This name is spelled:

--*Eshaw* - עֵשָׂו

- "AYN, SHIN, WAW"; Pronounced "*Ee*" (like "see") + "*shaw*" (like "saw" with additional stress).

--This is an archaic word which literally means "hairy". It refers to one who has a hairy and dark body. "*Eshaw*" meaning "covered with hair".

--The corresponding word for this in Arabic is *A`thaa* with the trilateral root عثا "AYN, THAA, YAA". This word, likewise, means covered with hair. In Ibn ManTHoor's cohesive and authoritative work on the Arabic language entitled "*Lisaan al-'Arab*" (The Arabic Tongue), he states:

--"*Athaa*: *al-`athaa*: Having a murky color with an abundance of hair; *al-a`tha*: an abundance of ugly and coarse hair; i.e. *al-untha `athwaa'* (fem. "*hairy woman*", i.e. hag); *al-`uthwatu*: coarse head hair, matted in spite of being combed; *athi*: old person's hair; *athwaa*, *a`thaa*, perhaps a reference to a hairy man is "*a`thi*"; an old man is "*athwaa*"; *a`tha*: Hyenas." [*"Athaa*" *Lisaan al-'Arab*, Ibn ManTHoor]

--Gesenius' Hebrew Lexicon refers to the Arabic word "*Athaa*" as it is the obviously correlating word to "*Eshaw*". **The Qur'anic name for Jesus is not related by any stretch of etymology to the words "*Eshaw*", or "*Athaa*".**

Despite all this, it is quite interesting to know that though the Qu-ran has Eesa for Jesus, more ancient Arabic writings do not; as quote here,

Finally, it is interesting to note that information on the oldest Arabic inscription mentioning Jesus does not name him Eesa, but may shed some light on a possible evolution from Y'shua to Eesa. The inscription basically spells Jesus' name **ya-sheen-ayn-ya**, which makes a sort of transitional fossil in the world of etymology. The inscription was written underneath a circular Christian symbol some time near the turn of the century, and was in Thamudic, an archaic form of Arabic. Consider the following from a popular Orientalist journal:

"Mr. G. Lankaster Harding, Chief Curator of Antiquities Hashimite Kingdom of Jordan, kindly sent me copies of a little more than five hundred Thamudic inscriptions. [...] It is the inscription [Harding No. 476] that interests us here. [...] Below the circle there are four letters: a y, a *sh*, a °, and again a y." [Enno Littman, "Jesus in a Pre-Islamic Arabic Inscription," *Muslim World*, (1950, vol. xi) p. 16.]

This spelling most appropriately fall in line with the other Semitic spellings cited earlier and represents the closest possible Arabic transliteration of the savior's name. Enno Littman says it represents "the ancient Arabic name of Jesus" [ibid. p. 18] and further states that "Inscription Harding No. 476 is the oldest native document of Christianity of Northern Arabia known so far" [ibid.]. Thought his best guess on its pronunciation is Yasha, it more than like was pronounced Y'shua by the native Arabs.

So it relatively falls inline with the other dominant Semitic languages cited earlier:

Y'shua (ARAMAIC) is spelled yodh-sheen-waw-aih.

Y'shua (HEBREW) is spelled yod-shin-vav-ayin.

Y'shua (ARABIC) is spelled **ya-sheen-ayn-ya**

What happened with this Arabic spelling and the present (ayn-yaa-seen-yaa/fatHa) might be that Eesa was transliterated into Arabic after it was transliterated from a previous language, namely Greek. Plus there is archaic Arabic and the modern Arabic. Amongst many many many other possibly reasons. Plus we have to remember that Christ's name came from the Hebrew and did not originate in Arabic or Aramaic, though he was probably publicly proficient in both and at least one.

So we see that from the three Semitic languages closely related and active in that region, the savior's name is relatively preserved as Y'shua (or Yahoshua).

### What about the Yahu influence

As seen in the Jehovah FAQ (162), Yahu allegedly plays an important part in God's name, according to some scholars. However, they wrongly claim that Yahu or Yaho is a stand alone word for God, which forms the first part of Yahoshua. But as already seen in this study, 'Yaho' and some word 'shua' wasn't joined together to form the savior's name. But rather 'Yah' and 'Oshea'. When combined you can clearly see Yaho in Yahoshea written as Yahoshua; because it's pronounced that way. They not only wrongly claim a stand alone Yahu, but that it is pronounced Yahoo and consequently so does the savior's name, when in that form. Two sources says,

When the term *Yaho* is used in conjunction with other syllables to form compound names the *o* can be left in or dropped as preferred. When the *Yah* is on the end of the word the *o* or the consonant *vav* and the vowel is often dropped. Thus, the name *Abijahuw...* becomes *Abiyah*, rendered *Abijah* in the English, which becomes the normal pronunciation...**Yahoshua becomes Yahshua** (The Etymology of the Name of God, [logon.org](http://logon.org) or [ccg.org](http://ccg.org)).

Because his praenomen was Yahu, when **Yahu Yahweh became a man he was known as Yahu-shua** the messiah. We shall also demonstrate that the name Yahushua does not mean "Yahweh saves," as often but incorrectly advocated, but "Yahu saves" (The Sacred Name, [yahweh.org](http://yahweh.org)).

So it is not a rare thing that many claim Yahu to be a separate word joined to some other word to make the savior's name. We already prove that this is erroneous, but here are further reasons I hesitate to accept Yahu as God's name and root of the savior's name:

"Contrary to popular notion, Yahu is a separate name from Yahweh. The sacred name Yahweh is the personal name of father Yahweh and became the cognomen of the lesser Yahweh, but **Yahu belonged to the lesser Yahweh as his praenomen**" (The Sacred Name, [yahweh.org](http://yahweh.org)).

"The claim that Yaho was dropped from the Babylonian captivity is unsubstantiated conjecture as the Elephantine texts show. As we have seen, the form YH is pronounced Yahoo or Yaho when used as a syllable on its own. This is the form rendered Jah in the KJV. He spoke for Yahovih or Yahovah of Hosts, God the Father, the Elyon, or Most High, who is Eloah. In this sense, **the pre-incarnate Messiah was also the Messenger or Angel of Yahovah as elohim in Zechariah 12:8"** ([logon.org](http://logon.org)).

"The reference is a singular one at Ugarit, but later Phoenician sources refer to **a god** named Iahu [Yahu], Iaio, Ieuo (in Philo of Byblos' 'Phoenician History')."

From the above you can see that many claim Yahu or Yahoo as a second divine being, not just similar to the trinity of persons, but a subordinate and sometimes Chief angel of God. Most references to the word Yahu claim this unbiblical notion and there are references that tie this name to heathen deities. This alone would cause any true bible adherent to digress from this name being the name of God, but rather use the rightful "Yah" (Ps 68:4).

### The Abbreviated form

Someone said, "The name Yahushua was then shortened for everyday use, the same way Barbara is often shortened to Barb, and Yahushua was known by those around him as Y'shua."

In truth and in fact, the name should be pronounced Yah-o-sh-uah but the Hebrews took out the 'ho' sound later on. By the method of how this is done, in no way suggest that Yashua is an abbreviated form. But rather, a shorten way of saying the name. It was first

recorded this way, Ya-shu-ah, in the book of 1 Chronicles under "Jeshua". They probably did it to make it flow, like having silent letters.

Now we come to the "Y" apostrophe "shua" (written as Y'shua), there is no evidence to say that this was ever done in the original language.

We have to be careful in saying there was an abbreviated form, because this could be an infiltration to later say the savior's name was translated from an abbreviated form or a symbol; much like the scenario with the Tetragrammon. It is quite doubtful that the savior's name was ever written in an abbreviated form in the original, like how Y'shua is written in English. This (Y'shua) seems like an English invention. Putting the apostrophe (') between 'Y' and 'shua' is to say something is to be there, so you can fill it in when saying or writing it. It is normally known and therefore much problem does not arise. However, it is best to write out the name in full as all can grasp the true pronunciation rather than injecting what they deem best – 'aho' or 'eh' or 'ah'.

Though Barbara can be written as barb, barb is not her name and cannot be used on official documents. Likewise, Yashua or Yeshua is not his name though he can be referred to by it. His name is Yahoshua. Some might say that it is pretty much okay to use Yashua or Yeshua, but if you did that for the name of God would it be the same? That is, if you changed Yahovah to Yahvah, by taking out the "Ho" sound, is that still the same pronunciation or word? No. It's best to cling to the original name not a shorten form.

Moreover, names are transliterated, not translated. That is, how the name sounds in the original is what would appear, not the translation of the meaning or 'lettering'. Thus the spelling is not important, what is important is that the spelling pronounces or sounds exactly like the name. Y'shua doesn't sound like that savior's name, it is just short handwriting.

The savior's name is pronounced **Yah-O-sh-uah**. But it can be written Yaoshua or Yahoshuah or Yahhoshua without any lost of pronunciation. Much like how HalleluYah is often written as Halleluia or Alleluia. You still hear the same sound, which means this praise word was transliterated. That should be gained from any variation of the Hebrew name for our savior.

Yahshua, the shorten form of his name, spelt in Hebrew: ישוע

Yahoshua, **the true** pronunciation, spelt in Hebrew: יהושע or יהושוע

## All Variations

The following are transliterated versions of the savior's Hebrew name, which are in use by various Sacred name groups:

Jeshua, Yeshua, Yeshuah, Yehshua, Yehshuah, Yeshouah, Y'shua, Y'shuah, Jeshu, Yeshu, Yehoshua, Yehoshuah, YHVHShua, YHVHShuah, Yhvshua, Yhwhshua, YHWHShua, YHWHShuah, Yhvshuah, Yhwhshuah, Yahvehshua, Yahwehshua, Yahvehshuah, Yahwehshuah, Yawhushua, Yahawshua, Jahshua, Jahshuah, Jahshuwah, Jahoshua, Jahoshuah, Jashua, Jashuah, Jehoshua, Jehoshuah, Yahoshua, Yahoshuah, Yahshua, Yahshuah, Yahushua, Yahushuah, Yahuahshua, Yahuahshuah, Yahoshua, Yahoshuah, Yaohushua, Yaohushuah, Yauhushua, Iahoshua, Iahoshuah, Iahushua, Iahushuah, YAHU-hoshu-WAH and many others.

Though they look similar, you can eliminate by the facts given so far.

## From Yahoshua to Jesus (Etymology)

Firstly, as seen in the three Semitic spellings given at the start, what was translated as the savior's name was the shorten form. That is, Yahshua rather than Yahoshua, unfortunately. Then from there it went into Greek.

"The transliteration of "Yahshua" into Greek posed some difficulty. First, the Greek language did not have the "Ya-" or "sh-" sounds. To approximate the first sound, the translators had to put the Greek letters of iota and eta together, creating an "ee-ay" sound. The simple "s" of the letter sigma replaced the "sh" sound. The result was "ee-ay-soo'-ah." [ee = Y, ay = ah, soo = shu and ah = ah]. This result posed an additional problem; masculine Greek names never end in a vowel sound (feminine Greek names do.) For names imported from another language, it was customary to add a sigma at the end (Barnabie became Barnabas, Elijah became Elias, Jonah became Jonas, for example.) This was done to the Lord's name too, rendering it "ee-ay-soo'-ahs." The vowels of the last two syllables did not flow well, so the "-ah" sound was dropped. The Name thus became "ee-ay-soos."

With Jerome's translation of the Bible into Latin (the Latin Vulgate) the transliteration was straightforward, as the Latin language could make all of the same sounds as the Greek. All that was needed was to substitute the letters of the Roman alphabet for the Greek, which resulted in the name "Iesus." This rendering of the Name would dominate the Christian world for the next thousand years.

In 1384 John Wycliffe made the first English translation of the New Testament, using the Latin Vulgate as his only source. This time places Wycliffe's work in the early Middle English period. Prior to the 1100's, Old English did not have the letter "J" or the sound it

makes. Between 1100 and 1600, some dialects of English began using the "J" sound. Wycliffe used the traditional Latin spelling and pronunciation of "Iesus." Since the printing press had not yet been invented, only a few manuscript copies of Wycliffe's Bible were produced and these were in the possession of scholars rather than the common people.

By the time William Tyndale made his translation of the Bible in 1526, the "J" sound was commonplace in the English language. Tyndale wanted his translation to be in the language of the common people, and he had not only the Latin Vulgate but also some ancient Greek manuscripts for his sources. The printing press had been invented a few decades before, which enabled Tyndale's Bible to get greater circulation. Tyndale was the first to spell the Name as "Jesus," and there is evidence that he wanted the pronunciation to be "Jay-soos." The Spanish-speaking people took the English spelling and pronounced it "Hay-soos." The English commoners soon substituted the long "e" sound for the long "a" carried from the Greek and Latin, resulting in the pronunciation used today by English-speaking people. In 1611, the most widely published and accepted English translation of the Bible was made, the King James Version. It had a pronunciation guide, which made official the pronunciation "Jee-sus," with the long "e" sound, that we use today. Incidentally, all of the Biblical names beginning with the letter "J" have undergone the same transformation. Jeremiah, Judah, Jerusalem, John, and many others had a vastly different pronunciation at the time that they were originally written about, because neither Hebrew, nor Aramaic, nor Greek, nor Latin had either the letter "J" or the sound that it makes" (from a site called lakeside).

### **Why knowing is important - prophecies, deity, etc.**

"Studying things from the original will bring out the original or true meaning. For instance, there are many various sacred name bibles and versions, however, a good one will read and show that Yahoshua is God the father. For instance, Isaiah 9:5 (or 6 in some versions) should read in the original Hebrew version and its literal word meanings:

Ki - Because  
 Yeled - a boy  
 yulad - born  
 lanu - to/for us  
 Ben - a son  
 natan - was given  
 lanu - to us  
 va'tehi - and shall be  
 ha'misrah - the rule, dominion  
 al Shichmoh - on his shoulder  
 va'yikra Shmoh - and - shall call - His Name  
 Peleh - Wonderful  
 Yoh'etz - Consultant, Councillor  
 El Gibor - God Mighty  
 Avi-ad - Father Eternal  
 Sar-Shalom - Ruler of Peace

The literal word meanings above, indisputably refer to the Messiah as the 'Mighty God and Eternal Father' - but when comparing different sacred name translations, it becomes clear that some translators deliberately conceal this Revelation by their manipulative renderings. The reader may be sure that the rest of such a translation, in the many less affirmative texts, will certainly continue this cover-up."

The savior's name is Yahoshua, undisputedly. Not only that, but knowing this origin unlock other things about his name. Like how it is so closely related to the Hebrew word for salvation, "yasha" and the Hebrew word for save, "yoshia." The combination name Oshea is derived from Yasha, according to Strongs. Which rightly fits with his purpose as the savior of mankind with salvation in his hands. With knowing the name you'll also see that the name revealed to Moses is rightly fitted into it, Yah, making known that the Messiah is none other than Yahovah himself who came to save us. And many other such things; though others bore the name.

Also, wouldn't it be good to identify your savior by his exact name, rather than by a hybrid transliteration. Though you understand when someone call you Onion, though your name is Oneil, wouldn't it be good for them to call you by your correct name? My biggest sister does that by the way, affectionately.

### **Does it matter if we know or use it**

What matters is that the name is used, rather than a title as seen with the FAQ (162) that dealt with 'Yahovah' and the use of "Lord" or "God." Romans 10:13 states that whosoever shall call on the name shall be saved. There is no other way to be save except through the name (Acts 4:12).

Unfortunately, what some have done through transliteration is omit using Christ's name for titles. For instance, one person wrote on an old Good News Cafe discussion board I had downloaded:

"You're pretty much on the right lines, I've only heard it said that way in the Catholic realm. Its almost a 'marker' to me to hear it said that way; preferred way to say it in Spanish is '**El Señor**', meaning, '**THE LORD**', in *our*...churches, that's how it is done; if said at all, it's just 'Cristo!'. Qien vive? Cristo! Just as in : 'Paz de Cristo!'" (HMNOVILLA).

One person correctly replied,

"People could, I suppose use that Logic to defend using the titles, but the fact remains that they haven't spoken the NAME" (ourlordisone).

My point exactly and scriptural too. The name must be said, preached, declared and used "limitlessly"; not titles alone at all. That's what the apostles were persecuted for. They let them alone when they worked miracles, fellowshipped and do wonders. But when they used the name they got in trouble with the devil's pawns (Acts 4:18 , Acts 5:42). Unless the name is used there is no salvation, no power and no remission of sins at water baptism. The name is not a magic wand, but faith in the name can do far more than any magic wand.

### **Nevertheless using Jesus is acceptable**

One person noted, "At one time I believed that because the name Jesus Christ is regularly used in cursing, it is proof in itself that Jesus is his name because God-less beings hate it. But in all my research, I have been unable to find one other language in which his name is used in a similar cursing manner. No other language renders the Lord's name with the phonetic harshness as does the English language." True, but that doesn't mean anything, as he states. Because fools often state "F~ck God" in talking about the Almighty and that doesn't mean God is his name.

Now, it is common practice throughout the world, that names are not changed when used in different languages. Pres. Clinton will remain Clinton in all other languages. So also Kruschev, Mandela, Napoleon, Hitler, Arafat, etc. For instance:

English - Jesus Christ  
 Italian - Gesu Cristo  
 Welsh - Iesu Grist  
 Hungarian - Jezus Krisztusnak  
 Nigerian - Azisos Kraist

It might be said that with these, the pronunciation is allegedly lost. However, some of these transliterations are close to sounding like Jesus Christ. That is what really matters, the sound is preserved, because the meaning will always go with a name through accompanying titles; that's why it was transliterated in the first place, to preach the same person from language to language, and a consistent message tied to that name throughout the world. Some, like the Nigerian one probably sounds like Jesus in Nigerian and was badly transliterated back into English. However, the pronunciation they get is probably from a preacher who pronounced Jesus as Jee-Zus, as everybody does; though from the Greek, where it was created, it is pronounced '**Yay-shus**.'

But wait, isn't the name Yahoshua? And isn't Jesus a transliteration from Hebrew, Aramaic, Greek, Latin and then English? And does it mean they are preaching another Christ, because the pronunciation isn't exactly correct? Unfortunately the correct pronunciation (Yahoshua) is not widely used today, but that doesn't mean salvation isn't had or God is not glorified; especially wherever this gospel is preached and in whatever tongue, all sing HalleluYah without no further transliteration. I've seen this time and time again in the overseas crusades on television. Africans, Philippians and other peoples all sing HalleluYah directed by the Evangelist. If only they could do that for the savior's name from the original. Using Jesus would be a problem if it didn't come from the original, whether directly or from transliterations, one after the other. Like saying Medley is the savior. That name cannot be traced back to Yahoshua.

**Answer Notes:** 1. \* denotes, It is strange we find a masculine name coming from the Greek, ending with a vowel sound, if it sounded like a vowel back in Greek. That is, Noah becomes Noe, where as vowel sounding endings of transliterated names in Greek were dropped and the stigma 's' added; still unclear why this wasn't done for Noah's name, if it wasn't.

2. One person said, "Jesus' Name is Literally 'Jehovah Our Righteousness'." Literally, NO, for Jesus is Yahoshua from oshea, which means savior or salvation. But salvation encompasses everything, including righteousness, hence Jehovah our healer, teacher, comforter or righteousness.

**QUESTION 239 :** Is the name Jesus, pronounced "Jee-Zeus", the name of the Greek God Zeus or transliterated to fit it. Should we then use it?

One person wrote,

The original Hebrew or Jewish Name of the professing Jewish Messiah, who was accepted as such by a certain section of Israel, at and after His Appearance in Israel, some 2000 years ago. To them He was known as YAHU'SHUAH ...In time, over the first few centuries after Messiah, His Name was gradually changed to "**Je-Zeus Khristos**" by the pagan masses who converted and joined the originally Jewish Messianic Sect. Out of this, Christianity was born, which was a mixture of originally pure Judaism, and gradually, progressive influences of pagan customs and traditions, together with a growing tide of an anti-Semitic spirit. This was greatly due to the instigation of influential leaders like Constantine the Great, who was a Zeus worshipper, and who purportedly converted to Christianity. It was also a natural process as a result of the infiltration of followers of the sungod, Zeus, into the Christian ranks. Even the name of their pagan idol 'Zeus' was applied to their new-found Jewish Messiah - and Y'Shuah became "Y'Zeus" or Je-Zeus - which became 'Jesus' in English (NOTE - the middle 's' is pronounced as a 'z'). In other languages, it took on various other forms...A similar pagan influenced name-shift has been retained to this day in the KJV translation of Luke 4:27, where it refers to the prophet "Eliseus" and an event recorded in 2 Kings 5:14 (KJV). This prophet's Hebrew name, however, was 'Eli'Shuah', which means "God is my Salvation". Exactly the same as the pagan influence changed Y'SHUAH to "Y'Zeus" - ('Jesus' - phonetically 'Jezus').

If you knew the etymology of the name Jesus, you would clearly see that this is speculative theology. In others words, guessing based on what is before them; as in it sound so or sound right, then it is right. But just to reiterate, here is how the name Jesus came about from the shorten form of Yahoshua, which has no connection to Zeus:

"In the case of the name "Y'shua" there were four problems that occur in bringing it across to Greek. Two of them are the fact that the Greek language does not contain two of the sounds found in the name Y'shua. This may come as a surprise to English speaking people, but the fact is, the Greek language does not contain any "y" sound as in "yes", nor does it have a "sh" sound as in "show". The closest sound a Greek speaking person can come to making a "y" sound is by putting the two Greek letters Iota and Eta together and coming up with an "ee-ay" sound. And the closest a Greek speaking person can come to making the "sh" sound is the "s" sound made by the letter Sigma. With these two changes, "Y'shua", pronounced by a Greek speaking person would naturally come out sounding like "ee-ay-soo-ah" (or "ee-ay-soo-s").

ee = Y, ay = ah, soo = shu and ah = ah (or s)

The third problem with transliterating "Y'shua" is the fact that traditionally, masculine Greek names never end in a vowel sound. Those that did were automatically given the letter Sigma or "s" as a suffix. This tradition is seen in familiar Biblical names, where Judah became Judas, Cephah (which means "rock") became Cephas, Apollo became Apollos, Barnabie became Barnabas, Matthew became Matthias and so on. Many other examples could be cited. So "ee-ay-soo-ah" needed to become "ee-ay-soo-ah-s".

The fourth problem is that the two vowel sounds before the "s" do not flow and are virtually never seen in Greek. So the last vowel sound was left out of the Greek name and we were left with "**ee-ay-soos**" [Jesus]. With the added Greek traditions this is the closest a Greek speaking person would come to transliterating the name Y'shua."

In addition,

"Around 400 A.D. the Latin language became the predominate language of Christianity and the Greek versions of the New Testament were translated to Latin. The Latin Bible, or Vulgate as it is called, also transliterated what was left of Yahoshua's Greek name by bringing across the same sound of "**ee-ay-soos**". This was easy because all of the Greek sounds in this name are also made in Latin. The letters of the Latin alphabet are different from that of Greek but virtually identical to English. The new transliteration of the Greek name "ee-ay-soos" became written as and was identical in pronunciation to the Greek name. This Latin spelling and on-going pronunciation dominated the Christian world for nearly 1,000 years."

In other words, when Jesus was written in English, \*especially knowing that the 'J' sounded like a 'Y', it is correctly pronounced '**Yay-shus**'; the 'ah' dropped and the 's' added. Nevertheless, our savior's name in the original is Yahoshua Ha Mashiah or transliterated Jesus Christ; from the Hebrew to the Aramaic to the Greek to Latin then to Old English.

The same etymology should follow the name Eliseus for Elisha, though part of Eliseus looks very similar to Zeus. If Zeus were to be incorporated in the saviors name or other patriarchs, the early Christian would know about it and would never have it so; both hellenistic Christians and apostolic Christians, heretics and orthodox and anyone who "name the name" of Christ.

**Answer Notes:** 1. \* denotes this is the reason you have the J in Jesus, because it was never pronounced as 'Jay' but as a Y up until 1630 and first kjv came out 1611. "The Encyclopedia Americana contains the following on the J; The form of J was unknown in any alphabet until the 14 century. Either symbol (J,I) used initially generally had the consonantal sound of Y as in year. Gradually, the two symbols (JI) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England."

**QUESTION 240 :** Is the name Jesus a curse since it is derived from the acronym Y'SHW from "Yemach Shmo w'Zikro" ("may his name and memory be wiped out); used because it was customary not to record the name of crucified criminals? Should we then use it, seeing it follows this etymology Y'SHW => Iesus => Jesus?

In remote cases, it is said that the name was derived not from the alleged abbreviation but a symbol or letters representing his name. Making the true pronunciation of the savior's name lost forever. Sounds familiar? Yes, the exact thing that was done to the name of God under the Tetragrammon YHWH; called the ineffable name doctrine. But can this be correct or is it just a hoax to stir confusion?

One person wrote,

There remains a bitter dilemma for those who wish to assert that "Jesus" has any relevance to what the historical figures name actually was. Whether it was Yeshu' or Yeheshuwa' the Jews would have been forbidden to mention him by name. Jewish law explicitly forbids mentioning the name of criminals against God or their deities.

"And in all things that I have said unto you be circumspect: and make no mention of the name of other gods neither let it be heard out of they mouth." [Exodus 23:13]

Thus, in order to write about Jesus without mentioning his name and, thereby, breaching the law; they wrote the acronym י"שׁו" "Y'SHW" which stood for:

ימח שמו וזכרו "Yemach Shmo w'Zikro" meaning "May his name and memory be blotted out".

--By this acronym he is mentioned in all early Jewish words regarding Jesus. The Toledoth Yeshu which is dated to the 6th Century A.D. calls him by this name (among other horrible allegations and epithets).

"It is no wonder that Jews considered the Christian belief as simple idolatry and felt obligated to apply the Law in Exodus 23:13: "Make no mention of the name of other Gods" to the name, Jesus. Naturally, the name of one of the truest and best Jewish teachers had to be shunned" (Jesus the Jew - The Historical Jesus, The True Story of Jesus, Moses Bazes, Jerusalem, 1979).

"...it may be assumed that this shortening of the name was probably an intentional mutilation by cutting off part of it. The rabbis mention other instances of the names of persons being shortened because of their misconduct..." {Jesus in the Talmud, Jacob Lauterbach (Rabbinic Essays, Cincinnati, 1951, pp. 473-570)}.

From **this abbreviated curse of "Yemach Shmo w'Zikro" (Y'SHW) the Greeks Hellenized the name to "Iesus" which later was Anglicized to "Jesus"** by the King James' translators of the Bible. As shocking as the facts are, all are encouraged to research this subject in detail.

Thus, if Jesus' name had been "Jesus", and had he *indeed* proclaimed himself a literal "Son of God" and "God", then the Jews would have never made mention of his *actual* name due to Exodus 23:13. Thus, by hearing the Jews call Jesus "Y'SHW" and reading it in their writings, the Greeks based their transliteration of his name based upon this sad and horrible insult to the Messiah of the Jewish people. **As it may be to the horror of many, mentioning the name "Jesus" is to actually curse him.** Therefore, it is impossible that his name was ever Y'SHW-Iesus-Jesus. For 2000 years the Messiah of the Jews has been inadvertently recorded as a *curse*" (Shibli Zaman).

This notion is incorrect as can be. With what was just said and say, this were the year 9, 234, they might have gotten away with it. But It's just two thousand years since Christ died. And thus even if they mutilated his name in their rabbinical writings, his apostles, followers and family knew it and preached it. In fact, they were railed upon for preaching in that name and commanded not to do so. But Peter boldly said, "We ought to obey God rather than men" (Acts 5:29). A clear defiance never to stop using and preaching that name and thus it was never lost or mispronounced. What was the evident result of this? All Jerusalem and surrounding nations knew and used his name; as the priests confessed, "we straitly command you that ye should not teach in this name? and, behold, **ye have filled Jerusalem** with your doctrine" (Acts 5:28). There is no doctrine without the name (Acts 4:12), so they filled Jerusalem with his name.

They, Apostles and Christians, are the ones that recorded the New Testament, not the scribes and their councils. This is where the name was transliterated from, not from their writings. And the Apostles would never allow a symbol or letter representation to replace God's name. They were commanded by Christ himself to preach extensively in that name. The spirit of truth in them would not have it either. That's why on the day of Pentecost the name was declared explicitly and overtly. This symbol theology for the name of Christ is totally ridiculous.

What may have come about later, after this sect (scribes) was no more, was an interpolation in their writings to put Christ's name in for historic purposes, **IF** an allege symbol was used in their writings. Because we have this record, "On the eve of the Passover, **Yeshua**` was hanged..." (Babylonia Sanhedrin 43A).

Moreover, in the Previous above on Zeus or even above it, you'll clearly see the etymology of the name Jesus and see that it could not be derived from a symbol. But was made Jesus according to the idiomatic linguistics of the Greek language. Yahoshua itself can be traced back to the Yahoshua in the Old Testament and even the fact that a number of the Priests in Jesus' time had that name. So you see how ridiculous this symbol theology for the name of Christ sounds.

### **QUESTION 241 : Is Jesus the name of the father? Remember many before Christ had that name Jesus (Yahoshua) and so do many now. How could it possible be the name of God?**

One person said,

"Oneness writers emphasize that Jesus "manifested" the Father's name, and that the Father "gave" His name to Jesus, as evidence that Jesus is the Father. This interpretation overlooks the fact that a human father can give his name to his son, without the father and son being one person!"

So both Trinitarians and non-Trinitarians believe that Christ had the father's name, literally. To an extent they are right because the first part of his name, YAH, is indeed the name of the father. And his entire name, YAHOSHUA, means Yahovah Saves or Yahovah Savior. However, if Yahoshua was the father's literal name, that would mean all the persons who have this name have the father's name as well. And not only they but probably those who have YAH in their name as well. Like EliYAH (Elijah), JeremYAH (Jeremiah) or ZekarYAH (Zacariah).

God's initial name to mankind is Yah or Yahovah; before, they just called him God almighty (Elohim) or something similar to that. Only once he mentioned a name by which to call him, Yah or Yahovah; it being so sacred that it must not be taken in vain. So much so that the Jews made the Tetragrammon (YHWH). Then there were connotations of his name. A connotation is simply a different expression of a word, for instance Yahovah-shalom, God our peace. Now Yahoshua or Jesus is similar to a connotation of Yahovah, which literally is Yahovah Saves or Yahovah Savior. Similarly, Zacariah means Yah (or Yahovah) is remembered. So Yahoshua and others is kind of like a connote name. But a possible connote name, Yahoshua, is not the actual name of God; though it bears it and glorify it.

When it is said Yahoshua manifest the father's name or has the father's name, it implies that he has the father's authority fully (Col 2:9), being the father. Not just the connote form of glorifying the father's name as others did, but this time the invisible spirit called God is resident in flesh. That's one of the reasons Yahoshua is the "express image of his person" (Heb 1:3). Not another being expressing qualities of God Our Father, but the actual God in an earthly form or image.

Yes, we are also given authority and do manifest the name of the father. That's the reason, "the whole family in heaven and earth is named" after Yah (Eph 3:15). Which also means that we are his or redeemed by him. Clearly seen when he said to the Israelites, "I have surnamed thee" (Isa 45:4), speaking of humans. In others words, I have redeemed thee. And speaking of the family in heaven, he said of an angel, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex 23:21). Therefore, those redeemed by God and those who are with God has his name, and with it comes authority.

But the authority that Yahoshua has, is the authority of no other because no other can have it. Because this authority is the authority of being the head of all beings. The authority of God our father, that is, full authority being the authority that gives authority. No wonder the scripture says, "the fulness of the Godhead dwells bodily in Christ" (Col 2:9). So he does bear the name of the father in this manner. And therefore is the father in flesh.

However, the literal name itself was a common name.

The name was common but he allowed it to be because what he intends to do with a common name is exactly what he intends to do with us - exalt it. For instance, notice Zechariah 3:3 and 6:11-14. Here God used someone with the exact name of the coming savior to typify what the savior will do; which could also be an indirect hint in those days to what name he would come by.

"Joshua was clothed with filthy garments...Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedeck, the high priest... [verse 13] Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. [verse 14] And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD" (Zec 3:3 ; 6:11-14). [remember that Joshua is Yahoshua]

First, Joshua is cloth with filthy garments. God came and clothed himself in flesh (John 1). Then Joshua's filthy garments are not just removed, but he is crowned with gold and silver. God, as Jesus Christ in the flesh, dies on the Cross and the filthy flesh is removed. He is resurrected with the glorified body; where he is crowned not only as God but as savior of mankind. Verse 13 clearly tell us this and show us a reason for it. That is, he "shall rule upon his throne", we know that of Christ because he is God. But what became new was that he "shall be a priest upon his throne." Making him a priest King or lawyer and Judge. Thus the purpose of redeeming men, who believe in him, is immediately accomplished because the priest is the King or the Lawyer is the Judge. That's why it states "the counsel of peace shall be between them both." In other words, both the priesthood and God are "in sync" because the priesthood is the same God. You could say the mediator is God or the Lawyer is the Judge. Think of what this implies to know that your lawyer is your Judge. Would you not win every case? Wouldn't everything bias in your favor? There wouldn't even be a case, the victory is already won. That's why God came into filthy flesh to raise up those who are bound by it.

How?

Joshua the High priests who was clothed in filthy garments had a change of cloths and was crowned with gold and silver. Consequently, because he was crowned, his brethrens were crown as seen in verse 14. Similarly, when God came into flesh, those who are his brethrens (born again Christians) will also be crowned like he was. If Joshua the High Priest wasn't changed and crown, his brethrens wouldn't be crown. Similarly, if Christ hadn't come, died and rose again, born again believers wouldn't be expecting a crown in heavenly paradise (1 Cor 15:17).

Surprisingly, this was said directly to Joshua in Chapter 3:7 of Zechariah, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

This was a vision in heavenly paradise, where he was surrounded by angels. So when it was told him that he shall be given a place to walk among these that stand by, it means he will be in "league" with the angels. He will be crowned with glory in the resurrection having also a glorified body. Not just glorious celestial adornment but the ability to come near to the actual throne of God and be in fellowship with God, who became the High Priest of Men.

In other words, what he did with a common name (glorify it) is his intension for those that believe on him. Mere humans becoming "Sons of God"! Not sons as in created beings, but rightful heirs to the throne of God. Literal Princes and Princesses. Literally having the genetic make up of God running through your being and thus operate as he. Imagine a status no other being has. Imagine a dark little fat boy born to a soldier in a poor island country in the Caribbean becoming second to God. Imagine yourself being in that position if you believe on his name and thus becoming born again? Imagine taking that step now, by being water baptized in the name of the Lord Jesus Christ (or Yahoshua Ha Mashiah) and receive the baptism of the Holy Ghost evidence by speaking in tongues? Imagine what will happen if you don't - the lake of fire!

**Answer Notes:** 1. Point to note, in the resurrection he will have a new name. So for all the lovers of the 'salvation name' you'll have to get used to another name to refer to Christ directly and even a new name for yourself (Revelation 3:12).

**QUESTION 242 :** Well, if Jesus was God how come He did not know the time of His return, or, "if Jesus is God, why did He say Jesus was greater than He? Or, "If Jesus is God, why did He say to the rich young ruler, "Why do you call Me good, there is none good but God? Plus, why do we have these verses John 14:1, John 5:20, John 17:3, John 8:38, John 6:38, John 17:1, John 16:7-15?

Plus one person added these with the same notion,

John 7:16, John 10:13, John 17:6, 1 Peter 2:21-24, John 14:12  
 Luke 10:22, John 6:46, John 3:31-32, John 8:38, John 17:8  
 John 17:25, John 8:55, John 5:17, John 7:28-29, John 10:36  
 John 17:18, John 20:21, John 17:1-2, Matthew 11:25-27, Luke 3:22  
 John 14:28, John 16:8-11, John 16:28, John 20:17, Matthew 10:32-33

While another also added,

Jesus notes how He shall ascend up to the Father where He was "before" (6:62). He says, numerous times, that He has "come forth" from the Father, is "going back" to the Father, has "come down from heaven" and "come into the world" -- all statements which clearly presuppose that He \_really\_ existed with the Father prior to His earthly birth (John 3:13, 31; 6:33, 38, 41, 46, 51, 57-58; 8:42; 13:3; 16:27-28).

These questions and scriptures have already been answered in great details throughout the FAQ's and I mean in great details. The very first FAQ under " CHAPTER 7 FAQ – JESUS?" (Number 168), took home this question quite thoroughly. Please refer to it and the rest.

## CHAPTER 8 FAQ – REALLY, WHAT IS REPENTANCE

### QUESTION 243 : Who do I confess my sins to?

Firstly, 1 John 1:9 tells us, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The “he” there was speaking of Jesus and he being God, means you confessed to God. Then many would exclaim that we are not to confess to a priest. Yes and No. The priestly order that canonized this was the Nicolaitanes (Rev 2:6) whereby they created an ungodly order of clergy ruling class; which was opposite to God predestined rulership – 1 Peter 5:3. This was epitomized when money were solicited for confessions and forgiveness of sins, at one point in Catholic history.

However, with most errors, they are usually spins off or twist of the truth. For instance, Jesus told his disciples, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:23). In other words, the apostles had the power to forgive sins. How? I don’t know exactly. Whether by mouth as Jesus did (Matt 9:2) or by baptizing and not baptizing someone; seeing that water baptism is the agent used to have sins remitted (Acts 2:38). I’m leaning to the latter. Nevertheless, Jesus alluded that they had this power.

However, as cited earlier, confessing your sins to a “man of God” won’t have them remitted. Being baptized in water in the name of the Lord Jesus Christ is the only way your sins can be blotted out. By becoming born again you will remain sinless in God’s eyes – Justification – but saying sorry for going out of line while saved will definitely help your relationship with God; as even advised in the ‘Lord’s Prayer’ (Matt 6:12). Neither is confessing your sins repentance, repentance means you’ve changed towards God; someone can confess their sins but still go out sinning with no view to change or even having no remorse.

Lastly, confessing your sins should be done to all your brothers and sisters in the Lord, “Confess your faults one to another, and pray one for another, that ye may be healed” (Jas 5:6). This can be difficult. I tried it once in a teens meeting while at my first church (Eac-Slipe Rd), it was pretty successful and relieving. However, when it started it was the most tense and probably the hardest things those young people ever did. My prayers are that the church would mature to a stage where believers can openly confess to each other and not just to God.

### QUESTION 244 : How Does God Give Repentance?

He causes us to change.

It is God who *gives* us a changed mind (Acts 5:31, 11:18; 2 Tim 2:25). Paul confirms this by saying, "Or do you despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads you to repentance" (Rom 2:4). Paul's own changed mind came through God's power, not Paul's own will (Acts 9:1-18).

It is through God's grace that he causes a man to change or turn towards him.

You might say, ‘as simple as that, he cause us to change. What’s the big deal?’

You cannot turn to God no matter how hard you try. Jesus said that God will be the one who will cause us to initially change, “No man can come to me, except the Father which hath sent me draw him” (John 6:44). In other words, even ‘mere’ repentance is of the Lord. What a good God, eh??

Judas and Esau sought repentance after sinning against God, and Judas killed himself after having not received it. However, Esau suffered just as much. The bible said, “Esau, who for one morsel of meat sold his birthright...when he would have inherited the blessing, he was rejected: for **he found no place of repentance**, though he sought it carefully **with tears**” (Heb 12:17).

Believe you me, it’s God’s grace that gives repentance to anyone. He could have given you over to yourself, like Judas or ‘take you out,’ like Sodom and Gomorrah. But the mere fact you’re looking to him means he fixed it that way and not your so-called ‘sincere’ heart towards him. Repentance is not a light thing and shouldn’t be treated in that manner. It’s by grace ye are saved (Eph 2:5-8).

### **QUESTION 245 : What are the fruits of repentance or what will a repentant sinner be constrained to do?**

"I will declare mine iniquity; I will be sorry for my sin" (Ps 38:18). This is not fruit of repentance. This is godly sorrow and it leads to or effect repentance (2 Cor 7:10).

A heart that is truly repentant are followed by deeds or produces visible fruits of change. A great example of this is seen in the book of Acts;

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:18,19).

These witches and warlocks not only said they repented but actually turn from their curious arts and turn to God, without being mindful of the cost (\$) of their former practice. This is a made up mind to follow Christ wholeheartedly, God will act quickly to release anyone from any bondage who act upon this made up mind. I know it is said it takes time to give up certain addictions, like smoking, drinking, porn and others; but if anyone makes up their minds (repent) to follow Christ and completely turn their backs on their former addictions, he will step in quickly and set one free.

The gospel produces this turning; that is, it's promises and power. That's what the witches saw - freedom.

Similarly, only a truly repentant heart will be water baptized or even attend an assembly.

It's then safe to say that if someone refuses to be obedient to the principles of the doctrine of Christ (Heb 6:1, Acts 2:38) he or she probably haven't repented or isn't fully willing to give up (turn) his or her life to Christ; in re-turn for eternal and abundant life.

We are taught to "sorrow after a godly sort [pathway to repentance], what carefulness it wrought in you, yea, what cleaning of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (2 Cor 7:11).

If one sorrows any other way, it will only bring death; for the "sorrow of the world [caused] worketh death" (2 Cor 7:10). In essence, sorrowing with out a view to change, no mechanism to change or no outlet to channel one's change will lead to all sorts of deaths. In other words, if you're not thinking about Christly change, don't even begin to weep and sorrow at a church altar.

Judas, who betrayed Jesus, didn't have this opportunity of repentance (somewhere to turn to), though he sorrowed greatly after seeing his folly. Esau sought it with much tears and couldn't find it. Today we have it, let us not be 'half-hearted' when coming to Christ, but be prepared to fully change.

Godly sorrow should lead to repentance and repentance should lead to obedience (change).

### **QUESTION 246 : My question is this: Is the so-called "Sinner's Prayer" a good way to have people pray? I know that in scripture the apostles did not have anyone come forward and pray like many churches do today and thus it is not scriptural. What I would like to know is your opinion on this matter?**

First I would like to say that being a follower of the apostles' teaching doesn't necessarily mean that we have to pattern everything we do after the early church. What is important is that we teach *apostolic doctrine*. They did not have church buildings as we do. They did not have Sunday School or bus ministry either. My point is simply that the apostles did what worked in their culture and in their day and it is "OK" if we do the same as long as it does not compromise the message.

Having said that, I would say that it may be OK to give someone a model prayer to help them confess their sinfulness to God. The Lord himself gave us a model prayer (Matt. 6:9-13; Luke 11:2-4) and I see nothing wrong with praying it word-for-word as long as it does not become a "meaningless repetition" (Matt. 6:7). It is true that the account in Matthew says to pray "after this manner," (Matt. 6:9) but Luke actually says, "When you pray, say . . . " (Luke 11:2). Thus is it acceptable to pray the actual words of the Lord's Prayer and I do not see a problem with doing the same thing with the so-called Sinner's Prayer. One problem I do have with the Sinner's Prayer is that so many people teach that simply praying this prayer will save someone. However, if we use this only to help lead someone to repentance and tell them that this must be followed by the new birth (John 3:3-5; Acts 2:38; Titus 3:5) then I think it could be useful. Sometimes, "unchurched" people really don't know how to repent and I think we will do well if we can help them along.

One note of caution I would like to give is that I have seen several different versions of the Sinner's Prayer and would not recommend using one that has an actual claim to salvation, or more than one god or anything else that is not scriptural.

**QUESTION 247 : How is it Christ's instructs us to repeatedly forgive someone who repents of his or her wrong against us (Luke 17:3-4)? Therefore the offender repeatedly repents, and not once; how is it we can/should only repent once?**

Christ taught,

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3-4).

In other words, if one repeatedly offends you and each time changes (repent) or stops doing what he is doing, forgive him. Yes that sounds like a hard thing to do and you know we can really take advantage of each other at times.

Nevertheless, as a born again believer, one no longer lives unto one's self or after the fleshly sort; rather God puts his spirit in them and it keeps them from repeatedly sinning (Eze 37:27). That doesn't exclude tripping over a few sins.

However, when we first repented and got water baptized, God not only took care of our past and present sins, but he looked in the future and said, "I'll have that too."

If God was like man as alleged in Luke 17:3-4, then each time a born again believer accidentally sins he would have to be re-baptize. For faith in water baptism provides remission of sins (Acts 2:38) and not repentance; which is a turning or change to God. Luke 17:3-4 was speaking of an earthly situation between humans, which has no direct bearing on salvation repentance. After repentance and salvation we need not repent in terms of salvation, because we are just.

Paul said, "For by one offering he hath perfected **for ever** them that are sanctified [justified]" (Heb 10:14). Being perfected (saved) meant that one is righteous and just; and according to the text, it's eternal. A one time done deal.

So, being eternally just, one needs no repentance. The following verse tells us that:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine **just** persons, which need **no** repentance" (Lk 15:7).

The answer to the next question will further explain this.

**QUESTION 248 : Didn't Jesus say after this exemplary daily prayer (Lord's prayer) we should pray, "Give us day by day our daily bread. And forgive us our sins." Recorded in Luke 11 and Matthew 6, they both went further about forgiveness and trespasses both from God and men, daily. Isn't that daily repentance?**

The first thing that must be reiterated is that repentance is not forgiveness of sin. Repentance is a change or reversal.

Judas sought repentance after his betrayal of Jesus. However, he could not find it.

He could have been like Peter, who betrayed Jesus with his three denials, and resolve the whole matter and move on. However, Peter found repentance but he couldn't. Peter had a place/person to turn to. Judas on the other hand sought a place of repentance (or place to turn) but couldn't find it. He couldn't turn to the God he just betrayed, nor could he go back to the disciples. In his effort to reverse his guilt and conscience, he went back to the High Priest seeking an outlet for his repentance, but was rejected; he even gave them back the 30 pieces of silver. The next best thing he could turn to was death. The bible said, "when he saw that he was condemned, repented himself" (Lk 27:3). He changed his mind, or as Strong's put it, a complete reversal of thought. But the deed was already done; so he was left with the guilt and consequences.

We as humans find ourselves in this situation after sin has finish with us. After a decision to stop sinning, we need an outlet to atone our repented heart and consequently clear our guilty conscience.

Many persons today are unaware that there is a place to turn to so they kill themselves. Thank God that "whosoever shall call upon the name of the Lord shall be saved" (Rom 10:13) without exceptions.

That's repentance, turning to God. The same can be said about the prodigal son. He turned (repent) back to his father's house after living in the pig's pen; he was then cleaned up and given new clothing.

Now, while in his father house day by day, isn't he going to need a bath again? But does he have to repent again or go out of his

father's house to the pig's pen and come in again? No. He is already in the house and keeps himself relatively clean.

The only time he would need to repent is if he foolishly went out again on the same 'ego-trip' and ended up in the pig pen again, highly unlikely.

Similarly, a born again believer doesn't need daily to repent (in the sense of general repentance), he or she is already in Christ for good (Heb 10:14). He or she does not need to make constant atonement for his or her sins either (Heb 7:26-27), Christ did that once (Rom 6:9).

Paul tells us, "For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; **Who needeth not daily**, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb 7:26-27).

So you still want to know what is meant by, "Give us this day our daily bread. And forgive us our debts" (Matt 6:11-12).

God knows that after being born again the devil will hurdle sins at us and sometimes we give in and of course it offends him. Though the sins are already taken care of (1 John 2:1), he expects us to come to him, apologies and renew the broken relationship (Col 1:21). And Yes, as stated in the Chapter on repentance, there is a difference between an apology and repentance.

That's what happens when we acknowledge our sins to God, we apologies. With open arms, he restores verbal fellowship, though he is never gone; one is forgiven or back in fellowship. The dictionary defines forgiven as 'cease to resent'.

For instance, a father and his 'spendrift' son; though the son maxed out his credit card and crashed the family van they still live in the same house and eat at the same table. However, they are not speaking and their father is mad, he has a right to be. But somewhere along the line, the son will break out and say, "Dad, I'm sorry, I was wrong please forgive me." With open arms the father hugs his son and they work out their differences – that is, cease to resent.

It keeps us tender before God and fuses a continuous verbal link and anointing, that we need. Moreover, God's spirit will assure this.

This might clear it up a little:

## Us

1. Repentance is a change.
2. Apology is a progression within a change.

## Prodigal Son

1. Prodigal son going back home and is cleaned up.
2. Prodigal son taking a bath everyday while home.

Get it!?

Repentance is a change to receive salvation. After salvation, the objective of the change is received. Then apology is a continuance of change after salvation to enjoy the objective of salvation. For instance, the prodigal son went home and was cleansed; while at home he is no longer in danger of perishing and also enjoy the benefits of being able to keep himself "going." After repentance and salvation we are no longer in danger of hell's fire and in covenant relationship with Jesus. Though repentance is no longer needed because we are just (Lk 15:7), to keep an open relationship with Jesus and enjoy the benefits of salvation, apology is then worthwhile and even advised by Jesus in the 'Lord's prayer'.

## Part 2

Trespasses and sins are completely different. "Wow, I didn't know that," one might add. Me too, until I read Leviticus 6-7. A distinction is seen here, "This is the law of burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings" (Lev 7:37).

The priests back in the days of the Mosaic Laws were commanded to perform certain ceremonial sacrifices for an individual, a tribe or nation, based on the offense. Different offenses and sacrifices were grouped under one category; for instance, the burnt and meat offering. Then they were some special offenses and sacrifices that had their own category; namely sin, trespass, peace and consecration.

The trespass and sin offerings are the most closely linked. So much so that the priest were commanded to do the same thing with the trespass offering as with the sin offering; "the sin offering...the trespass offering...there is one law for them" (Lev 7:7). With this in mind, we would definitely have trouble identifying the differences now. Even one verse said that the trespass offering "is a sin offering" (Lev 5:12).

Nevertheless, they are different. They are sin in the sense that they offend the commandments, but how? From what I gather from Leviticus 4 to 5, “trespass” offerings were usually sins in ignorance and “sin” were outright sins - somewhat all sins nonetheless; as even Lev 4:27 said that anyone who sin in ignorance shall “be guilty.” Sin is what sentences us to hell. But thank God for Jesus Christ today, because after salvation we have no sin (Heb 10:14). However, we slip up and though not charged with it, it becomes a trespass. Therefore, trespasses are what “grieve ... the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph 4:30). Notice that though you grieve God with the trespass you are still sealed unto the day of redemption; it cannot and will not cut off your inheritance in God.

**Answer Notes:** 1. I had put that trespasses is what grieves the spirit, one might say what about times when a Christian out rightly, presumptuously, forwardly sins? Though this would fall under the same jurisdiction, you will never find a born again believer doing this, because of Ezekiel 36:27 and 1 John 5:18. And it can also look presumptuous because they put themselves in a compromising situation.

### **QUESTION 249 : What’s the purpose of identifying the difference between an apology and repentance, seeing it’s so closely link?**

Peace of mind, which stems from assurance and rest from our religious inclinations. “For the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever more” (Isa 32:17).

A friend of mine, Lebert, was relating an incident to me at his home, I dub it “The Brush With Hell.”

He said that he went to a store to buy a phone card and somehow the cashier gave him ‘overs’ in change. He said he wrestled within his mind, whether to give the money back. He also said, “the devil told me it was a blessing and I should keep it,” but something inside him said it was stealing.

Fortunately, he eased his troubled mind by giving back the cashier his money.

However, what he said afterwards is so often related by born again Christians and its error stifles the rest out of our peaceful salvation.

He said, “Oneil, look how I could have taken the money, thinking it’s a blessing and probably when I had leave the store a car could have ran me over and I would be dead and gone to hell, because I didn’t get a chance to repent.”

T-H-E D-E-V-I-L I-S A L-I-A-R!

Without condoning this act or any sin, I do not believe a born again Christian would go to hell over this incident, if it went the other way.

Not after years of holiness, led by the Lord; plus the provision made in the word of God that we are forever saved being made perfected and sanctified (Heb 10:14). No, this is bondage and unfortunately many of us are ensnared in it because of lack of faith in, and knowledge of Justification.

Repentance leads to being born again, after that, that’s it for entering and remaining in the Kingdom of God; so to speak.

If somehow a born again Christian sins and somehow dies without getting a chance to apologize, he or she will not go to hell’s fire. Such a person died with the family name. If my earthly dad and me have an argument, with much silence for days and somehow I died, would that change my surname from McQuick to something else? Would I cease to be his earthly son?

No.

Similarly, because of our initial repentance and consequential New Birth, we belong to the family of God and no resentment between you and your real father, God, will disenfranchise you from his common wealth; especially with him knowing all things.

Anything else would violate the scriptures and thus make God a liar – impossible!

Please read the Chapter on Justification.

### **QUESTION 250 : Is there a difference between unrepented sins and unacknowledged sins?**

Yes and no. Repentance means that you turned away from your sins, in that you have decided with your whole heart not to sin anymore. Acknowledging your sins is telling God what you have done. Repentance in most cases lead to acknowledgment of sins, but

acknowledgment of sins doesn't necessarily leads to repentance. You can acknowledge your sins but not repent. You can tell God that you just fornicate, but haven't decided to stop and will continue going on doing it.

I wanted to clarify this because in a written rebuttal of Mr. Basset to Mr. Boyd, we find:

“The reason they do not receive the Holy Spirit, and hence salvation, is presumably because they...they have **unacknowledged sin** in their lives...” (Mr. Boyd).

Mr. Basset then went on to say, “church goers often fail to apprehend that **unrepented sin** comes with consequences” (Answering Gregory Boyd's "Sharing Your Faith with a Oneness Pentecostal," By Mark Basset).

From this I could see that unrepented and unacknowledged sins mean the same to many to people. However, the notion and the rebuttal would differ if the meanings were clarified. For instance, it is impossible for you to know all the sins you have committed and acknowledge them, but you can decide not to sin anymore and turn to God for salvation - repent. So no, as Mr. Boyd contends, you'll not be hindered from receiving the baptism of the Holy Ghost if you have unacknowledged sins; but yes, as Mr. Basset contends, unrepented sins comes with consequences – not receiving the baptism of the Holy Ghost.

Only Christ alone can know whether you have truly repented, because only he can see the heart; that is why one of the reasons we can know that someone has repented is because they receive the baptism of the Holy Ghost evidence by speaking in another tongue. For this reason, many have label those who have not receive the baptism of the Holy Ghost as not having repented, “because in no wise” Christ will turn away any that truly turn to him (repent). But the mind of God is great and there can be other reasons for waiting; as seen with Pentecost. He could have baptize them with his spirit the next day after his ascension, two days after or any time between the ascension and Pentecost. However, he waited until Pentecost to give them his spirit, evidence by speaking in another tongue. And guess what, the very same day of Pentecost was the very same day the law was given on Mt. Sinai on tablets of stone. Coincident? I don't think so. God was saying that the Law was written on stones, now it is written on your hearts through the spirit baptism. So it's obvious that he deliberately waited and can do the same for you, for whatever purpose. Therefore, like the apostles (Acts 2:46-47), you should not stop seeking, having repented of your sins. Repentance also have fruits – changed tendencies, water baptism, church attendance, etc.

## CHAPTER 9 FAQ – WHY BAPTIZE?

### **QUESTION 251 : Is baptism really necessary for today; what if I don't get baptized?**

The bible declares, “Whosoever transgresseth, and abideth not in the **doctrine of Christ**, he hath not God. He that abideth in the **doctrine of Christ**, he hath both the Father and the son” (2 John 1:9-10).

In other words, if one doesn't want to get baptized, which is apart of the principles of the doctrine of Christ (Heb 6:1), one doesn't know God and consequently doesn't posses salvation. The two are inseparable.

Why not baptize? If there is even a mention or glimpse of hell's fire and eternal life, why risk it. Even if the bible told me to baptize a hundred times, I would attempt it. That's a sold out mind or a repentant heart.

If you really love someone, whatever that person asks you to do, in a heartbeat you would do it without giving it much thought. The same goes for a believer in Christ and anyone that says they love God.

Christ says, “if ye love me, keep my commandments” (John 14:15). Or, do what I tell you to do; especially if it necessitates salvation.

And previously seen in this chapter, baptism is essential to salvation and without it one cannot be born again and thus cannot inherit the kingdom of God (John 3:5, Acts 2:38, Mr 16:16). Therefore, it is absolutely necessary.

### **QUESTION 252 : I was "baptized/christened" as a baby; why should I be baptized again?**

The biblical baptism has nothing in common with the sprinkling of babies as practiced in many established churches. Throughout the entire New Testament, disciples were only baptized in water after having made a PERSONAL decision to follow Christ, which is impossible for a baby to do.

God's Word, The Bible is never confusing with regards to salvation and gaining a right standing with Him. A baby does not have the

“spiritual understanding” to realize that it has been born into sin; and The Bible clearly shows that a person has to be of a clear understanding to be able to repent of sin and transgression in one’s life against God’s Word.

{Source: CAI}

### **QUESTION 253 : Why should a candidate be re-baptized if the first baptism wasn’t in Jesus Name?**

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son and of the Holy Ghost.”

We are commanded to do what it says and not repeat the command.

For an example, my brother Mark, my friend and I went to a ‘Christian’ concert and my brother suddenly got lost in the crowd. I would then beckon to my friend, ‘call him by name that he might hear us.’ Now, if my friend went through the crowd shouting, ‘brother by name, where are you?’ Or, ‘him by name, where are you?’ Or, ‘call him by name, where are you?’

Would that achieve the result? Or wouldn’t the correct thing to shout be, ‘Mark, where are you?’

Similarly, Matthew 28:19 is the command, we must now fulfill it, or the intention of remission of sins will not be achieved. For remission of sin must be in his name (Lk 24:47) or else there is no remission of sins.

### **QUESTION 254 : Is Water baptism for those who are already saved?**

Still no scripture stating this doctrine, just more personal opinion demonstrated as being spoiled through worldly philosophy and vain deceit; “For laying aside the commandment of God, ye hold the tradition of men... **FULL WELL YE REJECT THE COMMANDMENT OF GOD, THAT YE MAY KEEP YOUR OWN TRADITION**” (Mark 7:8-9).

For it is written-

Acts 2:38 “...Repent, and **be baptized every one of you** in the name of Jesus Christ **for the remission of sins...**”

1 Pet 3:20-21 “...in the days of Noah... **souls were saved by water...** The like figure whereunto **even baptism doth also now save us...**”

Acts 22:16 “And... **arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**”

[In other words, this is a nonsensical question, because you cannot be save without water baptism; so how then is it an aftermath of being saved? Yet esteem “Christian” men write:]

"Water baptism is an outward symbol of the inward reality of baptism by the Holy Spirit. When someone is baptized they are being publicly identified with the Only True God. Water baptism is for those who are already saved."

Obviously, “**Making the word of God of none effect THROUGH YOUR TRADITION, which ye have delivered:** and many such like things do ye” (Mark 7:13 ).

{Source: Tom R.}

### **QUESTION 255 : What’s with the Name, anyways?**

Have you ever stopped to think about how much emphasis we place on a name? We equate names with a person's identity. Putting your name to a contract forms the basis for a binding legal agreement between two parties. Remembering the name of an acquaintance you haven't seen in some time can mean a lot. As individuals, we each hold our names as very important.

Names are held to be so important that there is normally very few times that a person will actually change his or her given name in common everyday life. Two very special times that names are changed are at a legal adoption proceeding, and at a marriage ceremony.

In many instances throughout the Bible, God used things that occurred in the physical world as a type or foreshadowing of things which take place in the spiritual world. As Christians, we must look at two very important instances where the institutions of adoption and marriage are used. As in the physical world, God places emphasis on the significance of names.

To become a Christian is to become an adopted child of God. This takes place not when we ask Christ into our hearts, as some denominations teach. The adoption takes place at the moment of baptism. A sinner usually asks Christ into his heart when he finally

admits to himself that he has sinned and repents, or shows sorrow for his deeds. This is a good beginning, but the Bible teaches us that it is only the first step.

Some churches argue the point of whether baptism is really necessary for the believer to be truly saved. Jesus made it frighteningly clear that repentance and belief on Him was not enough:

*"And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16)*

According to Mark, being baptized is a command that is to be obeyed by the believer as proof of his belief and faith in Jesus Christ. As far as Jesus is concerned, if you truly believe in Him, you will follow His instructions.

## The Adoption

As the world places great emphasis on names, so too does God. Jesus left specific instructions on how the baptism ceremony should be conducted. They were recorded twice in the Bible as follows:

- *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:18-19)*
- *"And Jesus said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47)*

Some denominations see conflicts in the two versions of the "Great Commission" as recorded in the Gospels according to Matthew and Luke above. Matthew records that Jesus said to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Many churches baptize their members by repeating these words. But, Jesus was not giving His disciples a [three title] formula to use here. He was telling them to use a specific, singular **NAME**. Luke realized that the **NAME** Jesus was instructing the disciples to use was His own; **the name of Jesus!** As proof of this, the Bible records numerous places where the apostles baptized people in Jesus' name.

1. *"Then Peter said unto them, Repent, and be baptized every one of you **in the name of Jesus Christ** for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)*
2. *"But when they believed Philip preaching the things concerning the kingdom of God, **and the name of Jesus Christ**, they were baptized, both men and women." (Acts 8:12)*
3. *"Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were **baptized in the name of the Lord Jesus**)."* (Acts 8:15-16)
4. *"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to **be baptized in the name of the Lord**. Then prayed they him to tarry certain days." (Acts 10:47-48)*
5. *"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, **they were baptized in the name of the Lord Jesus**." (Acts 19:4-5)*
6. *"And now why tarriest thou? arise, and be baptized, and wash away thy sins, **calling on the name of the Lord**." (Acts 22:16)*
7. *"Know ye not, that so many of us as were **baptized into Jesus Christ** were baptized into his death?" (Romans 6:3)*
8. *"... but ye are washed, but ye are sanctified, but ye are justified **in the name of the Lord Jesus**, and by the Spirit of our God." (1 Corinthians 6:11)*

Remarkably, there is not one instance recorded in the entire Bible where Jesus' disciples ever baptized anyone using the terms "in the name of the Father, and of the Son, and of the Holy Ghost." In fact, Paul instructed the Colossians,:

*"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17)*

Peter gives the reason why the name of Jesus is so important;

*"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)*

Many denominations today preach that the apostles had it all wrong, and that they misunderstood Jesus' commands. The fact is that the baptismal formula was not officially changed until the Council of Nicea in 325 A.D.; long after the last of Christ's apostles had died. This Council was called by the Emperor Constantine after he was convinced by Greeks teaching a new Trinitarian doctrine that changes needed to be made. The Greek theologians convinced Constantine that the apostles, who were taught by Christ Himself, had missed the fact that the Godhead consisted of three distinct "persons".

When the Nicene Creed became law, Constantine ordered that anyone who had been baptized in Jesus' name must be rebaptized, and cease preaching their "Oneness Doctrine". He also decreed that anyone refusing to obey would be excommunicated and have their church property and personal property seized. When this edict still did not force the faithful to change, a bloody persecution began to take place. The Oneness believers [Apostolics] were termed Monarchian Modalist and deemed to be heretics. The Word of God was actually suppressed by many during the Dark Ages, because when the Bible is actually read and understood, the deception becomes painfully clear.

The fact is, the apostles did not have it wrong. In fact, the apostles baptized many before the Holy Ghost fell upon them as recorded in Acts Chapter 2. The Gospel according to John records that Jesus' disciples baptized before Christ's death:

- *"After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized." (John 3:22)*
- *"And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." (John 3:26)*
- *"When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)" (John 4:1-2)*

As we can see above, the disciples of Christ actually baptized more people than John the Baptist did while Christ was still alive and walking among them. This should be enough to convince even the most skeptical that the apostles did not just make up a baptismal formula on their own, out of ignorance of the Trinity. Jesus was very careful to give His disciples precise instructions on how to adopt His children into the Kingdom of God.

## **The Marriage**

The kingdom of God has been likened to the institution of marriage by no less than Christ Himself when He said:

*"The kingdom of heaven is like unto a certain king, which made a marriage for his son," (Matthew 22:2).*

John the Baptist also refers to marriage in speaking about Christ and the Church in John 3:29, when he says,

*"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." He refers to Jesus as the bridegroom, and the church as the bride. Jesus again says he is the bridegroom:*

*"And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." (Matthew 9:15)*

Also Revelation 19:7 continues the comparison to marriage when John the Apostle wrote,

*"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."*

What is the significance of the church being likened to a bride? It is the bride who must wear the name of the bridegroom! But, there is much more to it than that. In the ancient Jewish tradition, the bridegroom and the bride are betrothed to each other, or engaged, for an extended period of time. Prior to the marriage being consummated at the wedding feast, the betrothed bride takes on the name of the bridegroom, and acquires certain rights and privileges under Jewish custom. One of the most important is that the bride can commit the bridegroom to legally binding contracts for which the bridegroom is responsible for paying.

Now, how is the above custom mirrored in the church? The bride acquires a legal "power of attorney" to use the name of the bridegroom in obtaining services. In John 14:12-14, Jesus in speaking to His disciples says,

*"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."*

Can you see in the above how it all fits together? The bride must wear the name of the bridegroom. The name is taken up at baptism when one is baptized in the name of the Lord Jesus Christ. Remember, he who believes and is baptized [shall be] saved. Once we wear the name, we obtain as a member of the church, the "bride of Christ" the power to make petition in prayer asking in Jesus' name. To the believer, Jesus promises that He will do what we ask for in His name. The beautiful thing about this is that Jesus, through His death on the cross, has already paid the price. This is why He can do anything we ask in His name. He further instructed just before being taken up into heaven:

*"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." (Mark 16:17-20)*

One final thing about the name of Jesus Christ. In the Book of Revelation, Jesus speaking in a vision to John the Apostle directs John to write the following:

*"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

*Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:7-13).*

{Source: G. S}

### **QUESTION 256: Is it your contention that Matthew misquoted Jesus?**

No, I believe it could have been quoted correctly. Though there are some scholars that have offered some evidence that it was a later interpolation, I don't think that is necessarily so. It is entirely conducive to the Apostles Doctrine the way it stands.

So why do I preach and follow baptism exclusively in Jesus' name?

First- Notice some of the words Jesus uses- "All power is given unto ME... go ye therefore... in THE name of..."

Jesus did not say all power is given "unto the three of us." It would not make sense to say, "All power is given unto ME, therefore go and baptize in the name of me and two other people."

Second, Jesus said "in THE (singular) name." So we must ask ourselves "What is THE name?"

What is the name of the Father?

"Jesus...lifted up His eyes to heaven, and said, Father... I have manifested thy name unto the men which thou gavest me out of the world... And I have declared unto them thy name..." -John 17:1,6,26.

"I am come in my Father's name..." -John 5:43.

"...The works that I do in my Father's name, they bear witness of me..." -John 10:25.

"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...the Everlasting Father..." -Isaiah 9:6. See also Zech.14:9.

What is the name of the Holy Ghost?

Jesus said "The Comforter, which is the Holy Ghost, whom the Father will send in my name..." -John 14:26.

"The mystery which hath been hid... but now is made manifest... is Christ in you..." -Colossians 1:26-27.

"Your body is the temple of the Holy Ghost which is in you..." -1 Corinthians 6:19.

"Now the Lord is that Spirit..." -2 Corinthians 3:17.

"...The Spirit of Jesus Christ" -Philippians 1:19.

"For as the body is one... so also is Christ. For by one Spirit are we all baptized into one body... and have been all made to drink into one Spirit" -1 Cor.12:12-13.

What is the name above every name?

"...A name which is above every name:... the name of Jesus..." -Philippians 2:9-11.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" -Acts 4:12.

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus" -Colossians 3:17.

If He said in the name of the Father, Son and Holy Ghost- why the problem?

If the name of the Father, Son, and Holy Ghost is Jesus, and we are commanded to have faith in that name, the problem is hearing the commandment to baptize in THE NAME and then to use the titles. It's like getting a check from work signed by your boss. Does he sign the check- "The Boss," or does he sign the check with his name? Will the bank cash it if it says "The Boss" if they know the boss' name is Joe Bossmanova?

"All power is given unto me at the jobsite, and at the bank. Therefore, go and cash your check in the name of the boss, and of the person whose name is on the bank account, and of the guy who handed you the check."

So why do people assume these titles must mean three separate persons?

It is because certain individuals in history didn't realize that Jesus wasn't ONLY the Son, but He is also THE BOSSMAN- THE FATHER. THE GREAT I AM, THE FIRST AND THE LAST!

You see, some people don't really believe ALL power is in Jesus' name. They don't believe that whatsoever they do should be done in the name of Jesus. And unfortunately, they've taught a lot of people to do as their man made traditions dictates.

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM..., ye shall die in your sins" -John 8:24.

{Source: Tom R.}

### **QUESTION 257 : When Christ told his disciple to go and baptize in the name, he meant to baptize in his authority. Why then is actually saying the name Jesus or "Father, Son and Holy Ghost" important?**

One of the ways [many] "write -off", or make of none effect the scriptures that command being baptized into the name of Jesus Christ, is that they claim they mean "in the authority of" Jesus Christ. How can being "buried with Him in baptism" (Rom. 6:4, Col. 2:12); or being baptized to "put on Christ" (Gal 3:27) possibly, scripturally, only mean "in the authority of Jesus"?

We showed how the apostles interpreted the Lord Jesus' teaching concerning the name to be used in baptism. In absolutely no instance did they actually apply any other name than the name of Jesus! One author, in attempting to resolve the scriptures with his personal interpretation of the matter, writes-

"In the closing words of the Gospel of Matthew, Jesus gives the following command to His disciples: 'Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...' -Matthew 28:19 NIV. However, in the early part of Acts we read: 'Peter replied, Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit.' -Acts 2:38 NIV...

"...Granted, such passages as Acts 2:38 do give a description of how the Lord's disciples fulfilled His command... How then, can this apparent discrepancy be handled? A very plausible answer is that when the narrative in Acts indicates a baptism "in the name of Jesus," it is tantamount to saying, "by the authority of Jesus Christ"... In other words, baptism was enjoined and carried out under the divine command of the Son. The words employed in the actual rite came from the Matthaean pronouncement... The baptismal formula was not in the name of Jesus only. It was by His authority, or literally, 'in the name of Jesus'".

Although the above quoted author admits that Acts 2:38 describes how the Apostles fulfilled the Lord's command, does he have good reason for not following their lead? Are there any "discrepancies" (apparent or otherwise) between what was taught by Jesus and what was taught by the Apostles, or did the Apostles fully understand and obey the Lord's command? Of course they did, these verses prove that:

"...Jesus Himself stood in the midst of them... **then opened He their understanding, that they might understand the scriptures**, and said unto them, Thus it is written, and thus it behoved Christ to suffer... And that repentance and remission of sins should be preached in His name..."!!! Luke 24:36,45-46.

"And they went forth, and preached every where, **the Lord** working with them, and **confirming the word with signs** following" -Mark 16:20.

"Neither pray I for these alone, but for them also which shall **believe on me through their word**" -John 17:20.

"...Fellowcitizens... of the household of God... are built upon **the foundation of the apostles**..." Ephesians 2:19-20.

Are we to believe the above author's "plausible answer" that "baptism in the name of Jesus is tantamount to saying- by the authority of Jesus Christ"? (Are the scriptures incomplete and the above author's interpretation is finally able to fill the missing link?) Or, does the Bible in fact give us some very explicit reasons for being baptized into the name of Jesus? Like,

"**John did baptize**... and preach **the baptism of repentance** for the remission of sins... **saying, There cometh one** mightier than I **after me**..." -Mark 1:4,7.

"...Said Paul, 'John verily baptized... saying unto the people, that they should **believe on** Him which should come after him, that is, on **Christ Jesus**. When they heard this, they were baptized in the name of the Lord Jesus" -Acts 19:4-5.

"As many of you as have been **baptized into Christ** have **put on Christ**..." -Gal.3:27.

"Know ye not that so many of us as were **baptized into Jesus Christ** were baptized **into** His death?" -Rom.6:3.

"Now why tarriest thou? arise, and be baptized...**calling on** the name of the Lord." -Acts 22:16.

"...A name which is above every name:... **the name of Jesus**... -Philippians 2:9-11.

"Neither is there salvation in any other: for **there is none other name** under heaven given among men, **whereby we must be saved**" -Acts 4:12.

"Baptism doth also now save us" - 1 Peter 3:21

Moreover, "whatsoever ye do in word or in deed, **do all in the name of the Lord Jesus**" -Colossians 3:17. There is no scripture that states this [in the 'authority of']. It is a personal interpretation, a tradition of men, and therefore a vain worship!

{Source: Tom R.}

[In addition: I've never heard this argument before. If I were of the sect who believe this and orally was given this answer by Tom R. then how I would defend myself is the very scriptures of Matt 28:18-19. Matt 28:18-19 says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye **therefore**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The word "therefore" is key, it means that a previous statement was made and the next following the "therefore" would fully clear it up or summarize it or state why the first statement was made. For instance, saying, "I am strong. Therefore I will lift it up." Because I'm strong I will lift it up. Similarly, because I said all power is given unto me in heaven and in earth, go baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Clearly showing that because I have this – all power- go and do this thing. Go use my authority to do it; I have all the power now. On the other side, the reason why the conjunction "Therefore" is used, which shows that what is said in verse 19 is a result of verse 18, is not necessarily for authoritative use only. But simply because he has all power then there becomes "none other name under heaven given among men, whereby we must be saved" (Acts 4:12): And that's why it must be applied at baptism for us to be saved (Acts 2:38, 8:16, 10:48,19:5, 22:16)].

**QUESTION 258 :** Since Jesus' name was actually "YAH-Shu-Uh" instead of "JEE-Zus" does that mean that we really ought to be baptized "In Yashua's Name"?

Firstly, his name is Yahoshua.

One person said,

“Jesus Himself authorized that the Bible should be published throughout the world...[which means transliteration and translation is inevitable].

Mark 13:10 And the gospel must first be published among all nations.

Acts 1:8 ...ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” {Source: Tom R., this FAQ question and this indented part }.

There is only one flaw with the views of many concerning this, that is, “The name ‘Yahoshua’ is not the ‘name’ that, according to prophecy, became great among the Gentiles (Mal 1:11)” – indirectly saying Jesus is. It wasn’t until some time after the Catholic takeover that the name Jesus was wide spread. More probably, in the early Church the purest of Judaic outset was upheld – including names, pronunciations and the Godhead. They would never use a Greek form of Yahoshua and therefore would baptize none in that form. The name Jesus, translated from the Greek ‘Iesous,’ is a later development. But seeing that the Greek dominated the world then and even now, through culture, the more popular form would be derived from Greek.

Is that okay? Well this come into play, “The name of Jesus is not a magic formula. The key is to have faith in the name, not to use it as a mantra.” However, if that being the case, that is, referring to someone rather than getting the name correct, is that any different from those who baptize in ‘Father, Son and Holy Ghost’; seeing that they are referring to Jesus? Or, are they? When baptizing in the titles ‘Father, Son and Holy Ghost,’ they are not necessarily speaking of Jesus as revealed to us by the scriptures; but actually speaking of a ‘triune God’ whom the scripture give no reference to; neither is ‘Father, Son and Holy Ghost’ a name. When baptizing in the name of the Lord Jesus Christ, you are clearly talking about Yahoshua whom “God hath made ... both Lord and Christ” (Acts 2:36). Secondly, if we have faith in the name rather than getting it correct, isn’t that paganism? Like saying, “repent and be baptized in the name of Charles...” Remember some were baptizing in their own name. That’s the reason at the outset before Acts 2:38 you have Acts 2:36 where Peter clearly told them whom he was speaking about and why, then he commanded them to baptize in his name. Therefore, if the baptizer was to say to a Jew back then, “I baptize you in the name of Yamashi.” He would clearly stop him and say, “I don’t know anyone who was crucified, rose from the dead, being Lord and Christ, name Yamashi. His name is Yahoshua and he is Lord and God!” Yamashi and Yahoshua do sound similar, but you cannot baptize someone in the name of Yamashi. The name has to be correctly coming from the original, Charles or Yamashi is not. For instance, John is called Juan in Spanish; though it kind of sounds the same in Spanish.

We say ‘Jee-Zus’ but it was never pronounced like that originally or meant to be pronounced that way. Jesus is actually pronounced ‘Yay-shus’ or ‘Yay-sous’ from the Greek rendering of the Yahshua. This is seen in the Spanish pronunciation of Jesus, ‘Hey-sus’. But because it has to be written, it was spelt J-e-s-u-s in old English. But the J in Jesus was never pronounced as ‘Jay’ but as a Y up until 1630 and the first KJV came out 1611. The Encyclopedia Americana contains the following on the J; "The form of J was unknown in any alphabet until the 14 century. Either symbol (J,I) used initially, generally had the consonantal sound of Y as in year. Gradually, the two symbols (JI) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England." So the sound of the letter changed but no one thought to change the letters in biblical names, thus the pronunciation of ‘Jee-Zus’.

There in lies another problem. The Greeks transliterated it from its original, but we transliterate it from the Greek/Latin, shouldn’t we translate it from the original to English? Not necessarily, you can transliterate names from as many lines of languages as possible, what should remain is the pronunciation; which would show that it is transliterated (sound the same) rather than translated (meaning translated). What the Greeks did was to amputate the end of the transliteration of Yashua and formed Yay-sous; according to their idiomatic custom (first written Iesous because the Yah was pronounced Yay, and I & J had the sound that Y now has. It was translated into English when the J had that Y sound, hence Iesous or Jesus. But even before the I and J were used for that Y sound, the double E (ee) had that sound, making the spelling of the his name ‘ee-ay-sous’ or some say ‘ee-ay-sooce’, pronounced the same as Yay-sous.). Then other languages transliterated that, including Latin (similar to Greek) and English.

Actually the faith in the name is more important than the correct spelling of it from whatever language or idiom now “dominates” it. Faith in the name is what saves! Having a correct understanding of who the person is that bear the name is equally as important! My name is spelt Oneil as in Mr. Oneil Orlando McQuick; some spell it O’Neal or Oneal or O’Neil or Oniel, but I know they are talking to me when used with my full name, because I’m the only one who bears that name. But if they wrote ‘Onion’ or just ‘Oneal’ it might generate problems. Similarly, if referring to Yahoshua in a name that was not transliterated coming from the original or give reference to a triune God, then that would definitely generate errors. You have to also refer to him as both Lord and Christ (Acts 2:36), for he is the only one who bears that status; “for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Therefore, it is perfectly fit to use Yahoshua or whatever it is transliterated to be in your particular language; what should remain constant is the pronunciation, though this is non-existent in the name Jesus. Using Jesus is not the same as those who baptize using the three titles (Father, Son, Holy Ghost), for no name is called when the titles are used and we are endlessly commanded to use a name (Matt 28:29, Acts 2:38, etc). It would be like using the three titles if the name was not coming from Yahoshua through the unavoidable means of translations and/or transliterations.

Nevertheless, to be safe I would prefer to do it as it was originally done in the original language. That is, baptize calling on, “Adonai Yahoshua Ha Mashiah.”

**Answer Notes:** 1. See the FAQ’s dealing with his names (numbers 162 to 167 and 238 to 241) or the book, “What is his name...?”

**QUESTION 259 : If Baptism is so important, why didn’t the Apostle Paul do it extensively, as he himself confessed (1 Cor 1:14-17)?**

Paul said,

“I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other” (1 Cor 1:14-16).

He didn’t say this to despise baptism or demise it’s importance. He was ‘washing his hands’ from a current rumor. According to the text, certain ministers were actually baptizing people in their own name or it could be a rumor.

Paul being a man that spent most of his epistle in verbal defense, wanted to let the people know in Corinth that he did no such act, “lest anyone should say that I [Paul] baptize in my own name.”

For an example, one of the nurses in the children ward gave Michael, a baby, the wrong kind of food and he became very ill. In defense, one of the nurses who was working that shift and who was innocent would exclaim, “I did not feed any baby today, except Priscilla.” Not that feeding the babies is wrong, unimportant or not apart of her job; but because of the current incident, she had to wash her hands from the situation, in fear that she might loose her job. This was similar to Paul’s situation, not that his statement was meant to lessen the importance of water baptism.

He also said,

“Christ did not send me to baptize but to preach the gospel” (1 Cor 1:17).

Paul was stating his main purpose or ministration. He could not pre-occupy his time with baptizing hundreds of people. That would detract from his purpose. He spent a lot of time in prayer, fasting and feasting on the word, being an international preacher.

For instance, I cannot recall seeing Bishop Thomas baptizing anybody, but I also cannot recall anyone who preached about water baptism more than him. He didn’t have the time, amongst other things, to do it.

I remember one Sunday he came to address the church at Slipe-Rd and from his intended five-minute greetings, 30 people were baptized that day. Up to this day he didn’t baptize any.

Likewise, Paul was a preacher traveling from city to city, an ardent student of the word. It would be a hindrance to the gospel for him to stop and baptize so many people.

Similarly, “Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)” (John 4:1-2).

In other words, Jesus did not physically put anyone under water, but the record numbers of baptisms were counted to him. His disciples were baptizing the multitudes. He was the preacher and his disciples were the baptizers. Very rarely one goes to a church and the preacher is the baptizer. This is called specialization in the secular world. It fosters a easy workflow.

Again, if a preacher goes to a city and 5000 people response favorable for water baptism, could he do it? No. There has to be some specialization in the body of Christ as it concerns laboring. A clear example seen in this verse, “Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)” (John 4:1-2).

A similar instance occurred in Acts 6:2 with the disciples. It reads, “it is not reason that we should leave the word of God, and serve tables.”

Meaning, the 12 disciples were entrusted with the word of God, serving table would hinder the progression of the word. Not that serving tables is derogatory, for they knew the greatest among them is the one who serves.

However, their main purpose is to preach the gospel to all the nations. How sad it would be, if they didn’t reach the multitudes God had intended them to reach, because they’re trying to serve tables.

Many leaders in our churches today need to take this stance and stop trying to be user friendly.

**QUESTION 260 : What sins cannot be remitted by faith in water baptism?**

Christ told us,

“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” (Matt 12:31,32).

What fused Jesus’ explanation of this irremovable transgression was the very act itself.

According to the text, Jesus was helping many people through signs and wonders. The Pharisees seeing this and unable to give an account for it in their present theology, accused him of doing these things by a false power or the princes of Demons call Beelzebub.

Of course, we know they were wrong, but they and many of us didn’t know that they were fatally wrong. For anyone that speak or come against the Holy Ghost manifesting through any born again believer, has committed the unpardonable sin.

Not even faith in water baptism can wash it away.

Be very careful whom one calls a cult or a damned heretic. A cult is motivated by the devil. So referring to someone who is genuinely led by the spirit of God, as a cultist or damned heretic is literally saying he or she is led by Beelzebub or devils.

What did Christ say they did?

Blaspheme against the Holy Ghost.

Be careful and earnestly ask God in prayer to grace you never to do this.

**QUESTION 261 : Does it matter where we must be baptize; pool, rivers, sea, pond, lake or a built in baptistery?**

No.

Wherever there is water sufficient for both the baptizer and the candidate to go in and the candidate can be fully submerged, is good enough for any baptism.

This can be seen when Phillip baptized the Eunuch. The Eunuch didn’t wait for any special area, but because of the newfound truth of the scriptures he asked Phillip, “see here is water, what doeth hinder me to be baptized” (Acts 8:36).

Peter didn’t hesitate, but rather both he and the Eunuch went down in the water (Acts 8:38).

**QUESTION 262 : The Roman Catholic Church supports the doctrine of baptism as it pertains to its necessity for salvation, could it be that we are following a wrong catholic doctrine. For instance, in 1993, the Vatican released, “Baptism is necessary for salvation...”**

If a person were to be totally protestant to the Catholic faith, he or she would have to either start his or her own religion or go to another.

All the beliefs and practices of the Roman Catholics are not all unbiblical.

They believe Christ came in the flesh and die.  
You do too, assuming you’re a Christian.

They believe he was born of a virgin birth.  
You do too, again assuming you’re a Christian.

Does these similarities make you a catholic? No!

For instance, the Muslims claim to believe in Abraham as a Patriarch and father of us all; the Christian and certainly orthodox Jews believe this. Are the Christians, Orthodox Jews? And are the Jews, Muslims? No.

Just to detract a little, one would ask, if Christians, Muslims and Jews are so similar why not be one or the same thing under a unified name? They are certain flaws that cannot be overlooked, flaws that can cause life or death, eternally. For example, I like Nadine, John likes Nadine and Mike likes Nadine as well. However, John is married to her and only he can find pleasure in her. After A.D 1, Only born again Christians will inherit eternal life. They are married to God through Jesus Christ.

Back to the question- Did you know that the early Catholic fathers were not opposed to the supernatural? One of the first known apologist, Quadratus of Athens, referred in his apology (c. 100-125) to persons living in his day that Jesus had healed or rose from the dead. They believed in the gifts of the Holy Spirit. They preached the baptism of the Holy Ghost for a while. One writer noted, "The apologists were too close to Pentecost not to."

Though one claims that there are errors in the original catholic doctrine, all of it could not be wrong for it to be so successful in Christian corruption; they wouldn't be called Christians then.

Most of us have a familiarity with history and are well aware what the banner Roman Catholicism have done in the name of Christ. However, how else could it have been done?

For no deception can be successful without elements of truth in it.

What every believer needs to do is search the scripture and use it to validate every word spoken from any minister, in any denomination. We need to become like the Bereans, the bible said, "they received the word with all readiness of mind, and **searched the scriptures** daily, whether those things were so" (Acts 17:11).

Why are we not doing that? Why is the word taken so lightly?

Spending time before the television or any frivolity won't save anyone, yet we do it so often. The rightly divided word literally decides where we spend eternity – Paradise or the Lake of Fire – and this is so often neglected.

Therefore, every word written in this book must be validated by the word of God. The denomination of a Christian or his or her title doesn't determine the validity of the doctrine he or she preaches; only the word of God can do that.

If satan shows up visible today and tells you that Christ died on the cross for you. Would you stop believing in the Cross and its purpose for your life?

I hope not.

The word is the final judge of all things; "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb 4:12).

Jesus didn't matter what sect someone came from, he simply said, "Ye do err, not knowing the scriptures."

Reader, I love you, none of us have all the answers; but the word does, as God graced me I have manifested his truth. It's now up to you to "search the scriptures; for in them ye think ye have eternal life" (John 5:39).

**QUESTION 263 :** If one name is meant (Matt 28:19), it need not be "Jesus"; it could be "Lord," the New Testament equivalent of the name of Yahweh [Yahovah] in the Old Testament. Don't it?

You have a point there. Lord is used for Yahovah over 11,000 times in scripture, so in the eyes of logics he could have meant 'Lord' or Yahovah. But more importantly he didn't. Because we are clearly told that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Meaning, there is only one name that associates and is applicable to New Testament salvation and doctrines; that is, Jesus Christ or Yahoshua Ha Mashiah. Peter further clears this up when he said, "repent, and be baptized every one of you in the name of **Jesus Christ** for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Why use this name? Because "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Meaning,

this man is the Same God of heaven (Yahovah) and Savior of mankind. For these reasons, and the mere fact it is commanded to do so, we should always use Jesus (Yahoshua) name at baptism, unequivocally.

Now this person might further have an argument by citing these verses that included the word 'baptized' and 'Lord' in it:

"Only they were baptized in the name of the **Lord Jesus**" (Acts 8:16). Or, "they were baptized in the name of the **Lord Jesus**" (Acts 19:5). Or even these two specifically, "he commanded them to be baptized in the name of **the Lord**" (Acts 10:48) and "be baptized, and wash away thy sins, calling on the name of **the Lord**" (Acts 22:16).

It didn't mean they were baptized and the baptizer said "I now baptize you in the name of the Lord" or "in the name of Yahovah." No! 'Lord' had become a customary term for reference or a short hand way of what was done or to be done; and the word Lord itself, most often dwindled down to simply mean God. It was either arbitrarily spoken, or more than likely written this way, as a type of short hand. One person said,

"William Phillips Hall does a remarkable piece of research proofing that the original baptismal formula in Acts was consistently "in the name of the Lord Jesus Christ" according to the most ancient manuscripts and sources. The references we have today (Lord Jesus, Jesus Christ, Lord) are abbreviated forms of the original full name -- Lord Jesus Christ" (M.B).

Therefore, when it comes to the baptismal command itself, we must say, 'baptize in the name of the Lord Jesus Christ' or Yahoshua Ha Mashiah (Acts 2:38).

**Answer Notes:** 1. In the phrase "Lord Jesus Christ," Lord probably can be dropped off but not Christ. For in the original it probably read, "Yahoshua Ha Mashiah." Meaning, Jesus (or Yahoshua) the Messiah. There is only one Jesus or Yahoshua that was ever the Messiah, so that is a clear enough identification. Even further, saying Lord and Jesus (or Yahoshua) might seem redundant to some. Reason being, Jesus (or Yahoshua) means 'Yahovah Saves' and Lord most often means Yahovah. So saying Lord Jesus would look like this, Yahovah 'Yahovah Saves' or Yah 'Yah Saves'. Lord is only added to show that Christ is also God, which the term came to mean, though it should be God's actual name for 'Lord' – Yahovah or Yah. Lord was translated from the Greek 'Kurios', but it predates 'kurios' under the sacred name delusion. If there is only one God and Jesus claims to be, that makes him the one God. "We know...that there is none other God but one...Lord Jesus Christ" (1 Cor 8:4-6) and what we mean when we say Jesus Christ (Yahoshua Ha Mashiah) or Lord Jesus Christ (Adonai Yahoshua Ha Mashiah); the self-same God. All in all, the name must be used and the Christ appellation with this understanding. Personally, I would say Lord Jesus Christ or Adonai Yahoshua Ha Mashiah.

**QUESTION 264 :** Is the phrase "baptized in the name of Jesus" simply Luke's way to distinguish Christian baptism from other baptisms of the period, such as John's baptism (which Luke mentions in Acts 1:5, 22, 10:37, 11:16, 13:24, 18:25, 19:4), Jewish proselyte baptism, and the baptisms of pagan cults (such as Mithraism)?

Yes and no.

Yes, baptism in Christendom is different and is distinguish from other baptisms. However, the sentiment that I pick up from the question is that baptism in Christendom regardless of how it is administered is baptism, and the apostles saying the name is merely to say we are doing a different kind of baptism. No! And again NO! Unless the baptizer calls on the name of Jesus (Yahoshua) at baptism, the baptism is not valid and remission of sins hasn't taken place. That was written correctly. Baptism is for the remission of sins (Acts 2:38), that is, the removal of all your sins. No other baptism can do that. There is power in the name and it must be used. That's one reason the bible said, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). So the apostles weren't calling on the name out of formality or mere distinction, they were applying the saving power that his name gives. Only then can the baptism be valid and remit sins. Moreover, it was commanded by Christ to use the name (singular) at baptism (Matt 28:19). Peter remembering this, and being led by the Holy Spirit also, said to the men at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

**QUESTION 265 :** "When one comes to the book of Acts we find the statements baptized in the name of the Lord Jesus, or in his name, or Jesus Christ, no two times are exactly alike. All this means is that this was not a formulae (Acts.2:38-8:16-10:48-19:5-22:16)?"

Acts 2:38 was definitely the distinct way to be baptized. It was clearly and fully told them what to do, not hinted, not summarize or hidden in a parable, very clear; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). From this herald, which led to over 5000 people being baptized this way over a period, it was known how to be baptized as commanded by Jesus in Matt 28:19. So when the scripture give reference phrases like "his name", "the lord" and so on, it basically summarized what is to take place or what took place. Like "arise and be baptized...calling on the name [singular] of the Lord" (Acts 22:16). From Pentecost they knew that the name of the Lord is Jesus Christ, for Peter clearly told them that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). So when they said thereafter terms like "his name" or "Lord" we know for sure they went down into the name of the Lord Jesus Christ.

In fact, "William Phillips Hall does a remarkable piece of research proofing that the original baptismal formula in Acts was consistently "in the name of the Lord Jesus Christ" according to the most ancient manuscripts and sources. The references we have today (Lord Jesus, Jesus Christ, Lord) are abbreviated forms of the original full name -- Lord Jesus Christ" (M.B).

**Answer Notes:** 1. In the phrase "Lord Jesus Christ," Lord probably can be dropped off but not Christ. For in the original it probably read, "Yahoshua Ha Mashiah." Meaning, Jesus (or Yahoshua) the Messiah. There is only one Jesus or Yahoshua that was ever the Messiah, so that is a clear enough identification. Even further, saying Lord and Jesus (or Yahoshua) might seem redundant to some. Reason being, Jesus (or Yahoshua) means 'Yahovah Saves' and Lord most often means Yahovah. So saying Lord Jesus would look like this, Yahovah 'Yahovah Saves' or Yah 'Yah Saves'. Lord is only added to show that Christ is also God, which the term came to mean, though it should be God's actual name for 'Lord' – Yahovah or Yah. Lord was translated from the Greek 'Kurios', but it predates 'kurios' under the sacred name delusion. If there is only one God and Jesus claims to be, that makes him the one God. "We know...that there is none other God but one...Lord Jesus Christ" (1 Cor 8:4-6) and what we mean when we say Jesus Christ (Yahoshua Ha Mashiah) or Lord Jesus Christ (Adonai Yahoshua Ha Mashiah); the self-same God. All in all, the name must be used and the Christ appellation with this understanding. Personally, I would say Lord Jesus Christ or Adonai Yahoshua Ha Mashiah.

### **QUESTION 266 : Why was baptism changed to three dips rather than one dip or one baptism and is there anything wrong with doing it?**

Another wrong notion and doctrine that crept in and still exist, is that a person should be baptized more than once. Notice this error from as early as A.D. 200,

“When the person being baptized goes down into the water, he who baptizes him, putting his hand on him, shall say: ‘Do you believe in God, the Father Almighty?’ And the person being baptized shall say: ‘I believe.’ Then holding his hand on his head, he shall baptize him once. And then he shall say: ‘Do you believe in Christ Jesus, the Son of God, who was born of the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at the right hand of the Father, and will come to judge the living and the dead?’ And when he says: ‘I believe,’ he is baptized again. And again he shall say: ‘Do you believe in the Holy Spirit, in the holy church, and the resurrection of the body?’ The person being baptized shall say: ‘I believe,’ and then he is baptized a third time” (Hippolytus – 200 AD).

With the change of the apologist philosophical doctrine of the Trinity, everything started to be embedded with trinity elements. They change the Acts 2:38 formula of baptizing in one single name, Jesus Christ, to baptizing in the three titles - Father, Son and Holy Ghost. Then they came up with the formula that since it is three they must dip or be submerge three times, which is actually baptizing three times. All unscriptural additions and changes to our gospels and doctrine to overthrow the faith of many. Anyone that has been baptized in the titles has not been baptized scripturally and thus have not received the intent of baptism – remission of sins; so even the three baptisms is invalid. Baptism must be done once, calling on the name of the Lord Jesus Christ as fully explained in chapter 9, “Why Baptize?” A triple submersion is not necessary.

One person noted, “The reason it is essential for us to know this (the true identity of Jesus) is because the validity, authority, and truthfulness of all he taught depends on his identity as God.”

That’s why there is "One Lord, one faith, one baptism" (Eph 4:5). Not 'three lords (trinity), three faiths (Judaism, Christianity, Catholicism) and three baptisms (triple dip).' You then see that because they change the deity of God everything else in their theology was changed. Again, since there is no trinity of persons, triple dip is not necessary; even if the trinity was true. Use the bible's rhetoric and not philosophy harness from the apologists and their successors.

## **Part 2**

This is like going back under the Law and being in debt (Rom 4:4). Reason being, baptism is for the remission of sins (Acts 2:38), going under once. If the first time being baptized our sins were remitted, why baptize again. Now if that is done more than one time doesn't that mean we don't believe that the first baptism remitted our sins, which is the bases for baptizing in the first place – faith. Thus, baptism becomes invalidate for such a believer: Obviously a plot of the enemy to overthrow the faith of many. In chapter 9, I had said, one baptism in Eph 4:5 doesn't necessarily means baptism once but signifies one way to be baptized. 'Doesn't necessarily' means that the verse has a dual meaning in reference to baptism. One, there is one way to be baptized as outline in Acts 2:38 and two, you must only baptized once. Illustrated by Christ himself, because “he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb 10:12). Here, “he had offered one sacrifice for sins” means to us that all our pass, present and future sins are forgiven; and “right hand of God” always signifies power. Another great illustration of salvation. We baptize once for all our sins to be forgiven and receive the baptism of the Holy Ghost for God coming in us, which brings power. He died once, we baptize once. Right hand of father once, receive the baptism of the Holy Ghost once. In others word, “by one offering he hath perfected for ever them that are sanctified” (Heb 10:14); as against the law or reasoning, that opted for multiple offerings. And thus by one baptism you receive initiation to be perfected forever. Baptizing more than once is unscriptural and an intent to overthrow your salvation, by casting doubt. Now, there are exceptions to baptizing more than once. If the first baptism was incorrect, as to the one way we should

baptize, then baptize again (Acts 19:2-5). And if someone did that wrong as well, baptize again. Baptize even a hundred times until you get it right, because it saves your soul (1 Pet 3:21); though it is unlikely that you can get it wrong this many times. Moreover, the correct way is known, calling on "the Lord Jesus Christ" or in the original, "Yahoshua Ha Mashiah."

**QUESTION 267 :** If salvation comes only through being baptized by the sacred name of God, and if the Son is simply a manifestation of God the Father, then baptism would therefore need to be performed in the name of Elohim or Yahweh [Yahovah] (provided in the Old Testament). Wouldn't it?

Actually you are somewhat right, because the name Jesus is the Hebrew/Aramaic of Yahoshua, which actually means Yahovah Saves. Or, in your words "Yahweh" saves. But there is more to it than that, because Jesus was a common name. What he did with the name is what he intends to do to those who believe in it. He took a common name and exalted it, that by the "name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord" (Php 2:10-11). He wants to take you and glory you.

God manifested in the flesh as Jesus Christ and the fullness of the Godhead dwells in him (Col 2:9). That is, he is the Father, Son and Holy Ghost that dwelt in Christ – one person who is GOD. Therefore, the three expressed manifestations of God that relates to humanity and salvation can be referred to by the son's name. That's one of the reason if you have the son you have the father (1 John 2:23), you don't know the father or the spirit but the son has revealed him (Matt 11:27). In other words, you really get to know God by Jesus Christ, that's why no one come to the father but by him (John 14:6); so if you have him you have all of God, for all God is Jesus Christ. So his name becomes God's saving name and thus the name we are to be saved by. It follows with all the connotations of Yahovah; for example, Yahovah-Yireh, God has provided or Yahovah-shalom, God has given peace. The same scheme follows with the word Jesus, which means Yahovah Saves or Yahovah has given salvation. That's the reason "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Thus the saving name of the Father, Son and Holy Spirit is Jesus Christ or Yahoshua Ha Mashiah. This should be used at baptism, as commanded (Acts 2:38).

**Answer Notes:** 1. We know Christ or Ha Mashiah is not apart of his name, but it showed a distinction that he was the Messiah as against any other with the name. Also, John 17:11-12 reads in one version, which in some versions reads, "Holy Father, keep them in Thy name, **the name which Thou hast given Me**; that they may be one, even as We are. While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them..." (NASB).

And I've looked at other versions and it has the same thing. Could it be that the highlight phrase was left out of the KJV to hide the fact that Jesus is the name of the father and most assuredly the name by which refers to Father, Son and Holy Spirit. Notice he actually said to keep them through "Thy name", then he went ahead and said "the name that thou hast given me." Thy name equates as his name. Reason being, Jesus from the Hebrew is Yahoshua, which means Yahovah Saves or Yahovah Savior. Others had that name but none was Lord and Savior, to which Peter singled him out and say "this same Jesus God has made both Lord and Savior" (Acts 2:36). Now I don't think much about these translations but this could be right; though the KJV itself has blunders too.

**QUESTION 268 :** Is it a must for you to say something over a baptismal candidate, can you not just baptize the person without saying anything? Or, can you baptize yourself?

For the first part, one source wrongly noted, with even scriptures, "People expect to hear the minister say something at baptism; failure to do so leaves an unhappy, complaining customer: 'And Elisha sent a messenger to him, saying, Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean' ([www.thriceholy.net](http://www.thriceholy.net))."

This is clearly illogical because scripture not only hints to us that a name is to be applied, but commands us to apply a name; "Go ye therefore, and teach all nations, baptizing them in **the name** of the Father, and of the Son, and of the Holy Ghost:" (Matt 28:19) and "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This is enough grounds to debunk this illogical reasoning and solidify the fact that a name must be spoken.

Arndt and Gingrich point out that the phrase "in the name of" (in to onomati) used with God or Jesus means in most cases "with mention of the name, while naming or calling on the name" (William F. Arndt and F. Wilbur Gingrich, A Greek Lexicon of the New Testament and Other Early Christian Literature, p. 572). The same authorities also mention that the verb "called" (epikoleo) in Acts 15:17 ("all the gentiles upon whom my name is called") means: "someone's name is called over someone to designate the latter as property of the former's" (p. 572). So a name must be called, anything else is a trick of the devil; and even philosophized Hellenism, whereby Justin is noted for preaching this same doctrine.

In fact, this nameless baptism also has its roots in Gnosticism:

"All Gnostic sects possessed this rite in some way; in Mandaeism daily baptism is one of the great practices of the system. The formulae used by Christian Gnostics seem to have varied widely from that enjoyed by Christ. The Marcosians said: "In

[eis] the name of the unknown Father of all, in [eis] the Truth, the Mother of all, in him, who came down on Jesus [eis ton katelthonta eis Iesoun]". The Elcesaites said: "In [en] the name of the great and highest God and in the name of his Son, the great King". In Iren. (I, xxi, 3) we find the formula: "In the name that was hidden from every divinity and lordship and truth, which [name] Jesus the Nazarene has put on in the regions of light" and several other formulae, which were sometimes pronounced in Hebrew or Aramaic. The Mandaeans said: "The name of the Life and the name of the Manda d'Haye is named over thee". In connection with Baptism the Sphragis was of great importance; in what the seal or sign consisted wherewith they were marked is not easy to say. There was also the tradition of a name either by utterance or by handing a tablet with some mystic word on it" (newadvent.org).

Obviously satan trying to prevent souls from being saved, because "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Thus, without the name there is no salvation! Similarly, it is totally illogical to think you can baptize yourself, someone who is saved has to do it and the reason for the scripture which says onto us converts, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23). Humbly demonstrated when God (Jesus) was baptized by a man (John the baptist).

**Answer Notes:** 1. Also, with that said and done, potential converts must be careful not to put their faith in the baptizer but in God; though it does matter who baptizes you.

**QUESTION 269 :** "If Matthew 28:19 and Acts 2:38 both require verbal recitation on the pattern, 'I baptize you in the name of...', then these two verses of the Bible would conflict...Pentecostals deny that Matthew 28:19 requires verbal recitation, but insist that Acts 2:38 does so. I would reverse their conclusion, pleading context." Wouldn't you?

In Matthew 28:19 Jesus gave a command to his already baptized disciples to do this thing to every believer. That is, Baptize in the name of the Father and of the Son and of the Holy Ghost. Now, when that time came, it was done to unbaptized believers – Acts 2:38. By the actions of Acts 2:38 we find the method and the name. For instance, Jack says to me, "come, if anyone stops you tell them I sent you." Now, when I arrived at the back of the thrift store the women prevented me with their look, "why are you around here?" I then said, "Jack said I could go...." If I had recited, "tell them I sent you," or "I sent you," would they let me in? No. But anyone can say, "Jack sent me" and definitely get in, seeing he's the owner. However, that wasn't the exact words of Jack, as Acts 2:38 is not the exact words of Matt 28:19, but it was fulfilled and given credence by inserting the name to which it applied. Matt 28:19 cannot be recited as is, because it is a type of "fill-in-the-blanks." Acts 2:38 can be recited because it is the actual intended command, the blanks are filled in so to speak; from "name of the..." to the actual name, Jesus (Yahoshua).

As seen above, is repeating the command complete within itself, in application to the believer? No! However, in theory or spoken to an already baptized minister who performs baptism, this statement has some credence, because if you told me to go baptize someone in the name of the father, son and holy spirit, I would know what to do. I wouldn't repeat the command but do what it says, baptize the person in the name of the Father, Son and Holy Spirit, which is Jesus Christ or Yahoshua Ha Mashiah.

**Answer Notes:** 1. There has been extensive research to dictate the Matt 28:19 narration wasn't apart of the scripture. Hastings Encyclopedia of Religion and Ethics, sates under the article, Baptism-Early Christian: "The cumulative evidence of these three lines of criticism (textual, literary and historical) is thus distinctly against the view that Matthew 28:19 represents the exact words of Christ." Dr. Peake says in Bible Commentary: "The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words, 'baptizing them into the Name of the Father, Son, and Holy Spirit' we should probably read simply 'into my Name'" (p. 723).

However, in light of the fact, I argue away with it because it still works back out to baptism in Jesus name. So the facts, bible and tackling a straw man proves that baptism should be done in Jesus (Yahoshua) name. It is argued that it was injected by a Trinitarian so as to keep inline with the trinity, I would lean to that view; but possibly, just possibly, the person who injected it had an understanding of the name and just wanted to express it more – even in hiding under it with the persecution that came with the Nicea doctrinal enforcements. For at first, the word "persons" in the bible meant roles or manifestations, so some early Christians knew it was the same one individual who is God manifest as Father, Son and Holy Spirit.

**QUESTION 270 :** When Paul asked the Samaritans "Into what then were you baptized? And they said, Unto John's baptism" (Acts 19:3), did it mean "that Paul can't fathom how someone could have heard the baptizer say, 'in the name of the Father, and of the Son, and of the Holy Ghost' (Matthew 28:19), yet never even have heard of the Holy Ghost?"

NO. This is erroneous from the very scripture, at the time of John the Baptist no one spoke of the "Father, Son and Holy Spirit." The Father Son relationship hadn't yet been displayed through Christ public ministry. John used no such narration in baptizing anyone. Even if he did and it is a valid statement to be pronounced over the believer as allege in Matt 28:19, why then were these said disciples rebaptized. This would then clearly show that baptizing in the titles is wrong. However, I wont stoop that low, John said no such narration. In fact, one source said,

"We gather from Acts 19:4 that John had merely baptized in the Name of the Coming Messiah, without identifying him with Jesus of Nazareth. The Apostolic Age supplied the identification, and the normal use during it seems to have been, 'into Christ Jesus' or 'in the Name of the Lord Jesus Christ' simply, or 'of the Lord Jesus Christ' (Encyclopedia Britannica, vol. 3, p. 368, 1910 edition).

And just in case one might say, if John didn't apply a name in his unique baptismal narration, how then can Matt 28:19 be invalid, seeing John's wasn't? John might not have applied a name seeing that Christ wasn't revealed as yet. When Christ was revealed, that name was now the main line of all Christian baptisms, to the point that John's baptism became void; evident in the necessity of John's disciples being rebaptized. With the revelation of Christ came a new dispensation, making the latter old and void. The quote from the Encyclopedia clearly said it, "The Apostolic Age **supplied the identification**, and the normal use during it seems to have been, 'into Christ Jesus.'" The \*Apostolic age began at Pentecost and the first baptism held at that time used Christ literal name (Acts 2:38). The allusions in Matt 28:19 and John's baptism was replaced by the actual thing, the actual name - Jesus Christ or Yahoshua Ha Mashiah. That is the standard and mandated mechanism, anything else is futile.

**Answer Notes:** 1. \* denotes, The real apostolic age began with the chief Apostle, Jesus Christ; baptisms were performed through his ministry and they most certainly used his name. Nevertheless, the apostolic age is usually ascribed to the 12 apostles after the Pentecost experience.

**QUESTION 271 : Had the Lord "given the apostles a special dispensation to employ a different baptismal formula...understanding that Matthew 28:19 and Acts 2:38 describe two different baptismal formulas?"**

In other words, were persons to be baptized in the titles for a some short dispensation then baptized in Jesus name for the next dispensation. I was going to say this was utter foolishness but when I read from where I saw it, I realized that many probably hold this view and preach it too.

Without a doubt in my mind this is not scriptural and an erroneous doctrine. Matthew 28:19 was the command recorded to the baptizer and Acts 2:38 is the actual command in practice said over the believer.

For instance, Major General Brady told Private Pete Smith to run to Cotton Tree Gate and tell them **I said** every soldier should be on the parade pronto. Private Pete Smith would then say to the Military Police in charge, "Brigd. Brady says to announce all soldiers on parade pronto." Now, if Private Pete repeated what Brigd. Brady said, he would find himself in military jail. Imagine Private Pete saying to the Military Police officer in charge, "**I said** every soldier should be on the parade pronto." You don't repeat the command but now do what it says. The same thing with Matt 28:19 and Acts 2:38, the former is the command to the Baptizer and the latter is doing the command over the baptizee. There is no distinction in these verses; if Matt 28:19 was recorded. If the name is left off, like the example with Private Pete, not only will the intent of saying it not be fulfilled, but you become 'in the red', so to speak.

**QUESTION 272 : "If a burglar alarm were to start shrieking as you sauntered by, and a big old cop came lumbering down the street hollering 'Stop in the name of the law!', would you expect him to invoke the [singular!] name once he stopped huffing and puffing? When our cop comes lumbering down the street hollering, 'Stop in the name of the law!', it's less than obvious he doesn't mean by the 'name of the law' a proper name like 'Thurgood' or 'Earl'. How was the idiom, 'in the name of...', used in New Testament times?" ([thriceholynet.net](http://thriceholynet.net))**

Bad uses of analogy in an attempt not to use a name, citing Matt 28:19. Moreover, as one source said, "We have often pointed out to Trinitarians in the past that if the phrase "in the name of Jesus" is interpreted to only mean "by the authority of" and thereby eliminated as a spoken formula, then the same interpretation must be applied to "in the name of the Father, Son and Holy Ghost" and that too would be eliminated as a formula" (R. Drysdale).

Now, is law a person? Does this person law, has a name? It is obvious that when the cop said this he means the person must listen to him because he represent a system that governs people, called the Law. As its representative, he has that authority to give orders. This in no way is tied to the context baptism and the remission of sins in Matt 28:19. Of course, someone can use the authority of something, as Christ authorizes us to use his name to cast out devils, heal the sick and so on. But when it comes to baptism we are to apply the name to ourselves for the remission of sins, clearly stated here, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). How are we to be baptized? Dip someone in water with great authority and they are saved? No. Calling on the name of the Lord; that name is Jesus Christ, because "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This has been the principle laid down from the scriptures and this is what Matt 28:19 meant.

The same rebuttal is extended to these bad uses of analogy. Example,

1) "Clearly, the hubris that disregarded human rights **in the name of national security or scientific knowledge** in the radiation experiments was not an aberration."

In the name of here means scientific advancement was used as an excuse for...can that be applied to Matt 28:19; baptizing them as an excuse for...? No! Again,

2) "It was the abuse of human rights by governments in Brazil and Chile in the 1960s **in the name of anti-communism** that led to create an assistant secretary of state for human rights."

'In the name of' here also means 'as an excuse for'... or, 'as a result of'...can that be applied to Matt 28:19? No! The same can be said for all the different use one can come up for 'in the name of,' especially as the English language has ever since been evolving. But it is obvious that anyone who tries to use these bad analogies to refute 'Matt 28:19 as being the fulfillment of Acts 2:38' is clearly trying very hard not to admit that we are to baptize calling on Jesus Christ (Acts 22:16). They would rather say nothing than use the savior's name. As one person puts it, "Better no formula, than 'Jesus' Name' is his motto" (R. Drysdale). The context of a phrase or word is what gives it its true meaning. So, how 'in the name of' is used in Matt 28:10 is different from the other uses mentioned earlier, and the ones mentioned earlier are different from each other too. What we need to know is what is the contextual meaning of 'in the name of' in Matt 28:19. All the apostles concluded that it clearly means baptizing in a singular name that can be applied to Father, Son and Holy Ghost for salvation (Acts 2:38; 8:16; 19:5). That name is undisputable Jesus Christ or Yahoshua Ha Mashiah. Anything else is only deliberately perverting the scriptures. Believer, stop it!

Mr. Gregory Boyd noted, "When this phrase is used in Acts (e. g., 10:45-48), it only means "in the authority of" or "for the sake of." It is not a formula (which is why it never occurs the exact same way twice in Acts). We are commanded to do all things "in the name of Jesus," but this obviously does not mean we have to say "in Jesus name" before we do anything (Col. 3:17). (CRI JOURNAL Gregory A. Boyd, <http://www.iclnet.org/pub/resources/text/cri/cri-jrnl/crj0083a.txt>)

He might have gotten away with this fallacious statement hadn't it been clearly commanded otherwise, stated above; "arise, and be baptized, and wash away thy sins, **calling** on the name of the Lord" (Acts 22:16). It wasn't enough to just get wet or to call any name, but it was necessary to call Christ's name, for others were baptized by John and had to be rebaptized in the name. Moreover, Jewish water baptism is not a baptism where by nothing is said or some allusion is called, but persons' names were herald over the baptismal candidate, namely their master. Anything less would be a treatment at a resort's spa.

**Answer Notes:** 1. About Col 3:17, this scripture does not implicitly means all things must be done saying Jesus, but rather through him. However, they are certain things needed to say the name over – Water Baptism is definitely one! Especially when it is commanded to do so (Matt 28:19, Acts 2:38).

2. Notice in the third to last line I said, "it was necessary to call Christ's name." What was I speaking of? Baptizing calling Lord Jesus Christ. But you know that, obviously. So when you hear other allusions after Acts 2:38 of baptism like "calling on the name of the Lord," the hearers knew he was referring to saying Lord Jesus Christ at baptism. This is why, as Mr. Boyd said, it never occurs the exact same way twice in Acts. That arbitrarily occurred in our copy of the scriptures, for a simple reason as was demonstrated with me saying "call Christ's name;" but there is no reference to baptizing in the titles (Father, Son and Holy Ghost) or calling no name at all - always to Lord or Christ and we know who the Lord (singular) is that is spoke of; Lord Jesus Christ or Yahoshua Ha Mashiah.

**QUESTION 273 :** "When the Supremes crooned 'Stop in the name of love', it's less than obvious the 'name of love' was intended to place-hold for a proper name, like 'Monica' or 'Bubbles'. Or 'for the sake of...' How was the idiom, 'in the name of...', used in New Testament times?" ([thriceholynet.net](http://thriceholynet.net))

Another bad analogy and poor use of scriptural discussion. This person knows that Matt 28:19 and all baptismal scripture don't carry this meaning to it at all. In the name of love simply means, cease from doing what you are doing if you say you love me or for the sake of me. The same instance can be seen here, "Latin governments wish to see a precedent for later US intervention, even **in the name of preserving democracy and human rights;**" for the sake of preserving democracy..." Now put that in the scripture, baptize for the sake of the 'father and the son and the Holy Ghost'. Even if someone really thinks this was so, are you doing God a favor in baptizing? You're doing yourself a favor and it must be done right.

Again, take this notion interjected into scripture, 'Baptize for the sake of the Lord' (Acts 22:16). You see of how ridiculous and fallacious this notion is. You're not baptizing for the sake of the Lord, but for your remission of sins (Acts 2:38). I wish persons would stop trying to wrestle with the scriptures and just accept it. It only proves how desperate one is to believe a lie; which is understandable, because traditions and customs are some of the worst things to change for anybody. But if you value your eternal soul, let truth reign. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

**QUESTION 274 :** I've seen references where, like Matt 28:19, "name of" (singular) is used for more than one person. Could it be that this verse was talking about three persons we are to baptize in the authority of? For instance, "if you have no cause for wishing this unhappy man to be afflicted with such a grievous calamity; if he has given up to you every-thing but his life, and has reserved to himself nothing of his paternal property, not even as a memorial of his father--then, in the name of the gods, what is the meaning of this cruelty, of this savage and inhuman disposition?" (Cicero For Sextons Roscius of Ameria 146). "But, in the name of the immortal gods! for while I look upon you, O Dolabella, who are most dear to me, it is impossible for me to keep silence respecting the error into which you are both falling..." (Cicero Philippias phil. 1.29). "What then, are we to do? In the name of the immortal gods, can you interpret these facts, and see what is their purport? (Cicero Philippias phil. 1.38). Surprising as it may seem, this is actually correct grammar ([thriceholynet.net](http://thriceholynet.net)).

This might seem like correct language to the men of Athens but they weren't implying what is implied in Matt 28:19. Is there a singular name for gods, was there any federation of deities in Athens where a singular name could be attributed? No. How this phrase is used, as with several others from Cicero Philippias, show that it was a slang terminology for the common pagans. Like saying 'Darn' or 'Not on my Grandmother's grave' or 'what on Earth are...' That's how this term is used and not meant to be in any way an example of how a singular name can be for 3 to 1000 gods. But in scripture, we know there is one God unlike this society that adheres to many gods. So when we speak of the Father, Son and Holy Spirit we are speaking of the same person, the same God and we are taught that his saving name is Jesus (Acts 4:12). If that wasn't enough, we are given several examples where the singular name is used (Acts 2:38; 8:16; 19:5). So undisputable the name is one and so is God one person. According to Matt 28:19, we are to baptize calling on the name of the Jesus Christ (Acts 2:38).

**QUESTION 275 :** Is this sentence correct as written? 'The mis-hit golf ball sailed wildly into the area cordoned off for spectators, striking the head of Mike, of Joe, of Charles, and of Bill.' Yes! '[H]eads' would be correct...only if these named worthies had multiple heads. It's the same with 'the children were told to bring an umbrella to the class outing, in case of rain.' 'Oneness' grammarians would insist this means all the children were expected to huddle beneath one solitary umbrella. Isn't that so? ([thriceholynet.net](http://thriceholynet.net))

This person also add,

The Bible is grammar-compliant in this respect: "And in all that I have said to you, be circumspect and make no mention of **the name of other gods**, nor let it be heard from your mouth." (Exodus 23:13).

"But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in **the name of other gods**, that prophet shall die." (Deuteronomy 18:20).

"You shall not make mention of **the name of their gods**, nor cause anyone to swear by them; you shall not serve them nor bow down to them, but you shall hold fast to the LORD your God, as you have done to this day." (Joshua 23:7-8).

"Then you call on the **name of your gods**, and I will call on the name of the LORD; and the God who answers by fire, He is God.' So all the people answered and said, 'It is well spoken.' " (1 Kings 18:24).

In these examples, 'name' is singular, even though the 'gods' under discussion do not all share the same name, Baal or Thor or Athena. This is no esoteric point of polytheistic theology, it's just proper grammar.

"And the name of the man was Elimelech, and the name of his wife Naomi, and the **name of his two sons** Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there" (Ruth 1:2 KJV).

On the lines of grammar, you might have a very good point. But we who have the English as our first language know too well that English often doesn't follow its own rules, ever changing and one of the most complex in terms of grammar. It's one thing here, then another time its not. Some times "Y," sometimes not, etc. Therefore, this is not a scriptural point of argument, but how the translators worded what they took from Aramaic/Hebrew to Greek to Latin to Old English and then to present English. The scriptural point has already been won, for the intended meaning (of Matt 28:19) is irrefutable (in Acts 2:38). We know God is one single individual, not three in one; this is resonated in scriptures and this book, and the Trinity is not. The ancient language etymology has already been won also, for in the original, overwhelming evidence dictates that the current wording of Matt 28:19 is incorrect; it most likely read "In my name," as suggested by the third century historian Eusebius (A.D. 264-340). However, since I've already argued against a straw man I'll opt to do so again, because regardless of how it is done, you can't get anything but one God and not a Trinity. So let's look at this English grammar notion, seems like the last thing left.

“Go ye therefore, and teach all nations, baptizing them in the **name of the Father**, and of the **Son**, and of the **Holy Ghost**” (Matt 28:19).

If three persons were intended for name of ‘the father and of the son and of the holy ghost’ then they would give three names at baptism Yahovah, Yahoshua and some other name for the holy spirit; and to this day I don’t know a personal name for the Holy Ghost; other than Jesus (Yahoshua). The mere fact ‘in the name of’ pointed to three and the third doesn’t have a name, means the name of is a singular name for the three. Such language dictate to us that the three titles with the reference to a singular name is one person, not three persons.

Matt 28:19 grammarism is completely different from “the head of Mike, of Joe, of Charles, and of Bill.” Here three persons are clearly meant, because they are named. This is not three titles with a singular name connotation to it – which also makes a single person association as well.

Matt 28:19 grammarism is completely different from “the name of his two sons Mahlon and Chilion.” They clearly said name of his two sons then named two. No titles or implication was involved – two sons, two names. How can that be confused with the grammarism of Matt 28:19. If it said, “in the name of the three, “Father, and of the son, and of the Holy Ghost,” and go even further to list each name of the three, then it might be grammar-compliant to your examples. Given also that you have to find a name for the Holy Spirit. I won’t even bother with Naomi and Elimelech. Things and grammar might look alike in English but most often not the same sentiment or meaning is intended, those who study English know this.

Matt 28:19 grammarism is completely different from “the name of your gods.” Yes, the singular “name” was used, but a plural subject followed, with a completely different context from Matt 28:19. The context implied was a general utterance and no specific name is implied as in Matt 28:19 – simply saying, you shall not even mention or associate with other gods. Also, grammar becomes different when one plural subject is used (gods) as against three single titles (Father, Son and Holy Ghost), it then cannot be grammar-compliant with Matt 28:19. By the use of the grammar, plurality is not meant or three individual persons. It is not a general utterance, but a specific command to go and baptize in a single name. By the use of the titles, the single name would be clear, for only one person bears those title - Jesus - which also shows that a single person is meant. For instance, I would say, “Put the name of the Captain, the air pilot, on it.” Would you put Long John Silver the sailor? Or would you put two names? No and no! Captain is also a title for a sailor, but the other title air pilot makes it plain that you’re talking of a flyer of a one seater private airplane. Not only that, but though two titles are given, you’re talking of one man. You and your friends would immediately know which name (singular) to put on it.

Since Father, Son and Holy Spirit aren’t names, the name that applies to the three titles is Jesus, which means the three titles pertain to the same person, Jesus.

**QUESTION 276 :** As is discussed more fully below, the phrase ‘the name of...’ may be either self-referential:

“And moreover the king’s servants have gone to bless our lord King David, saying, ‘May God make the name of Solomon better than your name, and may He make his throne greater than your throne.’ Then the king bowed himself on the bed” (1 Kings 1:47), or not: “And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel” (Deuteronomy 25:6). The “name of his dead brother” isn’t “dead brother,” yet “the name of Solomon” is...nothing other than “Solomon” ([thriceholly.net](http://thriceholly.net)). Isn’t it?

I’ve been really passive in my answers in these FAQ’s because I now recognize that long feuds have been developed over some of these issues, but this is really pathetic. The person who tried this knows they are perverting the scriptures, to try to make it fit what they want to say. I really don’t even feel to go into this, it is really pathetic. Nevertheless, someone might come across his website and be led away.

Is it clearly obvious that “name of” here is taken way out of context and cannot be used as a complementary scripture reference for Matt. 28:19. If I say be strong in Jesus name and be baptized in Jesus name, or better yet, **be strong in the name of** the Father and of the Son and of the Holy Ghost and **be baptized in the name of** the father and of the Son and of the Holy Ghost, does the two phrases mean the same thing with the words “in the name of...”? Isn’t the two phrase, though using similar words, implying something different? Of course, any person reading would know that. The same scenario goes for 1 Kings 1:47 and Deu 25:6 in trying to compliment Matt 28:19. That’s why it’s pathetic to me that a Bible believer would stoop this low in arguing in favor of baptism in the titles, it would be better if I was told something else. This is really an insult to bible believers of all denominations. The fact still remain that the proper way to be baptized is calling on the name of the Lord Jesus Christ; that has been proven in scripture.

The name is self-referential in that the person who spoke Matt 28:19 was referring to his name – Jesus (or Yahoshua); and why pre-Nicea manuscripts have Matt 28:19 as “in my name.” It would not be clearly self-referential in that he didn’t actually say his actual name or “in Jesus name.” Simply because grammar doesn’t demand it; like using pronouns. I wouldn’t say, “Come see Oneil’s

graduation pictures.” I would say, “Come see my graduation pictures.” Also, it would not be clearly self-referential in that the name alone is not the focal point of the sentence, as in 1 Kings 1:47 (“name of Solomon better than”).

Nevertheless, saying “My name” or Matt 28:19 current narration is a valid viable referential, as “name of his dead brother” is. Simply because you know the name to which it refers to and should simply fill it in.

**QUESTION 277 : One might say I’ve been arguing against a straw man, Matt 28:19, that is, the arguments are void seeing that Matt 28:19 was not in the original scriptures; hence, I would be arguing against nothing and even seems foolish. Also, if you argue that Matt 28:19 means one God as preached by Apostolics, then how is it a straw man? Or, could it be that the Apostolic sentiment was meant by the ones who penned Matt 28:19?**

Yes, I argue against Matt 28:19 in light of the fact that there is evidence that suggest it was not in the original, because it still shows that God is one and baptism should be in Jesus (Yahoshua) name only; **kind of like using one’s own sword against them**. It would still be a straw man by not being in the original, but some Trinitarians aren’t ready to accept that – so to the fool I become a fool, no offense intended.

Since upon examination it can reflect the Apostolic position of one God, doesn’t necessarily mean it was penned that way. For the mere fact it was changed to the reference of the three titles, suggest that the person who did so wanted to employ the newly found logos Trinity into scriptures.

On the other hand, given that persons, coming from “Prosopon,” meant roles or manifestations, then the person who changed it might have had this in mind also. This is even strengthening by the fact that sometime after the Council of Nicea, the Trinitarians found out that “Prosopon” and “persona” meant roles or manifestations, as taught by Apostolics, and change the use of the word to “Hypostases;” totally evading the fact that the three titles meant manifestations (1 Tim 3:16), but instead, three individuals. Nevertheless, the mere fact they changed the use of the word to hypostases, showed that the ‘powers that be’ wanted Matt 28:19 to trick the people into believing into a Trinity.

Thank God that though change after change was done, the truth wasn’t hidden and cannot be. For we know the trinity is not God or real, but that God is one single solitary person (Due 6:4). And we know that we are to be baptized calling on the name of the Lord Jesus Christ (Matt 28:19, Acts 2:38). "I will build my church; and the gates of hell shall not prevail against it" (Matt 16:18).

**QUESTION 278 : You said we are not to baptize in the titles (Matt 28:19), but isn’t Lord and Christ titles as in Lord Jesus Christ (Acts 2:38)?**

Good question.

Title is not a name but a title can be used interchangeable with a name or together with the name. I can call you by your name, title, or single you out by your title and name together. Hey Man, come here. Saying that to a crowd proves fruitless. But saying “Oneil come here,” helps a lot better. However, they could be several Oneil’s in the crowd, male and female. Then finally you would say “Graphic Designer Oneil” come here, it would get the job done because I’m known as a Graphic Specialist. In the same way, baptism in the name of the Lord Jesus Christ gets the job done. In this case the title helps the name by clearly identifying who this person is or who you clearly meant. When it comes to baptism, you can’t use titles alone, for there is power in the name (Acts 4:12); so you must use the name. When you use it with the redemptive titles (Acts 2:36) you “enhance” the purpose of the name by clearly dictating to heaven and earth that this is not any other Jesus, but THE "Lord and Christ" (Acts 2:36).

Linguistics, idioms and grammarism are the hardest things to preserve from one language to the next and the English language is the most complex. For instance, Yahovah-rapha (Yahovah our healer) could be considered a name in Hebrew/Aramaic, when in English it is a name and a title. But we all know a title has no authority or power in itself, but it is identifiable to a person. They are many claiming to be God and Savior, so names and certain titles can be used together. For instance, if you own a small software company and I say I saw a man waiting in your office to see you; anyone can be in your office to see you, so what’s the bother to stop eating to attend to that. But if I say Bill Gates was in your office, immediately you recognize the name and become deeply concerned about the matter. But still hesitant because why would Bill Gates be in my office, probably someone who bears the name. But if I say I saw CEO/Founder of Microsoft Bill Gates in your office, you would fly there in the twinkle of an eye. A name is what identify and distinguish us to an extent. But others can have your name, so when the title is put with the name as it pertains to...then it is completely identifiable. There is only one Jesus who is really “Lord and Christ” (Acts 2:36).

That was my little explanation of the matter, but the weighty part is the scripture itself. Peter clearly told us to “baptize...in the name of Jesus Christ...” (Acts 2:38). Why? Because he is “...both Lord and Christ” (Acts 2:36). He’s the only Jesus and person who posses

these two titles as it concerns baptism and salvation. Similarly, Bill Gates was the only man with that name that ever possessed the titles CEO and Founder of Microsoft.

One source noted about baptism, "The normal use during it seems to have been... 'in the name of the Lord Jesus Christ' simply, or 'of the Lord Jesus Christ'" (Encyclopedia Britannica, vol. 3, p. 368, 1910 edition). Another source noted, "William Phillips Hall does a remarkable piece of research proving that the original baptismal formula in Acts was consistently 'in the name of the Lord Jesus Christ' according to the most ancient abbreviated forms of the original full name – Lord Jesus Christ" (M.B).

Then they are times the scripture says a thing or a person is "called" or "shall be called" something. Most often, it meant the meaning of the person's name shall be this or is this/that. It would have been used as an expression or even prophesying, not revealing or even knowing the name, but giving attributes of it or of the person. As in Emmanuel, the person coming shall be 'God with us'. Or, "his **name shall be called** Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." These are not his names, but titles that allude to him, or allude to the meaning of his name when revealed. Notice, "He was clothed with a robe dipped in blood, and His name is called The Word of God" (Revelation 19:13). "The Word of God" is neither a name or title but an expression of the person or of his name/title.

In concluding, baptism must be done calling on the name of the "Lord Jesus Christ" or "Yahoshua Ha Mashiah."

**Answer Notes:** 1. In the phrase "Lord Jesus Christ," Lord probably can be dropped off but not Christ. For in the original it probably read, "Yahoshua Ha Mashiah." Meaning, Jesus (or Yahoshua) the Messiah. There is only one Jesus or Yahoshua that was ever the Messiah, so that is a clear enough identification. Even further, saying Lord and Jesus (or Yahoshua) might seem redundant to some. Reason being, Jesus (or Yahoshua) means 'Yahovah Saves' and Lord most often means Yahovah. So saying Lord Jesus would look like this, Yahovah 'Yahovah Saves' or Yah 'Yah Saves'. Lord is only added to show that Christ is also God, which the term came to mean, though it should be God's actual name for 'Lord' – Yahovah or Yah. Lord was translated from the Greek 'Kurios', but it predates 'kurios' under the sacred name delusion. If there is only one God and Jesus claims to be, that makes him the one God. "We know...that there is none other God but one...Lord Jesus Christ" (1 Cor 8:4-6) and what we mean when we say Jesus Christ (Yahoshua Ha Mashiah) or Lord Jesus Christ (Adonai Yahoshua Ha Mashiah); the self-same God. All in all, the name must be used and the Christ appellation with this understanding. Personally, I would say Lord Jesus Christ or Adonai Yahoshua Ha Mashiah.

**QUESTION 279 :** The phrase "for the remission of sins," used by Peter in Acts 2:38, is also used to describe John the Baptist's baptism (Luke 3:3; Mark 1:4), but none supposes that his baptism literally washed away people's sins (why would they need to later be rebaptized? Cf. Acts 19:1-6). The word "for" in the Greek (eis) need only mean "with a view toward," for we know that the Jews baptized people "for" such things as "freedom," "God's justice," etc." Isn't that so?

What was the purpose of John's baptism?

"John baptized in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4).

One person noted,

Prior to John the Baptist there were no general water baptisms for the remission of sins (there were ritual cleansings before one could enter the Temple).

The most obvious point here is that if John's baptism washed away sins, why was there a need to rebaptized. Because, his tenure and methods was in a different dispensation. For instance, the law already had methodologies that remitted sins, why did the keepers of law had to give it up and now baptize in Christ's name for remission of sins? Because when Christ came, a new way came with him. Salvation by the Law became obsolete and remission of sins by John's baptism became null and void. But they who died under those dispensations, within those methodologies, cannot be lost. The only way to be saved now is through Christ.

Similarly, John was born with the Holy Ghost from birth, but his Holy Ghost experience was different from ours, in that, only ours could make others be spirit baptize too (Acts 8:17-19); we have become part of the Kingdom. Like the law, John's administration ended when Jesus' begun; and no other was to later arise, this was the final and only valid one today!

**QUESTION 280 :** Is the formula an unnecessary detail?

Having established the importance and essentiality of water baptism, we now turn our attention to the "formula," or words to be spoken over the candidate. If baptism is essential, then it is essential that WE do it correctly. Some will argue that God is not interested IN details. But what constitutes a "detail"? Was it a "detail" that the death angel was looking for that dark night in Egypt when the first born son was slain in every house that had no blood on the door posts and lintels? Could the Jews have varied the "details" a little and painted the windows instead? Or used red paint instead of blood? After all, they look the same, and God is not

"picky." But God was "picky" that night, and details did matter. Was it just a detail when Uzzah touched the ark to steady it as it made its way down the dusty road. If it were a detail, he was killed for it! Or what about the "details" concerning the Lord's Supper? Must we use bread and fruit of the vine? The Mormons use bread and water; the Quakers use nothing; and one blaspheming modernist in Maryland set beer and pretzels on the altar. He said "the details don't matter," "God wasn't picky," as long as the intent was correct!

Where will it stop as ministers relegate everything they don't agree with to "circular file" of "unnecessary details"? Boyd sums up his opposition to our insistence on the use of the New Testament formula by saying:

"In other words, the God presupposed in this theology will damn a person on a technicality" (p. 145).

He feels of course, that the baptismal formula is a technicality! To obey God exactly in the requirements for salvation, as we in the Oneness faith believe in doing, is characterized as

"a relationship between a meticulous perfectionistic employer and his fearful employees" (p. 145).

And he refers to water baptism as a

"procedure the believer performs for God" (p. 145).

We don't view God as a "meticulous perfectionistic" just because he sets down clearly in the Word a very simple plan for the procurement of pardon. Neither is baptism something we perform for God. For it is **we**, not God, who receive remission of sins. We are the sole beneficiaries of that great experience. Moses was told to be careful to "make all things according to the pattern," that was shown him. Should we do less, and use "grace" as an excuse for this "free-wheeling," pick as you please cafeteria approach to religion? Peter silenced these arguments about the unimportance of the Name of Jesus and its employment when he said:

"Neither is there salvation in any other: for there is none other name ("no second name") under heaven given among men, whereby we must be saved" Acts 4:12.

And Jesus told us something also about those who do not have particular concern about even the least of his commandments (and baptism is certainly, not that):

"Whosoever therefore shall break one of these least commandments, **and shall teach men so**, he shall be called the least in the kingdom of heaven" Matthew 5:19.

That's the principle of obedience that Christ laid down. We are not to "pick and choose" what is a technicality and what is not! We Oneness are not "fearful employees" but joyously obedient followers of Christ, who look forward to hearing: "Come thou good and faithful servant, enter into the joy of your Lord." And our desire is that we may say, as Christ did, "Lo, I come... to do thy will, O God." (Heb. 10:7). Technicalities and all! For the "volume of the book" is full of them [and simplified in one word, Love]!

{Source: Ross Drysdale, Chapter XVIII, No Other Name}

## Part 2

It was of great importance that the Lord had Paul to admonish us to study (2 Tim 2:15); because a person who studies will always come to find out the truth, unhindered, whether he or she accepts it or not. Beasley-Murray is one of the leading New Testament scholars in England, a Baptist; but his research transcends denominational lines. F.F. Bruce said concerning his book:

"...it is a work of first class scholarship, and it would be a tragedy if it were to become unobtainable."

"This Baptist scholar and historian, fluent in classic languages, was commissioned by the Baptist Church to write a definitive volume on water baptism for the benefit of the Baptist Church. His volume is a masterpiece of research. He has left no stone unturned. The work is truly the 'be all' and 'end all' on the baptismal controversy. He did not consider the evidence 'a small amount' for he writes:

'There is not one example in the whole New Testament literature of a baptism taking place in the Name of the Father, Son and Holy Spirit' (G.R. Beasley-Murray, Baptism in the New Testament, p. 82-83).

He further proves that baptism was performed with the invocation of Jesus Name, was associated with remission of sins, and followed by a charismatic outpouring of the Holy Spirit. What does that sound like? And this was from a man who has no 'axe to grind' -- 2:38 or otherwise!"

{Source: Ross Drysdale, Chapter XVIII, No Other Name}

**QUESTION 281 :** In Acts 8:16, 10:48, and 19:5, the details of the baptismal ceremony are not set forth. What is set forth is a condensed, brief, abridged reference to the sacred experience. The words describe the sphere, the foundation or ground of baptism, rather than the prescribed words of the formula. Is this true?

In Acts 8:16 and 19:5, the literal name minus the word Christ is used. Though Christ is not a name it is used to show that they are speaking of the Messiah, as against any other with the name Jesus; this is inherently known to be added. Acts 10:48 was a generalize reference to baptism in the name of Jesus Christ, for he is the Lord which it spoke of; in the same way Jesus Christ is the single name Matt 28:19 spoke of.

In fact, "William Phillips Hall does a remarkable piece of research proofing that the original baptismal formula in Acts was consistently "in the name of the Lord Jesus Christ" according to the most ancient manuscripts and sources. The references we have today (Lord Jesus, Jesus Christ, Lord) are abbreviated forms of the original full [usage] -- Lord Jesus Christ" (M.B).

**Answer Notes:** 1. In the phrase "Lord Jesus Christ," Lord probably can be dropped off but not Christ. For in the original it probably read, "Yahoshua Ha Mashiah." Meaning, Jesus (or Yahoshua) the Messiah. There is only one Jesus or Yahoshua that was ever the Messiah, so that is a clear enough identification. Even further, saying Lord and Jesus (or Yahoshua) might seem redundant to some. Reason being, Jesus (or Yahoshua) means 'Yahovah Saves' and Lord most often means Yahovah. So saying Lord Jesus would look like this, Yahovah 'Yahovah Saves' or Yah 'Yah Saves'. Lord is only added to show that Christ is also God, which the term came to mean, though it should be God's actual name for 'Lord' – Yahovah or Yah. Lord was translated from the Greek 'Kurios', but it predates 'kurios' under the sacred name delusion. If there is only one God and Jesus claims to be, that makes him the one God. "We know...that there is none other God but one...Lord Jesus Christ" (1 Cor 8:4-6) and what we mean when we say Jesus Christ (Yahoshua Ha Mashiah) or Lord Jesus Christ (Adonai Yahoshua Ha Mashiah); the self-same God. All in all, the name must be used and the Christ appellation with this understanding. Personally, I would say Lord Jesus Christ or Adonai Yahoshua Ha Mashiah.

**QUESTION 282 :** Are there any prerequisites for water baptism?

Among the prerequisites for baptism noted in the Scriptures are belief in Jesus Christ (Acts 8:36,37) and repentance (Acts 2:37,38). Also, baptism is necessary! It's in the Bible (See John 3:5).

There are a number of similarities between a marriage ceremony and baptism. Baptism is the entrance [not finality] into the Christian family. One takes the name of Christ (Christian). God designs that this is to be a life-time experience in which one's personal relationship with Him is ever improving and very personal. Salvation through the shed blood of Jesus on Calvary is the theme of the gospel (Romans 3:25; 5:9; Ephesians. 1:7; Colossians 1:20; Hebrews 9:22; Revelation 1:5; etc.). You can depend upon it by faith through His grace.

{Source: Taken from bibleinfo website}

## CHAPTER 10 FAQ – NECESSITY OF THE HOLY GHOST

**QUESTION 283 :** Who or what is the Holy Ghost?

The Holy Ghost came from God and Christ, they being the same person (Eze 36:27, Acts 2:33, John 14:18). He is the spirit of God and sometimes referred to as the Holy Spirit. This spirit of God is the same spirit that dwelt in Christ (John 14:17,18 Rom 6:9,10) and is Christ (John 1:1).

The Holy Spirit is for everyone; "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maid in those days will I pour out my spirit" (Joel 2:28,29). In other words, he can and does take up residence within the human body (born again believers), as this verse states: "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" (1 Cor 6:19)?

Another verse says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you" (1 Cor 3:16).

However, his residence within a human being is much different from his residence within Jesus Christ; Because Jesus Christ was God the Father who is spirit dwelling in a body. But in us, the Holy Spirit is God himself in fellowship with man that was fallen. Everyone on earth lives and breathes in God's spirit, however, by Adam's disobedience his function in us have been cut off; consequently that can only lead to all deaths. Reason being, we were simply made to function properly with God's Spirit.

Think of a plane (we) without fuel (Holy Spirit) in an airport trying to take off, though the fuel (Holy Spirit) is all around; both physically and in fumes.

The baptism of the Holy Ghost is the experience that not only reconnects the function of the spirit within a human, but also prevents us from being disconnected again. As God breathe upon Adam and he was born from above, so is everyone that is born of the spirit. We posses the same relationship and the main attributes that Adam lost. In fact, the very word spirit means breathe (Both the Hebrew word *ruach* and the Greek word *pneuma*, used for spirit, means breath and/or wind).

So God completely recreates anyone that has been baptized by his spirit, resulting in life everlasting.

### **QUESTION 284 : Can one be baptized with the Holy Ghost before water baptism?**

Definitely.

The bible states that if one believes on Christ as the scriptures has said, out of his or her belly shall flow rivers of living water (John 7:38). This refers to faith, if one believes, and not necessarily the water baptismal act.

So water baptism does not necessarily precedes the baptism of the Holy Ghost. Many believers around the world have experienced the baptism of the Holy Ghost in many churches where water baptism is not prominently practiced, much more water baptism in Jesus' name. If one hungers and thirst after the power of God in faith, he or she shall be filled. God honors faith.

However, to be saved, baptism in the name of the Lord Jesus is absolutely fundamental (Heb 6:1); as seen when the house of Cornelius was first spirit baptize then afterwards command by the Apostle Peter to be water baptized (Acts 10).

### **QUESTION 285 : How do I explain charismatic with the Holy Ghost to my teen?**

By charismatic I think you mean the shaking, tongues, rolling, etc, that Pentecostals do. Though Charismatic is not that. Charismatic comes from the word Charisma which has nothing to do directly with shaking, tongues, jiving and rolling, but with the gifts of the spirits. The word Charisma is a word the Greek used for gifts in 1 Cor 12:4,9,28,30,31 and Rom 12:6.

But what you really want to tell your teen is why these people are behaving like “fools” or “drunkards.” You don’t have to go far and deep for that, tell them exactly what Peter said,

“These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:15-21).

You could also draw the analogy that what they have is like nothing every given to man and because of it our human nature simply react, it’s like putting a bomb in your belly and detonating it. It’s not them that behave this way directly, but because something went off on the inside, an explosion is seen on the outside – most of it is perfectly normal. Moreover, if you don’t experience the baptism of the Holy Ghost you will not be in paradise: Not that the “charisma” is a requirement, the baptism of the Holy Ghost is (Rom 8:9), but you simply can’t have the baptism of the Holy Ghost without visible out-of-the-norm manifestations, referred to as “Charisma.” The most notable is ‘tongues’. In the same way, you can’t be directly struck by lightning and stand still at the same time.

The trouble you are having is not uncommon and natural to have, for Paul pointed this out to the Corinthians. Saying, “If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad” (1 Cor 14:23)? So it does look weird and your teenager should be concerned but give the answer truthfully – Acts 2:15-21 – rather than put it in the form of the “Bird and Bees.”

{Source: question only from GNC}

### **QUESTION 286 : Why would/does God fill those who don’t believe in his true deity (Due 6:4) and doctrine (Heb 6:1, Acts 2:38) with His Spirit?**

Who says God does? To receive his spirit you have to call on Jesus and to call on him you have to believe in him, his principles and his deity. As the scripture says, “How then shall they call on him in whom they have not believed?” (Rom 10:14). In a normal situation, would you marry a person that doesn’t believe in you (your work, hopes, dreams, values, etc) and is confuse about who you are, much more don’t take the time to find out (Jas 1:3)? God gives his spirit to “all flesh” that believes on him as he is – the one and

same God, the father in heaven. The scripture verifies this principle for spirit baptism when he said, “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” (John 7:38-39).

You might say how then do you account for the many number of persons who have the spirit baptism without believing in the truth about his deity and doctrine. Simply, “Beloved, believe not every spirit, but try the spirits whether they are of God” (1 John 4:1).

One of the best ways to see if they have the baptism of the Holy Ghost, is after receiving it, they lack the fundamental knowledge of who he is. It would be like saying you are married to a person for years and don’t know the color of their hair. That’s why he said that they that worship him must do so in spirit and truth (John 4:24). The two are inseparable; you can’t have his spirit and lack truth. Let God be true and every man a liar.

{Source: question only from GNC}

### **QUESTION 287 : Has tongue ceased?**

One morning while at the Dunkin Donuts on Oakland Park Blvd at the Post Office, a lady approached me with a tract. After a long dialogue she tried to convince me from the book of 1 Corinthians 13:10 that tongues and other gifts of the spirit have ceased. Though everyone is entitled to their own views, she and everyone that teaches this are clearly in error.

Firstly, one verse alone cannot be used to form a doctrine as contradictory as this. Secondly, the use of the word ‘shall,’ represents a future action in general time and not personal maturity. Let us examine this passage of scripture for ourselves:

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part **shall** be done away” (1 Cor. 13:8-10).

I asked her, “has ‘that which is perfect’ come yet?” Because the book states that these things will cease when “that which is perfect is come.”

We both agree that “that which is perfect” hasn’t come as yet; which represents Jesus second coming. And to my present knowledge, there has been no ‘rapture’, resurrection, new heaven and new earth. In this new earthly kingdom, there will be no need for the gifts of the spirit, seeing that corruption shall finally put on incorruption and we dine with the source of all life. Who would need healing when no one will get sick? Why prophesy when that which is in part will be done away with? Only these three transcends all times: faith, hope and love.

So then, “that which is perfect” hasn’t come as yet so the gifts of the spirit are still in operation.

Then, in her defense, she pointed to Pentecost and the Holy Ghost outpouring as “that which is perfect is come.” Then she withdrew, not only remembering her previous agreement, but rather it would be illogical to claim this when the bible clearly states that the gifts or manifestation of his spirit are given to every born again believer; “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” (1 Cor 12:8-10). So the gifts were \*first given at Pentecost, so how could the gifts cease at the same time it was given? Moreover, Paul wrote 1 Corinthians 13 while the gifts were in operation, long after the day of Pentecost; nullifying the claims that the phrase “that which is perfect” was referring to the first Holy Ghost outpouring.

In her final attempt to defend herself she said that the “gift of tongues” (speaking in different languages) was used to start and spread the gospel to the world back then and that since this has happened, there is no need for it.

The Holy Ghost is always on target, because the night before I was doing some research on the Internet for different languages to put on the language index of my site (threeq.com), the top 20. I found that there are over 2500 languages and the International Bible Society has only translated the bible into 600 languages. Earlier, I came across a long list of countries with different languages that were un-evangelized in this present day because of the language barrier. If this view of the gifts of diverse tongues was true, why would God cut it off centuries ago when many countries haven’t heard the gospel today because of the language barrier?

Another thing that must be noted, as it was also a concern of hers, there is the gift of diverse kinds of tongues and there is the tongues that every born again believer receives when baptized in the spirit of God. She quickly pointed out that the onlookers heard them speak in their own language on the day of Pentecost. I said, “yes, but there is also tongues that we cannot understand, it’s our ‘prayer language’.” I pointed her to 1 Corinthians where Paul told us that he both pray and sing in the spirit and with the understanding (1 Cor 14:15). At one point he said we could speak with the tongues of angels (1 Cor 13:1). I asked her, “is the tongues of angels understood by men?” She said, “No.” Then how could it be ‘tongues’ are only limited to French, Aramaic, Hindi and all the languages of the

earth?

She made another attempt to say that tongues are only for the anointed ones who have a special relationship with God. She said, "I don't have that relationship, there are two groups, one going to heaven (144,000) and one staying on earth in the New Kingdom. I'm of the earth."

I asked her, "do you believe that these 144,000 are Jews stated in Revelations." She said, "yes." I then asked, "only these 144,000 Jews can speak in tongues?" She hesitantly said yes and that they were the early Jewish Christian Church.

I then said to her, "do you remember Cornelius and his household, the bible said 'while Peter yet spake these words the Holy Ghost fell on all them' because they heard them speaking in tongues." Weren't they not Gentiles? She said, "Yes." Even the Corinthians that Paul wrote to were not all Jews, if any.

My friend as I've always told everyone from beginning days "set your belief on the sure word of God." Don't try to justify/defend a topic, creed or a particular denomination's teaching. Take the bible as it is. Study to show yourself approved unto God.

'Tongues,' as in being used to edify the body through prophecy or breaking the language barrier, will cease when the tongue giver returns bodily and we shall all speak one tongue fluently.

## Part 2

"Enemies of tongues as the Bible evidence, often argue that "tongues were used to preach the Gospel to foreign nations." They say they are not needed today because we have radio, T.V., and modern translations. This argument is completely without biblical support. The Samaritans spoke in tongues when Peter and John laid hands on them. Were these Samaritans preaching the Gospel to the Apostles Peter and John? The idea is ridiculous. Cornelius and family spoke with tongues "while Peter yet spoke." Was the ignorant Roman Cornelius preaching the Gospel to Apostle Peter? Of course not! Paul laid hands on the Ephesians in Acts 19 and they "spoke with tongues and prophesied." Were these Ephesians preaching salvation to Paul? Just to state it reveals the folly of such a notion."

{Source: Ross Drysdale}

**Answer Notes:** 1. \* denotes, The gifts were first given at Pentecost, but one might point out that the Disciples worked miracles with Christ before Pentecost. Yes, they did, but they didn't have the Holy Ghost as yet. The spirit moved upon them as it moved upon Elijah and Elisha in the Old Testament. God can give that grace to anyone. However, having the spirit means you are born again, saved or exactly remade like Adam before he fell. Having the baptism of the Holy Ghost is far more than any gifts of the spirit, but you can't have the baptism of the Holy Ghost and not manifest it. The purpose of the Holy Ghost is not the gifts, but God give the gifts as an addition or simply, as it states, gift. And another difference is that in the Old Testament only a select few were graced to do the supernatural, but with the Gifts of the Spirit, any and everybody can partake.

**QUESTION 288 :** If the baptism of the Spirit is the only way that anyone can get into the Church, then why do we see so many instances in the Scriptures where it says things like "the same day there were added unto them (the Church) about three thousand souls" (Acts 2:41), but yet nothing is said about anyone being baptized with the Spirit or speaking with tongues?

"The best way to answer this question is through a common sense scenario comparison. Let's think about someone who is sitting outside of a movie theater watching people go into the theater, and afterward writes about what he observed. Mostly what he would say in his writing would be something like this: "The first fifteen minutes that I sat there, I must have seen a hundred and fifty people file into the theater." But if he were to momentarily focus on a few select people that he saw making their way into the movie, he might say something more like this: "This one particular family that I saw seemed to be really eager to get in. After purchasing their tickets they all moved anxiously ahead, stretching their arms out in front of them toward the ticket taker, as though they might get in just a little bit sooner if they could just reach a little further. After having their tickets taken, they quickly moved ahead in anticipation of getting the best seats possible."

The point is this: If this individual sat outside the theater for thirty minutes watching a multitude go through the lines buying their movie tickets, and having them collected, it's certain that he is not going to describe in specific detail exactly how each person got into the movie theater, though in a few cases he probably would. This is exactly what took place with the writers of the New Testament scriptures ... But it would surely be an exhausting effort, to say the least, for someone to write specifically of how each and every person out of three thousand went about receiving the baptism of the Spirit with the evidence of speaking with tongues. It would also be ridiculously repetitive, like beating a dead horse."

{Source: Daniel, BroLary@ByOneSpirit.com}

[Similar to saying, "I drove a car off the car lot today." But we know that he had to buy the car with much due diligence of signing papers, calling the bank and other stuff. So when it said 'added to the church' or anything like that, it is basically summarizing that the

persons are born again (John 3:5), assuming the reader knows what it means to be born again (Acts 2:38). Like how we know that you just don't go up to a car dealer and drive off the lot with a car.”]

### **QUESTION 289 : I am Filled with the Holy Ghost, and Baptized in Jesus name, do I have to speak in tongues often in order to stay saved?**

If you have the Holy Ghost and you pray you will find that speaking in tongues comes often. The frequency of tongues does not determine if you are still saved (see justification), nor should you use it to gauge your salvation, because tongues can be recited. Speak with tongues as the Spirit gives utterance, and forbid it not. Get away from the "Do I have to" and yield yourself to God, and all things will manifest themselves as they should.

{Source: partly from apostolic.net}

### **QUESTION 290 : Is ‘speaking in tongues’ for the apostles only?**

Speaking in 'tongues' is for every believer and it is not ascribed to believers who are given the ministration of Apostleship. Mark 16:17 says that the believers “shall speak with new tongues.” It wasn't given to the Apostles only, but to “them that believe.” The original Apostles were the twelve disciples of Jesus and Paul; they were other Apostles who sprang up from them through Christ.

At the early church in Corinth, there was a problem with speaking in tongues (recorded in 1 Corinthians 12,13 & 14). Who had the problem with speaking in tongues, was it the Apostles and prophets in Corinth or was it the church?

The text shows that the entire church had a problem with speaking in tongues. The Apostle Paul went as far as to say, “I thank my God, I speak with tongues more than ye all,” (1 Cor 14:18). The phrase “ye all” was referring to the body of believers at Corinth, which were not all Apostles.

One would exclaim that the same book of Corinthian states, “do all speak with tongues” (1 Cor. 12:30)? How is that?

Paul in this passage of scripture was listing some gifts of the spirit, so it is safe to say he was speaking of the gifts of tongues.

All born again believers speak with tongues, but not all believers receive the gift of tongues. Yes, there is a difference with speaking in tongues and the gift of tongues.

The person with the gift of tongues usually gives messages in tongues. It is usually followed by an interpretation from the same candidate or another believer. A person with the gift of tongues may also speak several languages led by the Holy Spirit.

The believer who receives the baptism of the Holy Ghost will also be able to speak in tongues (Acts 2:4). However, his manifestation of tongues is normally for himself, “he that speaketh in an unknown tongue speaketh not unto men, but unto God” (1 Cor. 14:2). Paul confirms this by saying, “For if I pray in an unknown tongue, my spirit prayeth” (1 Cor. 14:14).

In closing, Paul makes a striking illustration in the following verse, if it were not possible, it probably would not have been illustrated. It reads, “If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad?” (1 Cor. 14:23). This illustrates that it is possible for the entire body of Christ to speak with tongues, even further, at the same time.

### **QUESTION 291 : Why did God choose tongues?**

Irvin Baxter explains,

“First of all, God is sovereign and can do anything that he chooses to do. As the Bible states – “Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus” (Rom 9:20)?

Secondly, the bible teaches us that the tongue is an unruly member of the body, set on fire of hell; and that no man can tame the tongue, for it is full of deadly poison (James 3:6-8). In order for a person to receive the baptism of the Holy Ghost, he must totally yield his body, soul, and spirit to almighty God. Since the tongue is the most unruly member of the body, God choose to use the tongue as a sign that the individual had totally submitted his will to the will of God. If an individual will speak words in obedience to the urgings of the spirit that he himself does not understand, this is a sign that the person has given himself totally unto God. It is abhorrent to many people that they would speak things which they themselves do not understand, by passing the intellect. This is why Jesus said that men through wisdom knew not God (Tower of Babel – Gen 11). So we see that there is a deep spiritual reason behind

God's choice of tongues as a medium of spiritual communication with him; and identification.

God never forces tongue on any believer; only the kingdom of darkness operate in this manner.

Some might say, 'tongues are more gibberish, and are of the devil'. Some people, through a lack of teaching or possible insincerity, have blurted out gibberish and called it speaking with tongues. Others, under the influence of Satan, have jabbered as though they were speaking with tongues [sometimes unaware to the very candidate]. Satan always likes to counterfeit anything real from God in an attempt to discredit it. A true minister of God can detect the false from the real in a moment. When a person truly speaks in tongues, it will not be gibberish or mumbling. It will be fluent and beautiful. Just because they are counterfeit twenty dollar bills in circulation, that doesn't keep us from spending our good ones; likewise, merely because the devil might produce counterfeit tongues, we must not throw overboard this spiritual exercise that is vital and absolutely necessary."

{Source: Irvin Baxter}

## Part 2

It's all in Noah's Ark:

<u>Us</u>	<u>'Type and Shadow' or God hinting to us by Noah</u>
Turn to God fully/Repent (Lk 13:3, Acts 2:38)	"But Noah found grace in the eyes of the LORD" (Gen 6:8).
Baptism in Jesus Name (Jn 3:5, Acts 2:38)	"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood" (Gen 7:7).
Baptism of the Holy Ghost (Jn 3:5, Acts 2:38)	"And the dove came in to him in the evening; and, lo, in her mouth [was] an olive leaf pluck off: so Noah knew that the waters were abated from off the earth" (Gen 8:11).

God is careful in meticulously showing the tenets of our salvation that he made sure a dove was used to bring an olive branch. Not any bird, nor any branch.

The dove and the olive branch represent the Holy Ghost. Olive oil comes from the olive branch and of course, the oil is for light that represents the Holy Ghost in us.

What I'm getting at is this; the branch was carried in the mouth, which signifies speaking in another tongue as a sign of new life or the baptism of the Holy Ghost.

This is the reason it is a fact that anyone who doesn't speak in an unknown tongue upon alleged baptism of the Holy Ghost doesn't have life. Every prominent Holy Ghost conversion in the New Testament showed believers speaking in an unknown tongue when they were spirit baptized.

In Noah's case, which is symbolic to us, if that dove didn't come back with some form of life in his mouth, Noah couldn't leave the Ark or be saved.

**QUESTION 292 : The tongues on the day of Pentecost doesn't prove that it is the initial evidence, because it was spoken to the unsaved onlookers so that they might hear the praise of God in their own languages, as the book said, "because that every man heard them speak in his own language." What do you say about that?**

The scripture is very consistent. Another prominent occurrence of tongues where a group of believers received the baptism of the Holy Ghost occurred in Acts 10. Here the entire house of a man called Cornelius received the baptism of the Holy Ghost. When it happened, no unsaved persons were in the house; Peter came with his other brethren. Now, was the 'tongues' here speaking to any unsaved person or is it the initial evidence of being born of the spirit? Of course the answer is obvious.

"Every prominent account of conversions in the early church either plainly states or else strongly implies that the convert did speak with other tongues upon being baptized with the Holy Spirit" (See Acts 2:1-4, Acts 8:12-18, Acts 19:1-6). Sometimes earthly tongues are spoken as well, so that unbelievers might marvel and be enticed to experience it; in other words, it is given to them as a sign.

On any occasion, speaking in an un-acquired language to the glory of Christ, under the anointing, is an evidence of the Holy Ghost residence. Nevertheless, after the initial evidence, the fruit of the spirit is a greater sign to the world; and the witness of the Holy Spirit with your spirit that you are his son (Rom 8:16) is far more important than both.

**QUESTION 293 :** I received the Holy Ghost about three months ago. I talked in tongues for hours and I don't know how. That was then. Since then I go to church and I feel the words right at the tip of my tongue just wanting to come out but can't (I've had that feeling for 2 years). So I had this question in my mind so long.....I've read tracts and all and I read places in the Bible where it says "pray in the spirit" and such....but how do you? I don't really understand this and it bothers me a lot. The questions is, do you move your mouth or does it move by itself? Is it that my mind doesn't understand what to say so it doesn't say or something like that? Things like these I need help on because I don't really understand. Even though it is simple, I just don't understand it.

Acts 2:4 says that, *"they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."* They were the ones doing the speaking, but it was the Spirit who gave them the ability. Speaking in tongues is not mechanical dictation. We have the ability to start and stop at will, to speak louder or softer and to inflect the speaking as we desire. It is our mouth that forms the words, yet they are words which we do not know. I believe that this is similar to any supernatural empowerment. Take Samson's strength for instance. His strength came from God but Samson had the ability to use it at will. We could even make somewhat of a comparison to anointed preaching. The message is from God, but he is not working the preacher's mouth like a puppet. When we speak in tongues, the ability and the words come from God but we are the ones doing the speaking.

{Source: Apostolic.net}

### **QUESTION 294 : Why the world cannot receive the Holy Spirit?**

"Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:17).

Why?

"But if our gospel be hid, it is hid to them that are lost: In whom **the god of this world hath blinded the minds** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:3-4).

A heart that is not turned to God (repentance) cannot receive his spirit. It's like throwing a bouquet of flowers to a sweet heart for him or her to catch it, however his or her back is turned, so they won't receive the goodies.

Those who are unwilling to give up the carnal things of the world through repentance, cannot receive the gifts of the Holy Ghost, and thus "this world hath blinded" their minds.

Peter made this plain in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." It was no accident that he mentioned repentance first. In God's divine order, repentance and faith must precede water baptism and receiving the baptism of the Holy Ghost. Paul and Silas placed repentance and faith before water and spirit baptism. Simply because one cannot be led to the born again experience without it.

Receiving the Holy Ghost takes repentance and faith. In many cases, those who tarry for this spiritual experience without receiving it simply have not repented. It is useless for such a one to expect to receive the baptism of the Holy Ghost.

For example, Bro. X was carrying a doll in his hand that one of his siblings dropped, while his wife is on the balcony with his new baby child, relaxing. Suddenly, a freak accident happens and the baby fell out of his wife's hand, and was heading full speed for the ground where Bro. X was with the doll.

If you were this man, would you drop the doll and catch your child or are you going to hold on to the doll and let the precious innocent child fall to the ground.

Of course you would drop the doll.

The same thing happens in receiving the baptism of the Holy Ghost. Unless one is willing to give up the world (doll) one cannot receive the Holy Ghost (child). The doll representing a false sense of life, while the child is the real thing.

One can be so pre-occupied with the doll (\*a blinded mind) that one doesn't see nor hear the child falling. As the scripture says, "even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." However, if someone is truly repentant he or she will receive the Holy Ghost; moreover, a repentant heart will bring forth fruits of that repentance (Lk 3:8) - like

obedience and others

If you've been waiting for the Holy Spirit for years and you haven't receive it, more than likely there is something you are not willing to give up. For Christ said, "him that cometh to me I will in no wise cast out" (John 6:37). The Bible also said that "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that **obey him**" (Acts 5:32).

**Answer Notes:** 1. \* denotes, Preoccupied with frivolity, partying, buying and selling, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings (Gal 5:19). Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Rom 1:29-32).

### **QUESTION 295 : Who controls the distribution of the gifts of the Spirit?**

"But all these worketh that one and the selfsame spirit, dividing to every man severally as he will" (1 Cor 12:11).

A preacher, pastor or any minister can pray and lay hands, but ultimately, only God can baptize someone in the Holy Ghost.

If you're a genuine born again minister and you have genuinely laid hands on persons and they have not received the baptism of the Holy Ghost, it's not your fault (if you're a partaker of this authority). Notice the books of Acts and people the apostles were "sent" to lay hands on. Those who were sold out to God (repentant). If you have laid hands on a believer who is truly repentant, he will receive the baptism of the Holy Ghost; granted God ordained you to be partaker in this.

### **QUESTION 296 : Isn't the Old Testament Sabbath Day only a picture of the rest that a person enters when he places his faith in Christ and ceases from his own works (see Heb 4:9-11) by receiving the baptism of the Holy Ghost? How does the Sabbath relates to receiving the baptism of the Holy Ghost?**

The Sabbath rest does not only point to being born again, but Sabbath observance also foreshadowed the eternal Sabbath. Both rests are for us, the first receiving now and the second to come. The promise of the second rest still stands (Heb 4:1); so we need to "be diligent to enter that rest" (Heb 4:11).

However, the first rest can be experienced now and was prophesied by Isaiah, "for with stammering lips and another tongue will he speak to this people. To whom he said, **This is the rest where with ye may cause the weary to rest**; and this is the refreshing: yet they would not hear" (Isa 29:11-12). "With stammering lips and another tongue" suggests this first rest is the baptism of the Holy Ghost.

In other words, the Old Testament sabbatical laws pointed to being born again. As Paul himself stated, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col 2:16-17).

The weekly Sabbath was part of God's creation, for he "blessed the seventh day and sanctified it" (see Gen 2:2-3; Ex 20:11). Since God's creation has lasted to this very day, the Sabbath day instituted by God continues to be a blessed and holy day as it has always been since the creation week. Nevertheless, "the body is of Christ" and you are therefore "complete in him" (Col 2:10). So it's not a necessity for righteousness; the rest we have received in Christ Jesus supercedes this, however, we are still in the flesh and should set aside a day to rest our bodies and reflect on God; working seven days a week isn't really a 'godly' thing.

### **QUESTION 297 : How is receiving the Holy Ghost likened unto the giving of the law in the Old Testament?**

God had already told Moses that he would do this, he said, "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live" (Deu 30:6).

In other words, to keep his ways. That was the purpose of the law. But it was not kept and he knew this would happen, because he "said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them" (Deu 31:16).

That's the reason he prophesied through Ezekiel about the spirit baptism and its purpose, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze 36:27).

According to Torrey's Topical Textbook, "The law [was] given from Mount Sinai upon" the day of Pentecost. At that time upon tablets of stone, but now on our hearts; first outpoured on the day of Pentecost as a typification of Sinai.

Paul concluded by saying, "Ye are manifestly declared to be the epistle of Christ... written not... in tables of stone, **but in the fleshy tables of the heart**... If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses... which glory was to be done away: How shall not the ministration of the Spirit be rather glorious?... Much more doth the ministration of righteousness exceed in glory..." (2 Corinthians 3:3-9).

### **QUESTION 298 : Was the GIFT OF the Holy Ghost given before, or after Christ's ascension?**

After Christ Ascension:

"...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**" -John 16:7.

"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**)" - John 7:38-39.

Paul explains- "And for this cause He is the mediator of the **New Testament**, that by **means of death**, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. **For a testament is of force AFTER men are dead**: otherwise it is of no strength at all while the testator liveth" -Hebrews 9:15-17.

"...That Holy Spirit...is the earnest of our inheritance until the redemption of the purchased possession..." -Ephesians 1:13-14.

{Source: Tom R.}

### **QUESTION 299 : Where in the Bible do we find it specifically stated that at that time the gift of the Holy Ghost was given?**

"...Wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; **but ye shall be baptized with the Holy Ghost not many days hence... Ye shall receive power, after that the Holy Ghost is come upon you**: and ye shall be witnesses unto me both in Jerusalem... and unto the uttermost part of the earth...

"...They went into an upper room... (the number of the names together were about an hundred and twenty)...

"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.** And there were dwelling at Jerusalem Jews... out of every nation under heaven... And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

"But Peter, standing up with the eleven, lifted up his voice, and said... Harken to my words: For these are not drunken... But **this is that which was spoken by the prophet Joel**; And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh**... hear these words; Jesus of Nazareth... having received of the Father the promise of the Holy Ghost, He hath shed forth **this, which ye now see and hear**...

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For **the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call**..." -Acts 1:4 & 2:39.

{Source: Tom R.}

### **QUESTION 300 : If the Holy Ghost was first given on the day of Pentecost, why does it says men like David prophesied by the Holy Ghost (Mr 12:46), John was fill from his mother's womb (Lk 1:15) and others?**

As recorded in the chapter on the Holy Ghost, we had said that a believer has four experiences with the Holy Ghost. Then I had listed them, as shown below:

<b>A</b> <b>As it relates to God</b>	<b>B</b> <b>As it relates to the result of each experiences</b>	<b>C</b> <b>As it relates to Romans 8:29-30</b>
1. God pulling you	Pull to change	Predestine – foreknew
2. God with you	Receive to be Spirit baptize	Call – Transformation
3. God in you	Spirit baptize for home	Justify – Heaven worthy
4. And you in Christ (God)	Service	Glorify – for representation

Before Pentecost, men only experienced up to number 2. Number 3, spirit baptism, is God in you and this is where he completely makes you justified (along with water baptism). You might think that as nothing. But before Jesus Christ the only way to be Justified was faith in keeping the Law. This verse explains,

**“But if a man be just**, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; **he is just**, he shall surely live, saith the Lord GOD” (Eze 18:5-9).

This doesn't mean that the Spirit wasn't operational in their lives, because holy men of God moved as the spirit of God led them. They weren't spirit baptized but God was with them. Clearly seen with Moses, if any other man was to be “spirit baptize” it was Moses – his face shone and he did some of the greatest Miracles ever recorded. However, “if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious” (2 Cor 3:7)? Here Paul clearly tells us how we are privileged to be spirit baptized, an advantage those before Jesus Christ didn't have. He also said, “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses” (Acts 13:38-39). Which is one of the main essences of the spirit baptism - Justification. Another man that had the spirit before Pentecost and yet wasn't spirit baptized, is Peter; notice that even without the spirit baptism, he worked miracles (Luke 10:17). Christ himself told us that he wasn't spirit baptized, when he said, “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” (John 14:17). The “shall be in you” was speaking of Pentecost and further clarify that the spirit baptism was not given until that time.

Another characteristic of the spirit baptism is that you're able to make others spirit baptized, which, even though John had the spirit from his birth, couldn't do.

Remember we said that Jesus is the last or second Adam. In that, He was the first ‘man’ after Adam who was like Adam before Adam fell; that is, perfectly joined to God with an upright soul; so to speak. This verse then puzzled me when I first read it, “he shall be filled with the Holy Ghost, even from his mother's womb” (Lk 1:15). This spoke of John the Baptist, the only man in the bible that was recorded as having this happen to him.

I then pondered, how is it he wasn't the second Adam, seeing that the spirit in him was alive, making him also ‘a-live’ just like Adam? Why wasn't he the second Adam?

Because though he was ‘a-live’ like Adam, he couldn't produce more ‘a-live’ humans; like how Adam could with Eve, if they had not eaten the fruit. In other words, though he was filled with the spirit from birth, which makes his spiritual nature born again, he couldn't make anybody else born again. That's why he said, “I indeed baptize you with water unto repentance: but he that cometh after me ... he shall baptize you with the Holy Ghost” (Matt 3:11).

Now, Jesus Christ the man was not only ‘a-live’ but he could give life through the quickening spirit. Not only that, but everyone who he has made ‘a-live’, can make others ‘a-live’ too! The power that Adam had with Eve to create more beings with the image of God, fully humans, spiritually alive and connected with God, has been restored. In other words, you, granted you're truly born again, have the power to create life! Now the devil has worst than a bruised head or headache, he has a nightmare.

**QUESTION 301 :** Does a person necessarily receive the Holy Ghost at the time of water baptism? One verse said, **"...When they believed... they were baptized... as yet He (the Holy Ghost) was fallen upon none of them: only they were baptized in the name of the Lord Jesus..." -Acts 8:5-17. And another verse says, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" -Act 10:47-48.**

As stated in the chapter 9, water baptism doesn't necessarily always precede being baptized by the Holy Ghost; as clearly seen in the verses you quoted and affirmed by this book.

Once again, when a person believes on Jesus Christ and/or even has been baptized he/she will RECEIVE the Holy Spirit. However, if one hearken more to the voice of the Lord, he will show that one is incomplete. The spirit of the Lord was with the disciples before the day of Pentecost. St. John 14:17 states it plainly, "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." Christ said this before his crucifixion and ascension; meaning during the period from Peter's denial to Pentecost, the spirit was with them and led them to the upper room. He assured them this because when he leaves in death at the crucifixion and permanently at the ascension, don't go back fishing, the spirit is with you and shall be in you.

It clearly states the spirit 1. "dwelleth with you" and 2. "Shall be in you". First with you and second in you, displayed on the day of Pentecost. The same spirit that moved upon all the patriarchs of old, but wasn't in them because the lamb that was slain before the foundation of the world hadn't come as yet. Notice that those patriarchs, like Elisha, worked miracles and signs; even the disciples before Pentecost worked signs, "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Lk 10:17). Yet they weren't spirit born. But they had God's spirit with them. Nevertheless, as stated before, your association with God will only lead you. Obeying the voice and/or word of God will save you.

The problems lie with the terminologies – 'receive', 'baptize in the spirit', 'Holy Ghost baptize', 'born of the spirit', 'gift of the Holy Ghost', 'have the Holy Ghost', 'spirit baptize' or 'baptize in fire'. Some of these terminologies have complete different meanings but to many they just mean you're born of the spirit, which is understandable, seeing that they are so closely link or undoubtedly consequential to each other; most are even just colloquial terms.

**QUESTION 302 :** Were the other "gifts" of the Spirit used as signs of the new birth experience?

The scriptures clearly state-

"The wind bloweth... and **thou hearest the sound thereof... so is every one that is born of the Spirit**" -John 3:8.

"...On the Gentiles also was poured out the gift of the Holy Ghost. **For they heard them speak with tongues...**" -Acts 10:45-46.

And-

"Wherefore **tongues are for a sign...**" -1 Corinthians 14:21-22.

But there are **no scriptures saying or exemplifying** that the other gifts were used **as evidence of the initial** Spirit infilling.

In understanding this it might be helpful to point out that the writers of the Bible used different Greek words for what is translated into the English as "gift". "Dorea" (Strong's #1431) was used of the "gift" of the Holy Ghost in these verses- Acts 2:38, 8:20, 10:45 & 11:17. "Charisma" (Strong's #5486) was used for the "gifts" of the Spirit in these verses- 1 Corinthians 12:4,9,28,30,31, & Rom.12:6.

Although Jesus did say-

"And these signs shall **follow** them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" - Mark 16:17-18.

He also said-

"Many will say to me in that day, Lord, Lord, **have we not prophesied** in thy name? And in thy name have **cast out devils**? And in thy name **done many wonderful works**? And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity**" - Matthew 7:22-23.

Therefore-

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so **every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.** A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **Wherefore by their fruits ye shall know them**" -Matthew 7:16-20.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance...**" -Galatians 5:19-23.

{Source: Tom R.}

[So we see that receiving the Spirit has immediate, and long-range manifestations. Hence, having the true Holy Spirit baptism must show immediate manifestations (tongues, etc); "every good tree bringeth forth good fruit" (Matt 7:17) or every true conversion bring forth true fruits.]

### **QUESTION 303 : Were the manifestations only meant to confirm certain groups, for example, Jews?**

Consider-

"...Having received of the Father **the promise of the Holy Ghost**, He hath shed forth **this which ye now see and hear... The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call**" -Acts 2:33,39.

"...As the body is one, and hath many members... so also is Christ. **For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles...** and have been all made to drink into one Spirit" -1 Corinthians 12:12-13.

"There is no respect of persons with God" -Romans 2:11.

{Source: Tom R.}

### **QUESTION 304 : Was there only one historical event whereby all are baptized, or was it meant that each individual should personally receive the same promise?**

Consider these:-

"...On the Gentiles also was poured out the Holy Ghost. For they heard them speak with tongues... Peter rehearsed the matter... saying... God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ..." -Acts 10:45-46, 11:4,17.

"Paul... came to Ephesus... finding certain disciples... And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues..." -Acts 19:1,6.

"...Philip went down to the city of Samaria, and... they believed... they were baptized... and they received the Holy Ghost. And when **Simon saw that...the Holy Ghost was given**, he offered them money, Saying give me also this power..." -Acts 8:5,12,17-19.

"...Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God...Ye must be born again. **The wind bloweth...and thou hearest the sound thereof... so is everyone that is born of the Spirit**" - John 3:5-8. Everyone who becomes saved has to personally receive the same promise with the same initial manifestation.

{Source: Tom R.}

### **QUESTION 305 : Does the Bible teach that all those who believe in Christ have already received the [baptism of the] Holy Ghost? Or, does the Bible specifically teach believers to seek the gift of the Holy Ghost?**

I witnessed to a certain individual I worked with. I showed him from the scriptures how the gift, the baptism of the Holy Ghost, was for all, as many as the Lord shall call. And yet he remained adamant that he had received the Holy Ghost the moment he believed. I asked him to give me scripture that stated that reasoning. He could not.

Rather than give me scripture to defend his beliefs he referred me to a book that he had read. He said that after reading this book he was convinced that he had received the Holy Ghost at the moment he accepted Christ as his personal saviour.

It is necessary that we give specific quotes so that our students can learn to recognize just how subtly the Bible can be distorted. The reason we have chosen this particular author is because his writings typify a very prevalent attitude:

- "...No Christian need strive, wait, or 'pray through to get the Spirit'..."
- "Every soul accepting Christ in simple faith, has in that moment and by that act been made partaker of the blessing of the baptism. It is not therefore a blessing which the believer is to seek and receive subsequent to conversion."

These scriptures will show that we should seek the baptism of the Holy Ghost, evidence by speaking in another tongue. Moreover, if you are truly repentant this hunger should easily come out:

"If a **son shall ask** bread of any of you that is a father, will he give him a stone?...If ye then, being evil, know how to give good gifts **unto your children**: how much more shall your heavenly Father give the Holy Spirit **to them that ask Him?**" - Luke 11:9-13.

"...He that believeth on me, the works that I do shall he do also...And whatsoever ye shall **ask in my name**, that will I do...**If ye shall ask anything in my name**, that will I do...If ye love me, keep my commandments. and I will pray the Father, and **He shall give you another Comforter**... Even the Spirit of truth; **whom the world cannot receive**, because it seeth Him not, neither knoweth Him..." -John 14:12-17.

"But this spake He of the Spirit, which **they that believe** on Him **should receive**..." -John 7:39.

"...Whosoever shall call upon the name of the Lord shall be saved. **How then shall they call on Him in whom they have not believed?** and how shall they believe in Him of whom they have not heard?..." -Romans 10:13-14.

"...But **wait for the promise** of the Father, which, saith He, ye have heard of me, For... ye shall be baptized with the Holy Ghost not many days hence" -Acts 1:4-5.

"...To the **saints** which are at Ephesus, and to **the faithful**... We...first trusted in Christ. In whom **ye also trusted, after that ye heard the word** of truth, the gospel of your salvation: in whom also **after that ye believed, ye were sealed with that Holy Spirit of promise**, which is the earnest of our inheritance until the redemption of the purchased possession..." - Ephesians 1:1,12-14.

"...The Holy Ghost... God hath given to them that obey Him... -Acts 5:32.

"...**Seek ye first** the kingdom of God..." Matt. 6:33. ("**For the kingdom of God is**...righteousness, and peace, and joy in **the Holy Ghost**" -Romans 14:17.

"**Let us labour therefore to enter into that rest** (With stammering lips and another tongue...He said, this is the rest...Is.28:11-12), lest any man fall...of unbelief... For we have not an high priest which cannot be touched with the feeling (...seek the Lord...feel after Him, and find Him...Acts 17:27)... Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" -Heb. 4:11-16.)

One of the most glorious, and coveted promises God ever made to mankind is the gift of the Holy Ghost; that all should seek for.

{Source: Tom R.}

**QUESTION 306 : Does I Cor. 12:13 say baptism was experienced once for all time and for all believers on the day of Pentecost, or does it say by one Spirit we are all baptized?**

One author said, "Pentecost was an event then which included not only those who would participate at that moment but also those who would participate in the centuries ahead."

The verse in question reads:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The verse in question explains:

The individual doing the work=

By **ONE SPIRIT**..are.....

The ones reaping the works' benefits=

**WE ALL**.....

the work being done=

**BAPTIZED**.....

The work's results=

**INTO ONE BODY**

**...Whether we be Jews or Gentiles!**

{Source: Tom R.}

[In other words, we each have to be spirit baptized individually to come into the body. Pentecost was the start of persons entering the body by spirit baptism, evidence by tongues. Anyone after that that wants to get into the body has to be spirit baptized evidence by speaking in another tongue. If that weren't the case you wouldn't have events like Acts 10. Or, Paul wouldn't have asked the disciples of John, "Have you receive the Holy Ghost since you believe;" long after Pentecost.]

**QUESTION 307 : How does every believer share in Pentecost? Were the outward manifestations of the Spirit meant only to be experienced at the one event on the day of Pentecost? Or are the manifestations to be experienced by every believer as a sign that the baptism of the Holy Ghost has been received?**

"...Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God... Ye must be born again. **The wind bloweth where it listeth, and thou hearest the sound thereof,... so is everyone who is born of the Spirit**" -John 8:5-8.

"For with stammering lips and another tongue will he speak to this people. To whom he said, **This is the rest...and this is the refreshing**: yet for all that they would not hear" -Isaiah 28:11-12.

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore **tongues are for a sign**..." -1 Corinthians 14:21-22.

"...Jesus...having received of the Father **the promise of the Holy Ghost**, He hath shed forth **this, which ye now see and hear**... The promise is unto you, and to your children, and to **all that are afar off, even as many as the Lord our God shall call**." Acts 2:32-39. (If ye love me, keep my commandments. And I will pray the Father, and He shall give you... The Spirit of truth..." John 14:15-17).

[In addition to the scriptures quoted above, there were at least three more scriptural documented cases of individuals receiving personal baptismal experiences with outward manifestations- Acts 8:5-17, Acts 10:44-46, and Acts 19:1-6. These events stand in opposition to this opinion- "the outward manifestations of the spirit meant only to be experienced at the one event on the day of Pentecost." If that were the case, you wouldn't have these clear verses – Acts 8:5-17, Acts 10:44-46 and Acts 19:1-6.]

{Source: Tom R.}

**QUESTION 308 : Did the believers in the book of Acts look for a sign of their spirit conversion?**

One person said,

If your Oneness Pentecostal friend persists in maintaining that Acts is a blueprint for all church history, ask him to show you where in the Book of Acts does one find **individuals seeking** for the Holy Spirit and **expecting to receive tongues** as the sign that He's come? This is the standard way the "baptism of the Spirit" occurs among Oneness Pentecostals, but it has no parallel in Acts. In Acts, the Holy Spirit always falls on entire groups who are not expecting tongues (or any other sign). So the Oneness Pentecostals do not even follow their own (misguided) hermeneutic (CRI JOURNAL Gregagory A. Boyd, <http://www.iclnet.org/pub/resources/text/crj/crj0083a.txt>)

If it wasn't a known occurrence and expectation after the upper room, why did the book of Acts state, "on the Gentiles also was poured out the gift of the Holy Ghost. **For they heard them speak with tongues**, and magnify God" (Acts 10:45-46). How did they

know they received the spirit? Because they heard them speak in tongues. For them to use it as an immediate identifier meant that it is not only a sign, but an expectant. A similar rhetoric can be gained from Acts 19:2-6.

In addition, I haven't read the book "The New Birth" by David B. as yet, but I have handle it and seen some of it's content. It shows why many a times tongues is not recorded in history to the witness of it. Like the New Testament, it was simply an expected occurrence upon spiritual baptism - nothing "extraordinary", so to speak. Like saying Oneil walked. Dr. Boyd would then say, nothing in the statement "Oneil walked" states that to walk we must place one foot before the next in a repetitious motion, or that even feet are involved. Even though I didn't describe the action of walking or what is involved, everyone knows feet are involved in a one before the other motion. Hence, I didn't have to state it; it is inherently known and an expectant. Therefore, if this feet repetitious motion doesn't occur, one is not walking. Similarly, if 'tongues' doesn't occur, one is not spirit baptized. So when Acts said "they heard them speak with tongues," they recognize that they too were spirit baptized for the first time. Like a mother seeing a child take his first, second and third step, then shouted to her husband, "Honey, I just saw baby \*Tulsie walk."

David B. wrote, "Revivals and camp meetings, 1800's, America. It is reported that physical demonstrations occurred in later American revivals, called the Second Awakening, which began with camp meetings in Kentucky and swept across the American frontier. In the camp meetings people 'shouted, sobbed, leaped in the air, writhed on the ground, fell like dead men and lay insensible for considerable periods, and engaged in unusual bodily contortions,' in addition to manifesting the 'holy laugh,' the 'barks,' and the 'jerks.' Observers at various American revival meetings reported sobbing, shrieking, shouting, spasms, falling, rolling, running, dancing...whole congregations breathing in distress and weeping, and hundreds under conviction and on the ground repenting. These meetings were conducted by Methodists, Baptists, some Presbyterians, and later the Holiness movement. With such a strong emphasis on repentance and free, demonstrative worship, it is not surprising that many people received the Holy Spirit and spoke in tongues. A great revival swept the University of Georgia in 1800-1801, and the students 'shouted and talked in unknown tongues.' In many cases tongues speaking went unreported because observers did not recognize it or its significance and did not distinguish it from other physical phenomena. One historian said, 'Throughout the nineteenth century speaking in unknown tongues occurred occasionally in the revivals and camp meetings that dotted the countryside. Perhaps the phenomenon was considered just another of the many evidences that one had been saved or sanctified.'"

On the following page from this extract, from this book, he went on to give several instances in London and other places. He also noted something that I've notioned, having experience these things in the said denominations they were often breaks and sub denominations within Catholicism, Presbyterians, etc. Nevertheless, they, for a awhile, practiced the apostles doctrine, but like their predecessors, the greater part fell back into ritualism - "Having a form of godliness, but denying the power thereof" (2 Tim 3:5). However, the fires never died out, but continued to branch off and branch off and many branches exist today; holding fast to the apostle's doctrine: Not to say all or even most of the Apostolic churches today are break off's from the pseudo Nicean catholic churches. The spirit of the Lord is never without a witness, even when wolves try to force feed ritualism - "I will build My Church...", says the Lord.

Wow, having seen that quote by Bernard on 291 of his book and written this follow up, I said let me see what is written long thereafter. I was thoroughly shocked that his facts had also back up what I've just written above. It then behooves Mr. Boyd to read pages 294 to 299 of the book "The New Birth," which outlines just a small fraction of history and totally erode his notion - held by many. You can find Mr. Bernard's book at <http://groups.msn.com/accommunity/books.msnw> or <http://www.books2u.beplaced.com> or <http://www.threeq.com/pages/morebooks.html>.

## Part 2

The next case is that of the Samaritans. It has been argued that they did not speak in tongues. But the Bible record will indicate they did. There was a great citywide revival under Phillip in which many were converted and baptized in Jesus Name (Acts 8:5-8). Many signs and wonders occurred in that revival (Acts 8:13). But the new converts had not received the baptism of the Holy Ghost yet, and this necessitated the Apostles making a special visit to Samaria. When they arrived, they "prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus" (Acts 8:14-16). The first thing that strikes us is, how did Phillip and the Apostles know they **had not** received the Spirit? What evidence was lacking in their experience? They had repented, they had joy, and many were healed and delivered from demons. What was the one missing element that tipped everyone off that the Holy Ghost had not yet fallen?" If Phillip had been like most modern day pastors he would have sent the Apostles packing back to Jerusalem, telling them not to bother his "members," they already had the Spirit Baptism in a quiet unobservable way, and didn't need any "signs" to prove it.

But there was a sign that Phillip and the Apostles were expecting:

"Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:17-19). Simon, who was a practitioner of magic, saw something amazing occur the minute the Apostles laid hands on the believers. It was a sign so unique and unusual, something he had never seen before, that he blasphemously

attempted to buy this power from the Apostles so he could duplicate the same sign through the laying on of his hands. What was it he saw, if it was not the miracle of tongues? Remember, Simon had already witnessed healings, exorcisms and many other "miracles and signs" in the revival prior to this incident (Acts 8:7-9, 13). He never offered money before for any of those things. This, however, was something new; something which had not yet occurred in the revival. It was the absence of that same element that prompted the Apostles earlier to conclude the Samaritans had not yet received the Spirit Baptism. What was this element? It was the sign of tongues.

The response of Peter to his impious offer was:

*Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter...* (Acts 8:20-21).

The Greek word for "matter" is "word" or "speech". This indicates that the miracle Simon saw was "vocal," for he had no part in that "speech."

That tongues were the outward sign that Simon saw is the universal conclusion of every major commentator and Bible scholar through centuries. Here are their comments on the Samaritan reception.

#### **ADAM CLARKE -- METHODIST**

"It was the miraculous gifts of the Spirit which were thus communicated -- the speaking with different tongues..."

#### **THOMAS SCOTT -- EPISCOPALIAN**

Commenting on Simon's perverse desire to purchase the power of laying on of hands: "This he supposed would admirably serve his purpose.. enabling men at his own will to speak foreign languages."

#### **JOSEPH BENSON -- METHODIST**

"These new converts spoke with tongues and performed other extraordinary works."

#### **PHILLIP SCHAFF -- REFORMED**

"Outward miraculous gifts of some kind or other were plainly bestowed."

#### **LUTHERAN COMMENTARY**

"When Simon had seen the effects of the communication of the Holy Ghost, speaking with tongues, and like."

#### **ALBERT BARNES -- PRESBYTERIAN**

"The phrase, 'Gift of the Holy Ghost...' signified not merely his ordinary influence in converting sinners, but... the power of speaking in tongues."

#### **WILLIAM ROBERTSON**

"That prayer was answered by an outpouring of the Spirit, accompanied by some of the manifestations which marked his coming at Pentecost."

#### **THE EXPOSITORS GREEK NEW TESTAMENT**

Dr. Hort, who holds that the reception of the Holy Spirit is here explained as in Acts 10:44 by reference to the manifestation of the gifts of tongues.

Thus we see from the context of Acts 8, Simon "saw" which so fascinated him, something he had not seen previously, must have been the sign of tongues. With this conclusion agree commentators and scholars from all denominations, the original Greek of the passage, logical deduction, and comparative incidents in Acts. If it wasn't tongues, what was it?

{Source: Ross Drysdale}

**Answer Notes:** 1. \* denotes, I wrote that name jokingly, but only I and the namesake would know why, so if you read this Tulsie, don't be startled or offended. He's a former schoolmate and good friend of mine, Carlos Tulsie, when I wrote this December 2004 we had just spoken via phone. I had always trouble him about if he could get a mate, he shocked me that he went to thanksgiving dinner with a steady female friend. Only the unthinkable is next, baby Tulsies; only hope marriage comes first. Long live the "board man", Tulsie.

### **QUESTION 309 : Is 'tongues' as a sign of Holy Spirit Baptism scriptural or merely built on historical data or Experiences?**

One person noted,

“The "tongues" doctrine of Oneness Pentecostalism is a doctrine based entirely on a historical record, not on an explicit teaching. Explain to your Oneness friend that by all recognized scholarly standards this constitutes very unsound hermeneutics (Bible interpretation). One can no more base a doctrine about the necessity of tongues on a historical report about tongues than one can base a doctrine about the necessity of communal sharing of property in the church on Luke's historical report about it in the early church (Acts 4:32-37). To say **that** something occurred is very different from saying that this something **should always** occur. Luke tells us the former but not the latter. His purpose is simply to provide an "orderly account" of what happened in the early church so that Theophilus, his reader, will be convinced of the truth of the Gospel message (Luke 1:1-4). This is very different from teaching doctrine.” (CRI JOURNAL Gregory A. Boyd, <http://www.iclnet.org/pub/resources/text/cri/cri-jrnl/crj0082a.txt>)

In other words, citing Acts 10:44 and all the occurrences of spirit baptism - one might say aha, then isn't speaking in tongues as evidence for Holy Spirit conversion “**Experience Doctrine**”? No, that is like saying not because liquid is used in all occurrences of water baptism should it always be used. That's how absurd this is. God clearly said, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing" (Isa 28:11-12). The mere fact "the rest" is mentioned clearly spoke of the Holy Ghost conversion to come; and how was it to be known, "with stammering lips and another tongue" – speaking in tongues. Christ himself said, "these signs shall follow them that believe...they shall speak with new tongues" (Mark 16:17). When these two scriptures were given, "speaking in tongues" wasn't even known as yet among "Christians." How can it then be an experience doctrine ("should always occur because it occurred"), when it was given as doctrine **before** it was experienced?

### **QUESTION 310 : Is the Holy Spirit the one and same Spirit of God? Or, is the Holy Spirit separate from 'God the Spirit'? Or, is God the Father who is Spirit the same as 'God the Spirit'?**

The former and latter.

In refutation, one person said,

“The basic idea conveyed by the word holy is separate. It is not possible to be separate and the same...God the Father and God the Holy Spirit are separate.”

The bible clearly tells us that there is "one spirit" (Eph 4:4), not three spirits, not two spirits. But one spirit. The problem with us is that we can't fathom the nature and operation of spirits. For instance, as I've said earlier, I can be in Florida talking to the Holy Spirit while someone else is in Africa talking to the same Holy Spirit on a different subject, in a different language, at the same time. In fact, on a normal given day millions of people are talking to the Holy Spirits in different languages and with different subjects, all at the same time. Yet he is one spirit. That is the nature of God. Based on that example alone, an intelligent mind would say they are many Holy Spirits or many Spirit of God or "God the Spirit." That is why the Trinity is in error, for they see one manifestation of the same spirit, Jesus, knowing of another manifestation, father, plus hearing of the another, Holy Spirit, then using carnal reason decipher that God is three; especially because such a pattern seem to be resonated in various verses. Even though the bible clearly tells us that there is "One God and Father of all, who is above all, and **through all, and in you all**" (Eph 4:6). You can't get any clearer than that; one God who is father, who is the same one above everything and the same Holy Spirit in you all!

Notice also the scenario with the seven spirits of God:

Rev 4:5 "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Concerning the seven spirits: - Who, or what, does JOHN THE REVELATOR himself interprets these Seven Spirits to be? Are there now 9 persons in the godhead - the Father, the Son, and the Seven Spirits? Why doesn't John just come out and say these are Separate Persons [of the Godhead like a Trinity] if that's what he is trying to show us? (After all, John was also a Jew, and being such, he would have thereby believed in the purest form of monotheism known to the world). {Source: T. R.}

The reason we are having problems conjuring separate person distinction with God is that we know very little about the nature of God, especially that he is purely spirit. He is one spirit yes, but can manifest any way, any how and in any number he chooses; you can't limit God. That's the reason we have Judaism as our school master and mother from which we came, the basics, so to speak. Because

if we are grounded in the root, monotheism, when we see other manifestation of the one God we would clearly know it's the same God manifesting to us again, rather than another person. So when we experience the Holy Spirit we know it is the same one God that is manifesting himself to us again. You can't separate God, though he seems separable by his manifestations, because the book of Jeremiah summed it up when it rightly said, "Can any hide himself in secret places that I shall **not see him**? saith the LORD. **Do not I fill heaven and earth**? saith the LORD." The only thing I can compare this scenario with is air; it is over there, over here, in you, in me, packed in a balloon, fills a tire, etc, yet air is one! God is spirit and he is one, one spirit!

### **QUESTION 311 : Is the Holy Spirit an impersonal “force”... “the active force of God at work in the lives of believers today?”**

**This shows that Holy Spirit is not impersonal but a living being:**

#### **1) I**

The Holy Spirit employs the personal pronoun ‘me’ of Himself: “As they ministered to the Lord and fasted, the Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them’” (Acts 13:2-3).

#### **2) Will**

He “wills”: “But one and the same Spirit works all these things, distributing to each one individually as He wills” (1 Corinthians 12:11).

#### **3) He can be ‘grieved’:**

“But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them” (Isaiah 63:10).

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

#### **4) He**

Jesus employs a masculine personal pronoun of Him, although ‘Spirit’ in Greek is grammatically neuter:

However, when He [‘ekeinos’], the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come” (John 16:13).

#### **5) Mind**

“Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God” (Romans 8:27).

#### **6) Filled with the Spirit**

Jehovah’s Witnesses wonder, how can the Holy Spirit dwell within His saints if He is a ‘person’? But Jesus Christ is without controversy no ‘impersonal force,’ and He dwells within His saints: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Galatians 2:20).

#### **7) Insult**

The Holy Spirit can be ‘insulted’: “Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace” (Hebrews 10:29)?

#### **8) Instructor**

“You gave them Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst” (Nehemiah 9:20).

## 9) Comforter

“But when the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you” (John 14:26).

This title, ‘Parakletos,’ means,

“Comforter...parakletos, lit., ‘called to one’s side,’ i.e., to one’s aid...It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate...” (Vine’s Expository Dictionary).

It was not commonly an office filled by an ‘impersonal force.’

## 10) Strife

“And the LORD said, ‘My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years’” (Genesis 6:3).

**This shows that the Holy Spirit is God:**

### 1) Omniscience

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you” (John 14:26).

“Who has directed the Spirit of the LORD, or as His counselor has taught Him” (Isaiah 40:13)?

### 2) Omnipresence

“Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. If I take the wings of the morning, And dwell in the uttermost parts of the sea, Even there Your hand shall lead me, And Your right hand shall hold me” (Psalm 139:7-10). Omnipresence is a divine attribute; thus, the Spirit is God.

### 3) Is Lord

“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Corinthians 3:17-18).

### 4) Creator

“And the Spirit of God moved upon the face of the waters” (Genesis 1:2).

“By His Spirit He adorned the heavens; His hand pierced the fleeing serpent” (Job 26:13).

“You send forth Your Spirit, they are created; And You renew the face of the earth” (Psalms 104:30).

“The Spirit of God has made me, And the breath of the Almighty gives me life” (Job 33:4).

### 5) By Inspiration

God inspired the Bible: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Timothy 3:16).

In more detail, the Holy Spirit inspired the prophets of old: “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:19-21).

### 6) Sanctification

It is the LORD who sanctifies His people:

“Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you’” (Exodus 31:13, Leviticus 20:8).

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23).

Namely, it’s the Holy Spirit who sanctifies: “Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit” (Romans 15:15-16).

“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Corinthians 6:11).

## Part 2

Matthew 10:19-20. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Mark 13:11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

If the Father and the Holy Ghost are separate and distinct persons, which inspired writer is correct? Matthew tells us the Spirit of the Father will speak, but Mark says it will be the Holy Ghost.

Luke 21:14-15. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And now to add fuel to the fire Luke records the same discourse by saying it is Yahoshua (Jesus) who will do the speaking! Is it not very likely they were all three inspired to write what they wrote because THESE THREE ARE ONE [and the same]?

{Source: Michael Gibson}

### **QUESTION 312 : Is the “Holy Ghost the...spirit and power of the Son & Father” ([Edgar Havaich](#))?**

First, what does this mean? From what I can see, it seems that it is alleging that they are two **personal** beings (Son and Father), while the Holy Ghost is the **impersonal** being or assistant of the two - their spirit and power or as one denomination puts it, their “active force.” No, the Holy Ghost is neither. The Holy Ghost is simply God, which means that he is also the Father, who is the same person that enfleshed as son (1 Tim 3:16). God is a spirit being, who came as Jesus Christ and the same one called the Holy Ghost who is “through all, and in you all” (Eph 4:6). The problem with us is that we can’t comprehend the nature of being a spirit.

**Answer Notes:** 1. See FAQ number 311.

### **QUESTION 313 : Is Jesus still incarnate (in flesh) awaiting the resurrection, so that he cannot be the Holy Ghost in us? Or, “It is unclear how, if Jesus were the Holy Spirit, He would be said to have “poured out” the Holy Spirit,” explain?**

Even if he is still flesh, wasn’t he in flesh at his baptism yet still manifesting simultaneously as a spirit descending like a dove and a voice from heaven. Our problem is understanding God and using our finite minds to do so. The mere fact God is literally “in you all” (Eph 4:6) and converse with us differently at the same time yet still one person, shows that our comprehension of him cannot be attained by our understanding; as it has since been attempted since Justin Martyr. He can say “I love you” to Bishop Manning in New York; say “lay hands on that girl” to Sis Blackman in Student Fellowship in Jamaica; or says to Bishop Wade, “separate me Bro. Mark W. for the work of...” And they are millions of these separate conversations going on all around the world at the same time from one being. Even if we condescend to the Trinity of persons, three persons cannot be individually talking to billions of people at the same time. So, again, it’s our understanding of the one God that has halted us in knowing him, throw away the notion of a God limited by three literal beings and accept the fact that God is a limitless person that can be and do anything you can imagine: Up in heaven giving instructions, on earth comforting a child. Manifesting as flesh in Jerusalem, still the galaxies are held together by his constant instruction. That’s why the psalmist could have contend, “what is man that thou are mindful of him” (Psalms 8:4); or, why such a great God take note of such a low creature. And I think that’s why the Devil hates us, he despise the fact that this “pathetic” creature was made in the image of God and will be seated at the right hand of God (power) far above all principalities and powers.

Therefore, God can be in flesh, spirit and any manifestation he chooses at any time. But for our sakes, he came in three 'distinct' manifestations, Father, Son and Holy Ghost. Father declaring that God created us, Son that he loves us and has redeemed us and Holy Ghost to stay with us forever. That's why he could have said, "I will not leave you comfortless: I will come to you" (John 14:18) and then said, "The Comforter ... whom I will send..." (John 15:26). He is the same one that will come and the same one that will send. It would be paradoxical if we didn't know the nature of God - manifesting as Father, Son and Holy Spirit.

Secondly, I don't know if you can still call it flesh, seeing that he went through a wall in it, levitated to outer space without a space suit preventing the immediate destruction of the flesh, and other such things. He is still spirit and spirits can have flesh, as seen when he sent the angels to destroy Sodom and Gomorrah. But the angels aren't Omnipresent, so that's where they were at the moment. The opposite is with God. In flesh yet in us. In Bro. O.M yet in sister K.P. One God existing universally everywhere.

One Lord, one Savior, one God. Incomparable, inscrutable, Indescribable. Not two, Not Three, but one person. Amen!

**QUESTION 314: "For he shall not speak of himself" (John 16:13). If Jesus is the Holy Spirit, this comes out something like, 'He shall not speak of Himself, but He shall speak of Himself.' Explain?**

Suppose you recorded a message with you (and other classmates) in it about Mass Media and the Internet. If you gave that tape to someone to watch, you would say, "**It's** going to speak about the Internet." Normally, you wouldn't say, "**I'm** going to speak about Internet." Similarly, the purpose of the Holy Ghost is to glorify the father, which Jesus came to do (John 17:1); so, as the Holy Ghost, he would deflect the worship to the father, yet receiving it because he is the father. Like me giving you the tape to watch by me, but not saying it's by me out of proper grammar. It especially had to do with his role as the Holy Ghost, he's now in a role that he's become extraordinarily personal and not terribly "judgmental" - in other words, he's saying, "all your sins are washed, we are now friends like the first of your kind, Abraham. In fact, I call you sons (1 John 3:2)."

When we call upon Jesus, we call upon the father. We were disenfranchised because of sin and only the Holy Ghost in us can make us truly "call" upon God again, that's the reason those that worship him must do so in spirit and truth (John 4:24). Today, there is no other way you can "truly converse" with the father. In other words, the purpose of the Holy Ghost, like Jesus, is to make sure **1)** things like the Godhead are straighten out in your mind; **2)** explain the hope of your calling, that gives comfort in tribulation; **3)** understanding the word; **4)** edifying a body of believers that are no longer members of this earth but members of the Kingdom of God and thus need supernatural edification; **5)** All this can be especially had with the verbal relationship you now have with him. That's the reason no one can attain the full knowledge that Jesus is Lord (Yah) except by the Holy Ghost (1 Cor 12:3).

If you want another earthly analogy, you could say that your husband is also your boss of his own company named after himself, McQuickDesigns. Now, he comes home as husband, initiate 'intimacy' and caresses his wife, but in the middle she spontaneously brings up work; he gently and passionately says, "I'm not in this bed to talk about McQuickDesigns, now I'm your husband, shut up and kiss me." Same person, but in this role he's not going to talk in his dominant role as Boss/Business Owner, but meet the need of his tender wife. That's the reason why in light of the plain words of John 16:13, the Comforter that Jesus "sends" from the Father is actually himself; as stated prior to John 16:13 here, "I WILL NOT LEAVE YOU COMFORTLESS: **I WILL COME TO YOU**" (John 14:18).

## Part 2

In addition, R. Sabin compiled the following (slightly edited) to show that the Holy Ghost is no different from God our father, who is also Jesus Christ and thus the father is the one who speaks to believers; not a separate being who takes counsels from a higher or supposedly co-equal being and then relate it to us:

The terms SPIRIT OF GOD, THE HOLY GHOST, HOLY SPIRIT, SPIRIT OF CHRIST and CHRIST IN YOU are used to designate the Spirit that inhabits believers, enables believers to speak the truth of God, to walk in the Spirit, to be one of Christ's, and to have life in the Spirit. Thus we see that the various designations for the Spirit of God do not designate different Spirits. These designations refer to the different capacities and identities that belong to the one Spirit who inhabits believers, moving, speaking and enabling the various operations of God in the human heart.

### CAN THE SPIRIT OF THE LORD BE DIRECTED OR COUNSELED?

Isaiah 40:13 "Who hath directed the Spirit of the LORD, or [being] his counselor hath taught him?"

Romans 11:34 "For who hath known the mind of the Lord? or who hath been his counselor?"

These verses, if no other, make it clear that the Spirit of the LORD does not receive, nor does he need to receive communications from any other. There is no other person or being, divine or human, capable of directing or counseling the Spirit of the LORD.

The Spirit of the LORD is the absolute originator of divine words and not a secondary source. The spirit neither needs nor possesses another more primary source as his enabler.

When the Holy Ghost speaks there is no hint that the Spirit is enabled by another to speak or that the Spirit receives communication as to what to say from another. The author of the Hebrews states that it was the Holy Ghost who was a witness to him, who also made the first person statements of God to the Old Testament prophet Jeremiah recorded in Hebrews 10:16 and 17. This Holy Ghost spoken of in Jeremiah 31:33 is called "the LORD," that is [Yahovah]. It was [Yahovah's] laws that were communicated to the hearts of the people."

Hebrews 10:15 "[Whereof] THE HOLY GHOST also is a witness to us: for after that he had said before, 16 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; 17 And their sins and iniquities WILL I REMEMBER NO MORE."

Jeremiah 31:33 "But this [shall be] the covenant that I will make with the house of Israel; After those days, SAITH THE LORD, 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."

Not only was the Holy Ghost [Yahovah], he directly revealed unto the prophet that he would put his own laws into the people's hearts and write them in their minds. He also forgave and forgot their sins and iniquities without reference to any other. He was clearly the one God of the Bible acting independently in regard to his own purposes, called in this instance the Holy Ghost.

The Apostle Peter tells us without qualification that the entire Old Testament was directly inspired by the Holy Ghost who acted as the sole mover and revealer to holy men of God. Again, nothing is said of another, more primary revealer, who tells the Holy Ghost what to say.

2 Peter 1:21 "For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost."

When Old Testament scripture are quoted in the New Testament, almost without exception the Old Testament text is referred to by the New Testament writer as directly authored by the Holy Ghost who spoke to the Old Testament prophet, imparting the message with no additional enablement.

Acts 28:25 "And when they agreed not among themselves, they departed, after that Paul had spoken one word, WELL SPAKE THE HOLY GHOST BY ELAIAS THE PROPHET unto our fathers."

Mark 12:36 "For DAVID HIMSELF SAID BY THE HOLY GHOST, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."

In the same manner, the Holy Ghost in post-Pentecostal New Testament times would be the enabler of Spirit-directed communication by disciples, not one enabled to speak by yet another. In these references there is no indication that the Holy Ghost acted in any manner other than solely and directly upon the disciple. The Holy Ghost, the continuation of God's Spirit as understood in Old Testament times, is himself the revealer and enabler.

We find neither a mention nor a thought in these references to the Spirit of the Lord, the Holy Ghost, being an agent of someone other-than-himself. The Spirit of the Lord moves (Genesis 1:2), empowers (Micah 3:8), blows upon (Isaiah 40:7), raises a standard (Isaiah 59:19), anoints (Luke 4:18), reveals (Acts 15:28), appoints (Acts 20:28), speaks (Hebrews 3:7), is grieved (Hebrews 3:7), swears (Hebrews 3:7), and witnesses (Hebrews 10:15), all without a hint of one "other than himself" who enables these actions. Truly, the Spirit of the Lord is none other than God himself doing these things totally independently without "another" to direct or counsel him. The sole apparent exception to this is John 16:13.

We must direct our attention worst of all to the language of the verse as it occurs in the King James Version. The first clause states, "HE SHALL NOT SPEAK OF HIMSELF." Some take this to mean that the Holy Ghost is modest and does no talk ABOUT HIMSELF. Robert M. Bowman of Christian Research Institute during the 1989 St. Paul, MN debate emphasized this modesty of the third person in the Godhead to explain the absence of mention of the Spirit in New Testament passages; that is, the salutations.

In the Revelation passage where we might expect to find a mention of the third person since God and the Lamb are mentioned, the Spirit, if he is a third person, is strangely absent. There are many other such absences of mention of the Holy Spirit including but not limited to the salutations of the Epistles.

Such ideas, if not so tragically false, would be little more than ludicrous; and they miss completely the point of John 16:13. John 16:13 has nothing whatever to do with any alleged modesty or humility of the [allege] third person which causes him not to speak ABOUT himself. Once we have postulated the existence of a third person, it is such a small step to begin assigning this person distinctive attributes. This, the doctrine of the Trinity does. It invests the Father with certain relations, missions, attributes, and then proceeds to do the same for the other two persons, **ostensibly without destroying co-equality**. The more such thinking is indulged, the more ludicrous the idea of God is made to appear.

The second clause of the descriptive passage in John 16:13 explains the first. The inhabiting Spirit does not speak "of himself," that is of his own origination, because he speaks "what he hears." Today's English Version translates the phrase, "He will not speak on his own authority." The Revised Standard Version renders the passage exactly the same.

This is not the way the Spirit is spoken of in the other passages we have considered. Why is there this change in the manner in which the Spirit is said to speak in John 16:13 from all other references in which the Spirit speaks? Why does the Spirit suddenly require enablement? Why has the independent, divine Spirit of God seemed to become someone else's agent? Specifically, just what do the words, "He shall not speak of himself, but whatsoever he shall hear, that shall he speak," mean?

This phrase, "He shall not speak of himself," is a common Johanne phrase, most often applied to Jesus Christ as a sort of hallmark of his ministry. It was Jesus while on earth who did "not speak of himself," who in all things that he spoke attributed his words to an enabler, to the Father, who enabled him to speak and gave him the words.

The phrase, "not speak of himself," are the words of prophetic enablement, which is the manner in which God gives his words to any true prophet of God and most specifically to the one prophet of God that would be raised up. The clear mark of identity of this prophet is that he, as Moses, would speak God's words, not his own words. This is the way that Jesus spoke while he lived on earth. This is the way that Jesus would continue to speak when he lived in the Holy-Ghost-filled disciples. The scriptural background for this language begins at least as early as the days of Moses.

When Jesus Christ lived on earth, he had both human and divine capacities, was at the same time both God and man, Father and Son, prophetic enabler and prophet. Jesus Christ in the heart of believers may still act in human capacity, which he does when he makes intercession for us, when he "speaks what he hears," when he acts as high priest, when he mediates. The humanity of Jesus is absolutely essential to the salvation of the world. He will not be able to fully declare, reveal and manifest his true deity until the last soul is saved through his capacity as a human savior and redeemer.

By telling the disciples in John 16:13 that the inhabiting Spirit would not "speak of himself, but would speak what he hears," Jesus was telling them that there was unbroken continuity between his bodily presence with them and his spiritual presence in them. The Inhabiting Christ would still be "speaking what he hears." He would be acting in the prophet mode just as he also acted in the human lamb/sacrifice mode or in the mediatorial mode. His words would still be conveying the absolute words of God, of the Father. It would not be necessary for them to adjust to some new method of relating to or of listening to Jesus.

Does this mean that there are two persons in the believer? Again, the answer is no. Only one being inhabits the believer. That being is the glorified Christ. He is God; He [came as] man.

There is only one mediator between God and man, the MAN Christ Jesus. [Not a spirit, angel or any other being, but 'the man' Christ Jesus, emphasis 'man!' In this form he succors us until redemption. That's why when Stephen saw Jesus he didn't see someone that he couldn't recognize like a spirit, but he saw Jesus the man as the God of gods of all the heavens - this is what right hand means; he was back in his glory as the one God, yet for our sakes in a humanoid mediatorial form]

When Jesus inhabits the believer, he still retains his human identity and capacity. It is Christ who is in us. He is our high priest.

However, Jesus spoke in proverbs in another verse about his identity, as the Father, will be clearly known by all, not just whom the Holy Spirit reveals it to; indicating a time, a day when he would speak plainly; "These things have I spoken unto you in proverbs: **BUT THE TIME COMETH**, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. **AT THAT DAY** ye shall ask in my name: and **I say not** unto you, that I will pray the Father **for you**" (John 16:25-26). [Notice in the last verse that he said when that time comes and you ask for something in my name I will not do as I do now and pray to the father for you, because you will know that I am that father whom you love and have been with.]

How long will this arrangement for the transfer of information from the Father to the Son be necessary? When will his absolute deity, his ultimate inheritance of all names, titles and prerogatives of deity be complete?

Answer: The subordinate position, sonship, continues until every enemy is destroyed, that is, all is saved. The prophetic scripture clearly tells us this:

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, UNTIL I make thine enemies thy footstool. [until Satan and his angels is banished to the lake of fire forever and all that were to be save is saved]

The word "until" in the above text is clear indication that... There will be a shift in position, a moving from the right-hand place to another place. One does not move from the right-hand place to the left-hand place. That would be a demotion. One does not move from the right-hand place to a position under the throne. That would be a humiliation. There is only one imaginable move from the right-hand place to the very throne itself. Of course, there is not actual move in space as the anthropomorphic expression, "right-hand," would cause us to conceive. Rather than a space-position move, there will be an authority-position move. The son will inherit the Father's throne, the Father's prerogatives and the Father's identity [For all to see, especially that THE very God did walk among his creation as man – John 1:10]. He will be revealed as God, all and in all.

The fact that the inhabiting spirit has both human and divine identity and capacity does not mean that there are two persons in Christ, or that there are two divine persons, or that there are two persons in the believers. John 10:30, John 12:45, John 14:7-9, John 8:19, Isaiah 9:6. [That's why the verses says "we will...make our abode with him" (John 14:23)]

**CONCLUSION:** The words "For he shall not speak of himself," in John 16:13 refer to the inhabiting Spirit of the exalted Christ. Jesus continues to possess his human capacities as well as his divine capacities even while he inhabits believers. He operates as a man must operate in relation to God, who is the enabler of men. Jesus is enabled to speak by the Spirit of God though he is God and man, Father and son, child-born, son-given and Mighty God - Everlasting father, prophetic enabler and prophet. He continues to speak as he spoke on earth, as a prophet and mouthpiece of God. "for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:"

Therefore, "Jesus must continue to operate in the human genre, the subordinate relationship, the in-all-things-like-his-brethren state until he has accomplished his work as mediator, high priest, intercessor, seed-of-woman conqueror of Satan" (Life Tabernacle Bible Study Page).

**QUESTION 315:** “God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him’ (Acts 10:36-38). If Jesus is the Holy Spirit, this comes out, 'Jesus anointed Jesus of Nazareth with Jesus.'” Explain?

Remember, what came into existence at Mary’s conception was a new flesh for God (who is spirit) to occupy, called the Son of God; “a body hast thou prepared me” (Heb 10:5). So Jesus is God (who is spirit) in a body; or the Father, if you may, in flesh. Can he not anoint that body to be a point of contact for persons to be healed? It would be the Spirit anointing his flesh to be this point of contact for souls to be delivered. Similarly, Paul anointed a handkerchief that he sent to them that were sick and they were delivered (Acts 19:12). So it’s not the point of contact (Flesh) that does the healing, but the spirit and the spirit is God the Father; or “the Lord is that Spirit” (2 Cor 3:17). While in the flesh, he anointed it to be a point of contact so that souls may be delivered.

**QUESTION 316:** "Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil" (Luke 4:1-2). If Jesus is the Holy Spirit, this comes out, 'Jesus, being filled with Jesus.' Explain?

This is simply mixing the concealed with the revealed. Of course Jesus would be filled with the spirit, because he was the Spirit **enfleshed**. Didn't Col 2:9 said, “in him dwelleth all the fulness of the Godhead bodily.” The Godhead is spirit and being in Christ he dwelt in a bodily form amongst men. In other words, the spirit that was in Christ wasn't another human being or a separate person from the Father, but in truth was the father; who is spirit (John 4:24). The composite of him in Flesh is called the Son of God. As in the case with all human beings, Christ's flesh was **filled** with a spirit. The difference with Christ the man as against us, is that the spirit in him was God the Father, who is the same Holy Spirit. Though the man Christ Jesus is the Holy Spirit in flesh, the composite of 'flesh and spirit' is called Jesus; while the spirit alone had always been called "Holy Spirit," or "God," or "LORD" (Yah). So you can't say "Jesus, being filled with Jesus," though someone who understood the mystery would know what you're trying to say or to see.

Now the second part said the spirit led him into the wilderness. Unlike most men who can hardly will their flesh to do anything, but are led by their flesh, Jesus overpowered the flesh and went into the wilderness. What overpowered the flesh was the spirit in the flesh, who is God the Father who is spirit (John 4:24). So Christ spirit led him into the wilderness, being the Holy Spirit enfleshed. The flesh instinctively crying out, “I want food, I want water, where are the women, what about my friends, there’s a party going on in Galilee, lots of food and women there.” But unlike us who would give into the flesh, he demonstrated that it can be overpowered in this day and life; especially seen with the three temptations of the Devil. This is what he’s going to enable us to do when we are spirit baptized (1 John 5:18, Eze 36:27) and make us Justified if we falter along the way. That’s why he can be touched with the feelings of our infirmity, because he was likewise tempted. No wonder the scripture says, “Forasmuch then as the children are partakers of **flesh and blood, he also himself likewise took part of the same**; that through death he might destroy him that had the power of death, that is,

the devil" (Heb 2:14). Jesus is led by the spirit, because he is the spirit in a flesh. Spirit nature leading fleshy nature; as against an un-regenerated man that is led by his fleshy nature.

**QUESTION 317 :** Why was Jesus obliged to go away for the Spirit to come, if he is the Holy Spirit? Or, as one person puts it, "If 'Jesus the Holy Spirit' was obliged to duck into the nearest phone booth, shed His flesh, and morph into the Holy Spirit, to return in that form on the Day of Pentecost...then what Spirit brooded upon the waters (Genesis 1:2)?"

To the latter question, the same spirit that overshadowed Mary, went into her and then walked as a man on earth called Jesus. The best analogy to fit this would be that gas condenses into semi solid (water); then semi solid (water) evaporates into gas again. The same gas (Father) becomes water (Son) and again becomes gas (Spirit). However, the water is being drunk (belief) by the believers and it evaporates or erupts in them, causing them to be spirit baptized. Nonetheless, this is just an analogy. Christ himself did give a similar analogy when he said, "I am [the **Father**] the living bread which came down from heaven...Whoso eateth my flesh, and drinketh my blood [fleshy **Son** manifestation], hath eternal life...so he that eateth me, even he shall live by me [the **Holy Ghost**]" (John 6:51-58).

But the fact is, the flesh came solely to be a sacrificed and the Holy Spirit came to personalize the benefits of that sacrifice to you. It also becomes personal when the Holy Ghost is poured out to all believers throughout the world. Like the literal temple being destroyed so people can look to Christ, the Christ temple was also removed so the central focus on going to a "man" in Jerusalem might be gone; we wouldn't look to a physical man anymore but God as he is, Spirit; now as the Holy Spirit in us, that has always been around us. That's why he came, he came to reveal the father, the father is spirit, his role was finish, now for it to take action. The father always wanted men to "worship him **in spirit** and in truth" (John 4:24). Men would know the father again, by having their souls resurrected, which literally means you are reconnected to God; as Adam was, without a man made temple or physical person to always go to. You might say, in the resurrection we will have Jesus as a central man in Jerusalem. We will be in our glorified bodies, this body Jesus refers to is like the angels (Matt 22:30) and the angels are spirits; so we will be like spirits and thus the central man in Jerusalem after the second resurrection will be Spirit, as he wants us to worship him as. He will no longer appear as the man that died on Calvary, but our reigning King, God the Father (John 4:24). It's the flesh that needs something tangible to see or be in to reverence God, but when that is gone, we worship and reverence him any and everywhere; and report for duty in the New Jerusalem.

The scripture also states that an adulterous and wicked generation seeks a sign but they will not get it (Matt 12:39). The purpose for that is that no hypocrites will enter the kingdom, but those who truly believe. Having a 'God-man' ruler who rose from dead in Galilee would make lots of insincere "converts" - wagonists - so to speak. But God seeks sinners who are in dyer need of him, rather than hypocrites to wear him as "a cloke of maliciousness" (1 Peter 2:16). That's why he said to Thomas, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). Many more reasons, but you see that it was "needful" that his fleshy manifestation departed.

**Answer Notes:** 1. Though God and us will be in spirit form in the resurrection, this doesn't mean we won't supposedly have "flesh." Similar to how Jesus was risen from the dead and walked through the wall in flesh, though he walked through the wall like a spirit. Similarly, angels are spirits but often in the Old Testament you'll see them come as human flesh, called Aeons.

**QUESTION 318 :** "Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God" (Romans 8:26-27). If God the Father is the same person as the Holy Spirit, with whom is the Spirit pleading?

What the Holy Ghost does is not plead for sins, Jesus took care of it one time at Calvary, "by one offering, he hath **perfecteth forever**, them that are sanctified" (Heb 14:10). What he does is search what we really need, what we really want to say and how and help us say it; whether in tongues, your language or "groanings which cannot be uttered." He articulates your most inner most feelings. A good analogy would be a mother teaching her child to talk; she sees her child reaching for and trying to say ice cream, then the mother along with her says, 'i...c....e...crea...mmm.' The mother already knows what she wants (Matt 6:8) but helps her say it. The mother is the one being petitioned (Father) for the ice cream and also the one asking (Holy Spirit) for it with her child. Understand?

**QUESTION 319 :** Did the Holy Ghost exist before Pentecost and/or was the Holy Ghost first given on the day of Pentecost?

The Holy Ghost is simply 'God the father' who is spirit, which was the same spirit that moved upon the face of the deep at creation (Gen 1:2). The same spirit that moved upon the prophets of Old. So of course the spirit existed before Pentecost, he led them to the upper room. This is fully dealt with in chapter 10, on the Holy Ghost. When John 7:39 said, "But this spake he of the Spirit, which

they that believe on him should receive: for the Holy Ghost was **not yet given**," means that salvation through the Messiah was not yet given. The Holy Ghost as outpoured at Pentecost was the first occurrence of this happening, because it meant regeneration for the first time. However, it was in operation before then and a select few had it as expressed since Pentecost, yet not being regenerated. It was with them, upon them, but never in them. It was the same spirit that was upon an Old Testament prophet that even prophesied the coming of the new spirit baptism, "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions, And also on My menservants and on My maidservants I will pour out My Spirit in those days" (Joel 2:28-29). So the difference with the spirit then and now is revealed in this verse, "Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he delleth with you, and shall be in you" (St. John 14:17). It was with them but never in them, the latter is important because it makes us regenerated or become born again, and today, Saved!

**QUESTION 320 : Is the Holy Spirit the literal "pure River of water of Life" of heaven? Or , "The God we meet on the last page of the Bible is triune. The Bible tells us what we will see on the bright and cloudless morning of eternity: 'And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb'" (Rev. 22:1).**

NO! This is a foolish attempt to try and put a three person image in the book of Revelation, where there is none. First they say three persons will be in heaven on the last day, worshipped by all, now one of the person is not a person but a body of water we are going to worship. Then they said the Holy Spirit is a separate being that was at creation in reference to "moved upon the face of the deep," literal water, not spirit; because at creation water covered the whole earth. Why, Why, Why! Why can't those who hold to the doctrine of the Trinity see that it is an inapplicable doctrine that is false. God is one, not three. Nor is he one "divided" into three. This is not biblical imagery to represent a third person of God. There is no third person of God, he is one. Not only that, but look how desperate this person is as to take an analogy to proof-text this unheard of theory that the Holy Spirit is a literal river of water:

The waters of this river give wisdom: "The words of a man's mouth are deep waters; the wellspring of wisdom is a flowing brook." (Proverbs 18:4). Jesus promised these waters to the woman at the well: "Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life" (John 4:13).

One of the reasons this was probably done could be because of the metaphorical representation in John 7:37; which reads thus, "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow **rivers of living water**.' But this He spoke concerning **the Spirit**, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39).

Here the scripture spoke of the coming baptism of the Holy Spirit and liken it unto a water/river experience, when it will happen. Not that the Holy Spirit is a literal water or a river. Or as absurd as this person continue to seem, "Rain-storms and thunder are a **commonly** noted feature of God's \*Theophany." This is simply because of the many water metaphors used throughout scripture. They are many references throughout scripture of sun, moon, land, trees and other such things, are we now suppose to think God is literally these things, as the pagans do? When will some Trinitarians stop trying to invent doctrine and paganism to buttress a falling theory? The pure water mention was in a prophetic verse of things to come, the 1000 years reign and the time after the testing. The pure water was not a metaphor in Revelation 22:1, nor did it point to or signify a person. The pure water was literal Holy water, nothing else. Notice:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there **the tree of life, which bare twelve manner of fruits**" (Rev 22:1).

What is seen here is that the literal water shall be used to water the literal tree of life, that bears literal fruits. This is the same tree of life that was in the Garden of Eden, taken out, but now everything is restored, including it. It is a literal tree that needs water to grow and bear fruit. Hence this is not a metaphorical representation or allusion to a person, but meant literally - water!

Hence, the pure water is literal water as we know it, only this time holy water, for it proceed from the throne of God; much like how water proceed from the rock that Moses struck. A very poor and low attempt at trying relentlessly to prove an erroneous doctrine of God being three persons. The very narration "God and of the Lamb" clearly shows that the intent is that God and Lamb is the same; as in man and minister, I'm a man and I'm also a minister. This is clearly seen from the original (Aramaic), their own Granville sharp rule and it is inherently known. This should answer the question. Again, very low of thriceholly.net to attempt this.

**Answer Notes:** 1. \* denotes, A theophany is the belief that God manifested or appeared to men as an Angel.

**QUESTION 321 :** You had said in the chapter on the Holy Ghost that tongues are apart of the spiritual nature, to which angels belong and thus we speak it now in part but at that time we will speak it more fluently. However, didn't the scripture say tongues shall cease and thus no more language of the spirit (1 Cor 13:8)?

Here is the text:

“Charity never faileth: but whether *there be* prophecies, they shall fail; **whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.** For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor 13:8-12).

Again, the scriptures has to be rightly divided. This scenario spoke of love as against possessing spiritual gifts. Now, the purpose of the spiritual gifts is to edify another believer, which constitute love; but it was God who manifested these gifts not the believer. Now what these believers were doing was focusing on the gifts itself, rather than channeling it correctly; or, neglected things like sharing food, helping the homeless or other things we do in and of our selves, so to speak, that constitute love. Paul exhorted that there is coming a time when the gifts will not be essential, because all shall be whole. Not that the ability in and of itself will vanish. Because we will still need knowledge, and even more so then, because of a new world and state we will be in. But as I had exhort in the chapter on the Holy Ghost, this is when all these spiritual abilities will be at its prime and everyman will have its fullness, so to speak. In other words, you won't have to use your knowledge to help somebody, all will have it. You don't have to prophesy because all will know that future, you don't have to give a message in tongues because God will be there with us and all will hear when he speaks and all will know his will and all will be fluent in tongues.

So then, ceasing is not that it will be gone, but the necessity of it for edification of the body will be no more because as the verse itself states, "when that which is perfect is come, then that which is **in part** shall be done away." No more part seeing, part knowing or sporadic tongues. You will see all, know all and tongues will be the one language that God unites us under (Zep 3:9). Now you have them limited like a child, as the verse says, but you will have them full, like a grown man, as the verse says. So childish stuff will be done away with and manhood will be taken on. Childish language, Childish wisdom, Childish Knowledge, Childish seeing and all treasures we possess in this earthen vessel will be replaced by Develop Language, Develop wisdom, Develop knowledge, Develop seeing; and they are all the same, coming from the Baby stage. In other words, if a baby speaks baby words in English he doesn't speak adult language in Chinese as his native tongue. Similarly, the language we will have in the new Kingdom is the same tongues, but it will not be in part but in its adult stage - that is, in our glorified bodies like the angels.

**QUESTION 322 :** Was tongues for doctrinal instruction in the early church because there was no bible and hence seeing we have the Bible and more, tongues are not needed?

Firstly, they had the Bible, because Christ told them to search the scriptures (John 5:39), meaning all New Testament doctrine can be formulated from the Old Testament. The scriptures, meaning the Old Testament, was enough verifiable resource for any doctrine. That's the reason Paul and all others quoted from it as scripture in the New Testament. Plus they had epistles for churches during the time the early apostles lived, what the New Testament is, is small collection of these letters. Notice Paul letter in 1 Corinthians 12-14 was doctrinal instructions concerning something that was existent then - tongues. The idea is ludicrous.

## Part 2

"It is also argued that seeing we now have the Bible, gifts like tongues or prophecy are no longer needed. The implication being that the early church received doctrinal instruction through "tongues" because there was no Bible. This idea is also ludicrous. The early Church never received doctrine through "tongues." That was not the purpose of the gift of tongues or prophecy -- then or now. These vocal gifts were for "praying" (1 Cor. 14:14-15), "singing" (1 Cor 14:15), "blessing" (1 Cor 14:16), edification, exhortation, and comfort (1 Cor 14:3). Any teaching of doctrine was done by the Apostles, in the natural language, not tongues (1 Cor 14:19). Any "revelation" (1 Cor 14:6) given by prophecy or tongues was of a local, personal, and non-doctrinal nature. Paul was given a prophecy of his forthcoming imprisonment (Acts 21:10), believers were warned of a coming famine (Acts 11:28), two brethren were set aside for missionary work (Acts 13:2). No New Testament doctrinal truth was ever brought forth by tongues or prophecy. It was not the purpose of these gifts. They were not substitutes for the Bible! Well, we are asked, without a complete New Testament in written form, how were the early Christians guided in doctrinal truth? Not by tongues! They had the living Apostles themselves. Paul and Peter and James and all the other Apostles were the official teachers of New Testament Truth, and remained so until the New Testament was complete. Christ prayed concerning his Apostles:

*Neither pray I for these alone, but for them also which shall believe on me through their word*  
(John 17:20).

And this is because Christ *"had given commandments unto the Apostles whom he had chosen"* (Acts 1:2). The Bible did not replace tongues, because tongues were never a substitute for the Bible."

{Source: Ross Drysdale}

## CHAPTER 11 FAQ – BIBLICAL CONCLUSION

### **QUESTION 323 : My life is great, so why do I need to be saved?**

You need to understand what is at stake here and what you need to get saved from. There is a God who created you and who loves you. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (**John 3:16**). God gives you the choice - continue with your selfish lifestyle and perish in hell, or believe in God and be saved. What is there to be saved from? - A world full of murder, hate, anger, selfishness, arrogance, pride, and violence.

You think you are living a great life? Jesus warns us to be prepared for the day which will be our last on this earth: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, THOU FOOL, THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (**Luke 12:19-21**).

We come into this world with nothing and we leave with nothing, except our soul. It has been said: "Man's one great responsibility in life is to make the necessary arrangements for his precious soul to be safe and happy in eternity. Nothing else - NOTHING ELSE - is so important as this!" Judgment Day is coming and we will all be judged before God.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God ..." (**1 Corinthians 6:9-10**).

Follow Jesus Christ and you will be saved. The rewards are eternal - all it costs is your old life. You have little to lose and everything to gain - but God is waiting for you to call on Him. TODAY IS THE DAY OF SALVATION! (**2 Corinthians 6:2**)

{Source: CAI}

### **QUESTION 324 : I feel a change in me but I'm not baptized or filled with the Holy Ghost! What am I going to do?**

There are many stimuli in the body that causes someone to feel a change. I noticed one time when I used to watch basketball frequently and when I reacted in excitement is the same reaction I feel when the preacher hit a good point now. I couldn't reckon with it at first because I thought how did I just feel that way about a ball game. This is a bit different, but the point is, in different stages and moments in our lives we feel different. Before I got saved I felt I was alright and going to heaven, when I started going to church I felt a great change as if I were a new person, but it wasn't until I received the baptism of the Holy Ghost that things really changed.

You see "feelings" cannot be used to determine salvation, it has to be what the word says. Feelings change and feelings lie but the word of God change not. It declares what we must do to change and the results of change. Following its principles bring the change not how we feel. That's why the scriptures says, "The heart is deceitful above all things" (Jer 17:9). But "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit ... is a discernor of the thoughts and intents of the heart" (Heb 4:12) and it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim 3:16).

What you should do is follow the word, it says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Which means to be baptized in water in the name of the Lord Jesus Christ and wait for the baptism of the Holy Ghost evidence by speaking in another tongue (Acts 2:38). Unless this is experienced, no matter how you feel, you are not changed!

{Source: question only from GNC}

### **QUESTION 325 : Do I have to go to church to be saved or can I get saved here? right now?**

The latter. An assembly building is not the only place you can be saved or should be saved. It can happen anywhere. Here are some examples to aid this answer:

- a. **Phillip and Eunuch:** - “And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:38).

Here the Spirit of the Lord sent Philip to a Eunuch who was on his way from “church.” Upon confrontation and dialogue, the Eunuch believed on Christ and got water baptized. This was away from an assembly’s building.

- b. **Peter and Cornelius:** - “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” (Acts 10:44-47).

Here is another classic example of an entire house receiving salvation in their home. They believed the gospel Peter preached, were spirit baptized and then Peter commanded them to be water baptized. No assembly around.

- c. **Paul, Silas and the Jailer:** - “Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway” (Acts 16:30-33).

Here Paul and Silas, apostles of God, were in a prison. A miracle happened and the prison was broken. They didn’t try to escape but were honorable. The jailer pleaded with them on how to be saved. Paul and Silas told him about Jesus, then baptized he and his entire house. No assembly around, just faith and water.

Where ever the environment is conducive for you to repent, be water baptized and experience the baptism of the Holy Ghost is all right for you to be saved. And that’s practically anywhere.

### **QUESTION 326 : I can’t go to church; it’s full of hypocrites. What must I do?**

Christ said this, “And a man’s foes shall be they of his own household” (Matt 10:36). So even in your very house they are hypocrites and devils, yet you still had to live there (fully explained in the book “Demonology Revealed”). But in every house, both your personal house and in the “church,” they are good and bad. This verse puts it very well, “Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour” (2 Tim 2:19-20).

Here the great apostle assures you that even though the wicked are everywhere, the foundation of God remains or his word will stand; his word that says, “I will build my church; and the gates of hell shall not prevail against it” (Matt 16:18). Then he went further to elaborate on what I said, that in a great house they are “some to honour (saved), and some to dishonour (hypocrites).”

This shouldn’t be surprising to you, because the one who betrayed Jesus was his very own disciple – Judas and the ones who had him crucified were his very own people – Jews. He himself called them hypocrites, “But woe unto you, scribes and Pharisees, hypocrites” (Matt 23:13)! Remember, the church is not the building; the church is you, “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Lk 17:21).

Nevertheless, this should not hinder you from going to the assembly; especially as a babe (1 Pet 2:2). And as stressed in Heb 10:15 we should “not forsak[e] the assembling of ourselves together.” It might not be essential to go to heaven, but it is vital for “running” on earth. Moreover, if you have trouble not wanting to attend church it might be that your heart isn’t fully repented. After salvation, it might be a number of reasons, which probably happened frequently by Paul’s narration in Heb 10:13, “as the manner of some is.”

My advice is that you find a church that preaches the doctrines outlined in this book, which is summed up in the chapter “Biblical Conclusion.” Then after becoming born again strive to “be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Tim 2:21). Though I’m not very fond of the web, here are web listings: <http://groups.msn.com/accommunity> or [www.apostoliclinks.com](http://www.apostoliclinks.com) or [www.threeq.com](http://www.threeq.com).

### **QUESTION 327 : Do I have to go to church? Or, Do I have to go to church every time the door is open to maintain my salvation?**

We are actually the church and Christ lives and dwells in us: “For as the Father hath life in himself; so hath he given to the Son to have life in himself” (John 5:26). And the son give it to us to have life in ourselves; seen that we are also sons and heirs, joint-heirs

with Jesus Christ. Meaning, as Jesus had power in himself to sustain himself, we also have that power to sustain ourselves; even when all alone. This could be seen with the apostle Paul stranded on a ship then an island and so on, for quite a while, with no “church;” but he survived to the point that many were coming to him regularly for healing and deliverance. That’s the level we should pray to reach. That is, to activate this life in us that shall keep us even if we are stranded from going to an assembly. Because as promised, this salvation shall be “a well of water springing up into everlasting life.” Not any fountain, but a never-ending fountain that cannot dry up regardless of church attendance or not. Nevertheless, it’s not wise to forsake the assembling of yourself together, especially as a babe.

### **QUESTION 328 : Are We to Be Christ-like?**

Yes, Christ-like in the sense that we should be obedient to God’s will. After that he will take care of your life and walk, by putting his spirit in you. Remember he said, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze 36:27). It then becomes him “in you both to will and to do of his good pleasure” (Php 2:13). You now walk the word because the word is in you. When Christ came he “goeth as it is written of him” (Matt 26:24), therefore walking by the word. He desires that we be Christ-like in this manner – that is, walking the word. But since creation we kept failing, “my people are bent to backsliding from me” (Hos 11:7). That’s why he gave us his spirit not to walk contrary to him but in obedience like Christ, walk the word. In other words, it becomes automatic when someone is really saved. “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness [don’t walk the word] is not of God” (1 John 3:10).

{Source: question only from GNC}

### **QUESTION 329 : Is it possible for anyone, in this dispensation and not believing in Christ, to be saved?**

The following is a short exhort before answering your question,

“The earliest Christian teachings held that the Holy Spirit exerted an influence upon the un-evangelized by means of reason, and that those who lived pure, upright lives before God might be called, justified and saved. **Justin Martyr, Clement** and still later **Zwingle**, taught this doctrine, and believed that the moral and pure among the heathen might be accepted for the sake of Christ’s finished work and atonement.”

In other words, it is an aged old deception, even taught by the above supposedly church fathers; that one can be saved without knowing and believing in Christ.

The bible taught that our righteousness is as filthy rags before God (Isa 64:6). In other words, it can never meet up to God, that’s why he came down to us in the form of Jesus Christ. Even the Apostle Paul confesses, “As it is written, there is none righteous, no, not one” (Rom 3:10-12). As passionate as I feel about answering this, let the word of God do the talking on the exclusiveness of the gospel:

- “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).
- “He who does not have the Son of God does not have life” (1 John 5:12).
- “He that is not with me is against me” (Luke 11:23).
- “Whosoever transgresseth, and abideth not in the doctrine of Christ, **hath not God**” (2 John 1:9).
- “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).
- “He that believeth not shall be damned” (Mark 16:16).
- “Except ye repent [turn to Jesus] ye shall all likewise perish” (Lk 13:3).
- “And the times of this ignorance God winked at; but now commandeth all men everywhere to repent” (Acts 17:36).
- “Repent ye there, and be converted, that your sins may be blotted out” (Acts 3:19).
- “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).
- “All unrighteousness is sin” (1 John 5:17) and that which is not of faith is sin (Rom 14:23). So then, “he was manifested to take away our sins; and in him is no sin” (1 John 3:5).
- “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim 1:15).
- **“Neither is there salvation in any other”** (Acts 4:12).
- “The fearful, and unbelieving...and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev 21:8).
- “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev 22:14).

Simply put, there is no other way given amongst men whereby we must be save or go to Paradise (Acts 4:12). You must believe in Christ to be saved. Moreover, “He that believeth not shall be damned” (Mark 16:16).

### **QUESTION 330 : Many persons say "ALL will be saved." Is that true?**

If that were true Christ wouldn't have said, "he that believeth not shall be damned" (Mark 16:16). Suggesting that some do get lost without Christ. Many other verses allude or say the same thing. For instance, "The Lord knoweth how to deliver the godly out of temptations, and to **reserve the unjust unto the day of judgment to be punished**" (2 Pet 2:9). Moreover, revelation says, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev 21:8). And the final prophecy said, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev 20:15). So some will be lost, unfortunately. How much, no one can tell.

This is just another false unbiblical doctrine use to water down the preaching of the word and over throw the faith of many; which has some roots in certain masonry teaching. My friend, "Except ye repent ye shall likewise **perish**" (Lk 13:13).

{Source: question only from GNC}

### **QUESTION 331 : What happens at death?**

Most say after death comes judgment, which is true because there is no repentance in the grave. So the state you die in, as it pertains to God, is the state you spend eternity in. But what exactly occurs from the time you die and the time of Judgment, because Judgment doesn't come immediately? For instance, those that die outside of Christ will have to wait one thousand years after his return before being judged (Rev 20:12). Nevertheless you're dead, so what goes on?

You actually go to hell, which according to the usage of the translated words, also mean grave. In other words, hell is not a place where only bad people go, but it is also a place where all dead go. What we don't know is that hell (grave) is divided into two main parts – one for the righteous and another for the unrighteous. The word hell was made popular by the unrighteous part; nevertheless, in hell there are two main parts that are separated by a fixed gulf.

For instance, at my school's (BCC) campus across the street is a construction of a luxury High rising waterfront Condominium. Then not far away is the main Jail in Broward County; one beachfront area with two separate buildings of different kind of residences. One has prisoners that live in relative torment under confinement, while the other has upper class citizens enjoying the luxury of freedom. This is much how hell is. But don't take my word for it, here is the scripture reference from the word of God:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, **between us and you there is a great gulf fixed**: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk 16:19-31).

This is not a parable, as most think, but rather an actual event. Reason being, in parables names are not mentioned; parables are typifications. Jesus, who is God, can look and see any and everywhere simultaneously (Jer 23:24). Now, what had happen here was that Lazarus, a beggar, died and a Rich man died also. Both ended up in the grave as related here, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (v 23). But to the rich man's surprise he saw that hell had two parts – torment and Paradise – and he was in the torment section. Note that he was in a state of consciousness and felt the pains of torment though not relieve from it. Then to add to the fact that this was real, he beckoned to the famous Patriarch of Old, Abraham; who was in the Paradise section of hell. But notice that Abraham told him that between them is a great gulf fixed that anyone from either side cannot cross to or from. Similar to the jail and luxury condo's on Las Olas Blvd, down town Ft. Lauderdale. A jailer cannot get up and walk to the condos, neither can anyone just walk into a jail. The policemen represent the angels that have diplomatic immunity; to take people who have died to their respective waiting quarters, awaiting trial in the resurrection (Rev 20).

Another surprising thing is the last request of the rich man. When he saw what had happen to him he begged Abraham to send someone from the dead to his brothers to warn them, perhaps seeing someone from hell they would believe. But Abraham said, "If they hear not Moses and the prophets [Bible], neither will they be persuaded, though one rose from the dead" (v 31).

Never has a saying been so true, because despite the fact that Jesus Christ went to hell, came back and showed himself to many, still you have people today that will not repent; even though “one went unto them from the dead” (v 30), as the rich man puts it.

My friend it is certain that death awaits and by this simple explanation of hell, you are left with a decision. Whether to go on living without repenting or feel convicted and decide to make a change. With the first you’ll definitely end up in torment for a long while and cry out to me on the other side to bring you some water, when I simply cannot help you then. I have the chance to do so now, by telling you this truth. If you’re smart and choose to repent, that is, make up your mind to follow Christ and turn your back on your former life, then here is what you must do, “be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

{Source: question only from GNC}

**Answer Notes:** 1. Often times hell, ‘hell’s fire’ and the lake of fire are use interchangeable to mean the last place for sinners, but from the above you get the picture of hell (the grave), which is divided into relative paradise and torment – waiting places. The key is to go to the grave circumcised, which today means being born again; “all of them slain, fallen by the sword, which are gone down **uncircumcised** into the **nether parts of the earth**...which are gone down to hell” (Eze 32:24). The latter part of Ezekiel 32 back up this expository and shows some of the facets in hell. However, “hell’s fire” is not the final abode of the wretched soul, just a waiting place of torment. The final abode, which is distinct from hell, will be “the lake which burneth with fire and brimstone” (Revelation 21:8). This is not hell’s fire, but a place reserved for satan, his angels and those that are judge out of those things which are written in the lamb’s book. When time is ended, the party for the saints will not be in hell or amongst the wicked, but all true believers will dwell in the celestial city that descended from the sky to the New Jerusalem (Rev 21:10).

### **QUESTION 332 : What effect does obedience have on truth?**

After knowing the truth, comes obedience to it. It’s not just saying “we believe...” but obedience to what or whom you believe.

Why?

We are sanctified or purified by it. Not only faith, but also obedience; fortunately, the Holy Spirit gives us that power.

“Seeing ye have purified your soul in obeying the truth through the spirit” (1 Pet. 1:22).

In other words, faith saves, when faith obeys. Revelation tells us, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Rev 14:12).

If obedience is not achieved after hearing this gospel and doctrine, one can only be judged by the word of God. And it taught,

“In flaming fire taking vengeance on them that know not God, and **that obey not** the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ” (2 Th 1:8-12).

### **QUESTION 333 : Can we close our ears to truth, and remain innocent before God?**

“He that turneth away his ear from hearing the law [truth], **even** his prayer [shall be an] abomination” (Pro 28:9).

### **QUESTION 334 : What will God allow to come to those who reject truth?**

“Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth” (2 Th 2:10-2).

### **QUESTION 335 : Why can’t I fully understand the bible or Christ’s doctrine?**

One is saved by faith, meaning, following (obey) the bible without a real in dept understanding of the ‘why’s’ and ‘how’s’?

In fact, no one can have deep understanding in the things of God (bible) except he is born of God or born again. They have to be revealed by his spirit to those that are his – born again. Because, “God hath revealed them unto us by his spirit: for the Spirit searcheth

all things, yea, the deep things of God. 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 [by] the Spirit of God” (1 Cor 2:10-11).

The things of God are spiritual: No human innovations, logics, ‘common sense,’ academics, theology, hermeneutics and other forms of study/intelligence cannot unlock the deep treasures and secrets of the bible. Why? “The natural man receiveth not the things of the spirit of God: for they are foolishness unto him. Neither can he know them, because they are spiritually discern” (1 Cor2:14).

That’s why born again believers are saved by faith, because obeying something without deep understanding or that seems foolish to us, takes faith: Especially living in this information age!

Faith always involves the incomprehensible or else it is not faith; and of course faith must produce obedience. Faith and obedience are inseparable. In other words, faith saves, when faith obeys. As Paul taught us,

“**By faith**, Abraham when he was called to go out into a place which he should after receive for an inheritance, **obeyed**; and he went out, not knowing whither he went” (Heb 11:8).

### **QUESTION 336 : Who wrote the bible please tell me?**

It is often said that men wrote the bible and therefore I’m not going to believe it. Men wrote it therefore men can make mistakes. This might me shocking, but men didn’t write the scriptures, God did. One verse said,

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are **built upon the foundation of the apostles and prophets**, Jesus Christ himself being the chief corner stone” (Eph 2:19 -20).

The prophets give reference to the Old Testament and the Apostles give reference to the New. Then it said that Jesus Christ himself is the chief of both the Old and New Testament; he being God. Therefore, he’s the one who inspired or more commonly, instructed these men to write. So it’s him that wrote the books not the men. For instance, most persons think that famous authors sit and write out their manuscripts, no, they have typist and writers recording every word they dictate to them. So is it with the Apostles and Prophets. They merely recorded in word what God gave to them. So how can they be credited with writing it? It’s like saying the Prophet Moses wrote the Laws or saying “Moses’ Law.” It’s not Moses Laws; he didn’t come up with them. God told him what to record. Even the book of Revelation was an oral and pictorial dictation from God to the Apostle John, it even recorded, “And he said unto me, Write: for these words are true and faithful” (Rev 21:15).

So from Genesis (accredited to Moses) to Revelation (“written” by John) was all written by God. Holy men wrote as they were led or instructed by God. That’s why men living years apart in different regions penning the books of Bible were so accurate, because only God could have told them what to write and why he could have Paul tell us, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim 3:16).

{Source: question only from GNC}

### **QUESTION 337 : Was Peter wrong?**

Was Peter wrong on the day of Pentecost in stating Acts 2:38 - repent, be baptized in Jesus name and receive the Holy Ghost? No.

Please note, when the onlookers who witnessed the Holy Ghost out pouring were pricked in their hearts, they spoke unto Peter and the rest of the Apostles (Acts 2:37). Therefore, we find Peter standing up with the eleven, yet we find no words of correction from any of them (Acts 2:14).

Why?

Jesus said, in John 17:6-8, “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received [them].” Matthew surely would have spoken up, if Peter had disobeyed the Lord.

Some say that they will follow the words of Jesus Christ in Matthew 28:19, but not those of Peter in Acts 2:38. Was that Peter speaking on the day of Pentecost or was it the Holy Ghost sent down from heaven (1 Peter 1:12). Peter was one of the Apostles, and to him had been given the keys of the kingdom (revelation), so we have no right to discredit his words. Be very careful (Mark 3:29). In addition did you know that in the original writings, which was in Aramaic, it states that “the disciples” said “Repent and be baptize everyone of you in the...”

Someone else added,

“If Peter was wrong on the day of Pentecost, why did the Lord send him to Cornelius’ house to perpetuate the same error?

If it is better to obey the Lord Jesus than the Apostles, why does Acts 2:41-42 make such commendation of those who ‘continued steadfastly in the **Apostle’s** doctrine?’”

Reader, Be very careful (Mark 3:29).

**QUESTION 338 :** Why is it your scripture quotations are from the King James Version of the Bible? Don’t you know that it has some errors and Francis Bacon, one of its editors and King James Himself were masons? Could it be that the underline Masonic conspiracy was cunningly fitted within the pages of this translation?

Good question.

The most widely read version of the bible today is the King James version. One should not stop taking advantage of its content because King James and Sir Francis Bacon were indeed masons. King James had nothing to do with the literal translation and Sir Francis Bacon was not one of the main editors. Much of the KJV, was the work of Sir William Tyndale.

Quoting from the Pen of Edgar Godspeed: “It is, in fact, in the New testament at least, no more than a revision of his (Tyndales) final edition of 1535, being a revision of the Bishop’s, which was a revision of the Great Bible, which was in turn a revision of John Roger’s, which embodied the last work of Tyndale. It is not too much to say that William Tyndale wrote nine-tenths of the King James New Testament.”

Moreover, all the manuscripts have been matched against the KJV Bible and it is found to be the most authentic translation to date, even better than the current translations. The Dead Sea scrolls have also verified its content.

Nevertheless, they are indeed little errors here and there (like all translations). For instance, throughout all of the revisions that it has undergone there are still misprints that have been left untouched for so long that it has become a part of the King James Bible. In Matthew 23:24, we find: “Ye blind guides, which strain AT a gnat, and swallow a camel.” This should be rendered, “strain OUT a gnat.” That’s the reason for the constant revisions; which would make any personal errors put in by Bacon or any other translator eliminated or corrected. However, they are still errors, especially when the persons doing the revisions are themselves in doctrinal error.

There are even more interesting mistakes that have been found and corrected from the Greek. Reason being, the best and most accurate translation can only come from the language it was first mostly written in – ARAMAIC – not Greek or Hebrew.

All in all, KJV throughout the years has become one of the best Greek to English translation and its content are safe enough to quickly decipher the doctrine of salvation and the nature of God.

**Answer Notes:** 1. One should be very careful of Modern translations (NIV,NKJV,NAS,NLT,TNIV, etc); some are a deadly conspiracy. For instance, how can a translation be authentic when members of the committee are homosexuals and what is compiled becomes gender neutral? That’s not a conspiracy theory, that is obvious conspiracy. Some of the other deliberate errors are so deadly I’m so sadden many buy and read these bibles without any investigation; even ministers who should be on watch over God’s flock. Visit <http://www.threeq.com/pages/bibleversions.html> and decipher for yourself. The KJV might have innocent errors, but these new ones are laden with a deliberate conspiracy to overthrow the faith of many.

**QUESTION 339 :** After the book of Acts, to whom do we find the epistles written? Are they written to the unconverted, new converts, or established saints?

"To all that be in Rome, beloved of God, called to be saints..." -Romans 1:7.

"Unto the church of God which is at Corinth, **to them that are sanctified** in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord..." 1 Corinthians 1:2. 2 Cor. 1:1, Gal.1:2, Eph. 1:1, Phil. 1:1, Col.1:2, 1 Thess. 1:1, etc.

[They were written to all unsaved, saved, new converts, leaders, etc.]

{Source: Tom R.}

**QUESTION 340 : There are those who partly believe the Bible, but feel that much of its contents have been lost or changed through time. How can we know that we have the word of God intact today?**

[The words have been shuffled and mingled, but the essence of it hasn't changed. Even though a Trinitarian philosophical background has been used to translate the bible, when read, these errors become plain and truth is readily grasped; making such errors somewhat irrelevant. As quoted below:]

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever" - Psalm 12:6-7.

"All flesh is grass, and all the goodness thereof is as the flower of the field...The grass witherith, the flower fadeth: but the Word of our God shall stand forever" - Isaiah 40:6-8.

"Heaven and earth shall pass away, but my words shall not pass away" - Matthew 24:35.

{Source: Tom R.}

**QUESTION 341 : What about the New Testament writings of the apostles, are they the commandments of the Lord?**

The bible clearly tells us that,

"I have yet many things to say unto you, but ye cannot bear them now. 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 shew you things to come" - John 16:12-13.

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

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee...I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word...I have given unto them the words which thou gavest me; and they received them...I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine...Sanctify them through thy truth: thy word is truth...**Neither pray I for these alone, but for them also which shall believe on me through their word;** That they all may be one..." - John 17:1-20.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are **built upon the foundation of the apostles** and prophets, Jesus Christ Himself being the chief corner stone" - Ephesians 2:19-20.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" - 1 Co 14:37.

{Source: Tom R.}

**QUESTION 342 : Did the apostles know that they were writing the commandments of the Lord, and that their writings would be scriptures? Are we also warned by the apostles of those who would change the commandments as they are given in scripture?**

Most certainly,

"If any man obey not our word by this epistle, note that man, and have no company with him..." - 2 Thessalonians 3:14.

"**Be mindful** of the words which were spoken before by the holy prophets, and of **the commandments of us the apostles** of the Lord...Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do **also the other scriptures**, unto their own destruction" - 2 Peter 3:2, 15-16.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" - Revelation 22:18-19.

"The things that I write unto you are the commandments of the Lord" - 1 Corinthians 14:37.

**"The scripture saith**, Thou shalt not muzzle the ox that treadeth out the corn (from Deut. 25:4). And, The labourer is worthy of his reward (from Luke 10:7)" - 1 Timothy 5:18. (Here Paul refers to both Old and New Testament as scripture.)

"...These things teach and exhort. If any man teach you otherwise...he is proud, knowing nothing..." - 1 Timothy 6:2-4.

{Source: Tom R.}

### **QUESTION 343 : Could it be that this message (Heb 6:1, Acts 2:38) was only for those Jews at that time?**

But the scripture says-

"There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call on Him" -Romans 10:12.

-REMEMBER-

**The promise** [The promise of the Holy Ghost...which ye...see and hear -Acts 2:33] **Is unto you, And to your children, And to all that are afar off, Even As many as the Lord our God shall call** - Acts 2:39.

{Source: Tom R.}

### **QUESTION 344 : After Death...What?**

#### **Introduction**

Can anyone think of a more relevant question? All of us pass through the narrow passageway leading from this life to the next-the passageway we call death. We shall all experience the transition into a new realm, another existence beyond this life and world we know today.

Let us for a moment consider the personal experience we shall have with death. One day our hands will be folded across our lifeless breast and our eyes will be closed as our body takes its last ride to the cemetery. The purple curtains will be drawn. "The black camel of death," said one, "will kneel for each of us at our door, and we shall have no choice but to mount and ride off into the desert of darkness." Death is no respecter of persons.

#### **Beyond Life...What?**

We may only speculate on certain aspects of the future, not knowing much that it holds, but we do know the One who holds the future in His hands. And it is He who has revealed much of the future to us.

He who knows the end from the beginning, the future as well as the past, reveals in His Word that at death the body returns to the earth, while the soul goes to a temporary destination to await final judgment. Each of us determines in this life what our destiny will be; it will depend upon our response to the redemptive plan that God designed for the sinner's deliverance from eternal doom.

We may ascend to a place of peace in the presence of God, as Paul declared in 2 Corinthians 5:8. It is possible for us to dwell eternally in a place of happiness, bliss, and contentment, knowing that our redemption has been completed, that we have finished our course in faith, and that we are being rewarded. Or we may descend into a place of suffering, there to be detained until the final judgment and then to be sentenced to the everlasting punishment of the lake of fire. (See Matthew 25:46; Luke 16:22-26; Revelation 20:11-15.)

Both places are, in a sense, temporary, for we shall wait until our souls are reunited with our bodies in the resurrection. Jesus described the resurrection in John 5:28-29, and Paul spoke in detail of the first resurrection in 1 Thessalonians 4:16-17.

The resurrection of the just and the resurrection of the ungodly are separated by one thousand years of peace on earth (Revelation 20:2-7). The just of the present age will be those who have been redeemed by the blood of the Lamb-baptized in His name and filled with His Spirit; the ungodly will be those who have refused to surrender to the gospel.

#### **Final Reward to the Righteous**

For those who are saved, there will be the city not made with hands-the New Jerusalem. This city is described in Revelation 21 as the eternal home of the redeemed.

Missing in this city will be the evil things that are found in every large earthly city. Gone will be all crime and violence. God's people will walk the golden streets without fear of molestation.

Revelation 21:18 describes the wall of this city as jasper and the city itself as pure gold. There will be no need for the sun or moon there, for the Lamb will be the light of the city (Revelation 21:23).

And, wonder of wonders, the redeemed will enjoy the blessings of this city eternally. The poet exulted:

*When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we'd first begun.*

### **The Fate of the Wicked**

In contradistinction, for unbelievers there is "the lake which burneth with fire and brimstone" (Revelation 21:8). The only emotions there will be agony and regret, and from that place there will be no escape.

### **The Present Determines the Future**

Eternity-never-ending ages! A person's state there is totally dependent upon the present-what he does during time. His eternal destiny will be decided by whether or not he trusts the redeeming blood of Christ and avails himself of its merits through faith and obedience.

Let us consider today the nearness of our souls to the rendezvous with death. David solemnly declared, "There is but a step between me and death" (1 Samuel 20:3). Death is a certain step, and yet it is an uncertain step as to time, place, and manner. It is, further, a solitary step so far as other human beings are concerned. Only Christ can go with us through that dark valley.

Are you ready for that moment and for the eternity to follow?

The Bible proclaims how to prepare for eternity and enjoy eternal life with Christ: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

{Source: JRE}

**QUESTION 345:** You quoted a few Dictionaries and authorities in this book, are they authentic and if so what do they prove; for instance, *The New Schaff-Herzog Religious Encyclopedia, I, page 435; Encyclopedia Biblical 1899, pg. 473; Otto Heick; A History of Christian Thought 1965, pg 53; Professor Arthur C. McGiffert (1899) and many others?*

Many try to debunk a work cited or quote in order to disapprove what is said. Like saying Paul was as ardent Jew who murdered, so in no way we can trust his judgments on certain doctrines. You see how absurd that sounds, that's what those who try to disapprove a quote will do, by trying hard to disapprove the quoted source.

However, quotes and authorities are used to aid the intellectual mind that refuses to just accept scriptures. Not in anyway being apologetic, but seek in true sincerity to show what is being delivered, witnessed by the quote, is true. I must say all the authorities have been accurate and only twisting of words can prove them wrong. Anyone can be an authority; an authority is just an authority and can prove nothing of themselves, but rather what is said by itself. So authority is not the question, if so, secular anti-Christians persons would have countless authorities lined up; by saying this scholar said that and that scholar said this, with no scriptural foundation for what is being said. Paul clearly taught us that "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor 2:4). Those who claim authority lack this foundational authority (demonstration of power) to back up what is being said, which is the scriptural way. But even that should not be used only, for many can work miracles and preach 9 persons in the Godhead (B. Hinn). The bottom line is that scripture must be used to compare scriptures.

This book quote authorities as a sort of testimony type of way to what is being said, so to speak: To show that it is true, has since been in existence or for other purposes; even to argue against it. Like saying, God is a healer; here is Bro. O.M who said he was healed from this and Sister K.P who was healed from that and so on. We use authorities in that way. It's not used to verify the scriptures, so to speak, but to compliment it.

Others use authorities like scripture; rather than how it is used in this book, as a sort of Testimony. If like a testimony, then the emphasis is not on the person per say, but the realization they had come to. For instance, you use Jimmy Swaggart in his prime as your authority to say 'Jesus was a Nazarene' according to his studies; now, when his fault was discovered does that mean Jesus is not a Nazarene? No, and such knowledge is universally true. But those who wanted to debunk you saying Jesus was a Nazarene would highlight his faults and other things to deem your authority unfit and thus what you are saying is not true or unscriptural. Those who do these things usually have no authority in "The Word" themselves. Further more, even when they attempt to discredit one source many more are quoted that they cannot refute. In chapter 9 ("Why Baptize?"), under the section 'Baptism in Jesus Name', 15 sources are cited.

The authority should be taken in light of what is given and nothing else. If you are talking about the graphic design and you quoted my graphic design instructor Rick M., then that is okay. But if you quoted a graphic designer on Economics then your authority is considered poor. Similarly, I can quote Jimmy Swaggart on Jesus is a Nazarene because he's a profess ministering preacher, which

means he would have to do research in that area. And anyone inspired or not, even secular, who major in that field will know conclusively whether Jesus was a Nazarene or not. But when it comes to doctrinal matters that only have to be given from God through his chosen, then we can't quote him on that as authority ; especially when he has been deficient in that area. For instance, you can quote Justin Martyr on historic stuff (whether he is in error or truth, just to say what he taught, others like him and opposers to them), but you can't quote him as an authority on scripture. Not when his philosophized doctrine forged the trinity and other unscriptural notions. Trinitarians today even quote him as their authority not knowing that when he formalized the doctrine of the trinity it was completely different from now. His trinity was of subordination of persons and the one adopted by the Nicea Council was of co-equality. Tertullian and all the apologists taught this same thing.

**You might also say that you checked the source of a quote in "The Voice..." and it wasn't there.** That will hardly be the case, but I do know that things can be misplaced or shuffled around, but usually still give essence to why it was quoted.

Most of the Historic records of early church dealings and "fathers" have been locked away with the Catholic Church, whilst they burnt everything else. Thus, anything could have been done to what they have and only selected portions released to the public. Thank God truth can't always be suppressed. One person noted, "Scholars such as Bernard, Weissner, and Chalfant have thoroughly researched the writings of these Fathers and disclosed their findings in several excellent volumes available through the Pentecostal Publishing House. They have sorted the fact from the fiction and arrived at the Truth which lay buried beneath centuries of 'vain tradition' and 'holy forgeries'." In fact, many writings posed by a said writer to back a trinitarian claim was most often forged. For instance, Richardson said this of the Clement of Rome, "The document that goes under this misleading name is neither a letter nor a genuine work of Clement of Rome" (Cyril C. Richardson, Early Christian Fathers, p. 183). He also had this to say about the letters of Ignatius, "We possess no pure manuscripts of the original Corpus, for in the Fourth Century, the letters were interpolated and six additional ones added... The aim of these **forgeries** was to gain for the diluted form of Arianism the authority of a primitive martyr. Finally, in the Middle Ages, perhaps around the Twelfth Century, which saw a new development of the cult of the Virgin -- a correspondence between Ignatius and Mary, as well as two letters of Ignatius to John, was fabricated in the West" (Richardson, p. 81). He later added, "It is not possible to tell how much of the Church Order he has faithfully preserved or how much he has altered" (Richardson, p. 165). Therefore, in order to maintain a said religiosity, the writings they have were manipulated; thus a speculation can be given that it is very unlikely that Bishop Callistus ex-communicated Sabellius even if they had squabbles or turned on him, because they both believed the same thing.

With the same agenda, they tried to laden the New Testament with Trinitarian thought but still God's spirit arose and revealed the scripture resulting in many apostolic adherents then and now. They tried to do that with the entire Bible by banning it and only priests had the privilege of ownership. But of course that could not work either and so will any attempt to manipulate historic data.

I hope this helps anyone seeking to know about quoted "authorities" in "The Voice..." and historic authorities in general.

**Answer Notes:** 1. That's the reason many claim they can hardly find those (early church fathers) who hold to the truth that embodies this book ("The Voice..."), because our true church fathers' writing have been destroyed and those preserved were only of them who formed the catholic church – Justin, Tertullian, Origen amongst many others; the Monarchians (Apostolics) recorded were those whom they were in debate with. Plus, one of the reasons we have what is left of the New Testament is because they recorded the early days of Jesus and his immediate Apostles; they had to claim a foundation. All other literature of true men of God is either destroyed or hidden; only those of the philosophers, apologists and Catholics remain. This was especially done under the so-called dark ages. William Chalfant records in his book, "The History of the Monarchian Christians," that Apostolics or Monarchians had schools in the 1st and 2nd century. Of course they had to be schools, since Monarchianism predates Apologetics and Catholicism; and since there be schools, there would have been hundred of Apostolics or Monarchian writings. Where are they? Set a blaze by Catholicism. What were they trying to hide? Truth!

Though, on another sense, keeping the bible from some folk "seems" sort of good because by it, men who are not inspired to rightly divide it have done so and caused catastrophes. However, with the Catholics, they were causing the said unscriptural catastrophes and would perpetuate their fallacious doctrines even further by banning bibles. Just let God have his church (John 10:28, Matt 16:18).

**QUESTION 346 :** "What did the hearers on the Day of Pentecost have in mind? Peter's hearers must have felt panic-stricken, thinking the Kingdom had passed Israel by...the question asked by the crowd went from, "what shall we do?", to 'what shall we do to be saved? It's only as 'corrected' by adding 'to be saved' to the crowd's question, that Acts 2:38 can be wrested into a 'salvation plan' at all!" Is Acts 2:38 a "Salvation Plan"?

Even if that allegation was right, verse 40 would have clear it up, when it says "Save yourselves from this untoward generation" (Acts 2:40). In other words, after giving them the salvation plan in Acts 2:38 he continued to heed them with many words that all amounted to Save yourselves from this untoward generation or from the ways that lead to death eternal. A clear answer to a clear question on how to be saved; the main topic of the hearers on the day of Pentecost. Come on, you don't have to twist this one.

Notice that the scripture said, "with many **other** words did he testify and exhort, saying, Save yourselves...." Save yourself by doing this, Acts 2:38 salvation plan, and then "with many **other** words" he did the same thing; that is, tell them they need to be save now.

If they asked a question and he gave an answer to that question, by the answer alone you would know what the question is or means. Just like the popular American Game Show "Jeopardy," the answer is given and then the right question must be given, simple as that. I said to Mipsy, My name is O. McQuick. Why did I just say that to Mipsy? Obviously he asked my name to get that response.

Not only that, but notice that in verse 41 they heeded the answer given by Peter to their question by getting baptized. Again showing that the question was salvation oriented, as in "what must I do to be saved?" In other words, while in Lauderhill, I said "push the power button on the computer." Dad pushed the power button. How did this scenario take place? He simply asked me, "How do you turn on the computer?" Now, if he was pointing to the machine turned off and said "hu...uh...how do you?" And someone was recording the conversation, how would they know what he meant by "how do you?" Simple, by the answer given and more so by the action that followed. By their being obedient to what Peter was saying on the day of Pentecost (v38) was pointing to salvation, even with them asking "what must we do?" Especially with them hearing him say in verse 21, "whosoever shall call on the name of the Lord shall be saved." That boiled their curiosity to ask how to obtain this salvation. He then gave them the action, Acts 2:38, and they followed. Notice that calling on the name of the Lord isn't the final thesis but you must become born again, that's why Peter gave them Acts 2:38 which they obeyed and followed in Acts 2:41. If verse 21 was enough for salvation they wouldn't ask Peter what to do and he wouldn't have given them Acts 2:38.

### **QUESTION 347 : How can we trust you, when you and all Christians use the bible to verify the bible; that's like me giving reference of me?**

This is an often opposition to accepting the bible by most and it would seem logical because even the bible said, "the testimony of two men is true" (John 8:17). Then it is obvious that most don't understand the nature of the bible and why scripture is used to compare scripture. The bible is a set of books by several authors, not one book - 66 in fact. It's like collecting all your school textbooks - Math, English, chemistry, biology, literature, etc - and putting them in one big book with all of them agreeing or complimenting each other. Or, it is like collecting 68 testimonies from a Newsletter ministries and putting them in one book called "Testimonies." Later on someone would ask, "you only use the book "Testimonies" to verify the newsletter ministry, can one source verify a material? But the one source is not one but several, several sources or testimonies compiled in one. Therefore, it can verify the newsletter ministry. Again, take this more specific example. Several noted persons verify the original position of water baptism. We can trust that the original position is true, because not one, but several persons verified it. They are as follows:

"As to the words used at baptism, baptism in the name of Christ alone seems to be more ancient than in the name of the three persons of the trinity." -- **Dr K. R Hagenbush**, Basel Professor (1883)

"Of the Trinitarian formula into the name of the Father, the Son, and the Holy Spirit, which later became universal in the church, we have no trace in the New Testament, except in a single passage, Matthew 28:19... when and how such a formula arose, we do not know...it was in common use in the middle of the second century." -- **Professor Arthur C. McGiffert** (1899)

"It is to be noticed that Peter speaks of baptism into the name of Jesus Christ, not, as in Matthew 28:19, into the name of the Father, and of the Son, and of the Holy Spirit. Baptism into the name of Jesus is the only form mentioned in the books of Acts and the New Testament epistles." --**Professor George Gilbert**, University of Chicago (1907)

"Most probably, baptism was originally performed upon (in) the name of Christ and this was later expanded, as in the expansion of the Christological confession into the tripartite creeds. In that case, the baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism." --**Dr Edmund Schlink**, German Scholar (1972)

Now, suppose I were to make a book and compile it with all the above and give it a name called, "Baptism Includes Blind Love Emphases" or "Bible" for short. Each chapter would be as follows:

Chapter 1 - Dr K. R. Hagenbush Position

Chapter 2 - Professor Arthur C. McGiffert Position

Chapter 3 - Professor George Gilbert Position

Chapter 4 - Dr Edmund Schlink Position

The book was then divided into two. Chapters or books one and two were put in the first section called Old Testimonies (1800's). Chapters or books three and four were put in another section called New Testimonies (1900's).

Now later on a young scholar come about and say, everybody uses **Baptism Includes Blind Love Emphases (Bible)** to say Dr. Hagenbush is correct, stupid people, how can one book verify itself; it must have others. But little did he know that the book is simple a compilation of books or testimonies that verify the very thesis of the book. The authors are not related, they are born separate times spanning centuries, yet their findings and research compliment and verify what is being said. They are the two or more verification needed for a witness to be true (John 8:17); as contest by this FAQ's question.

This is the same thing with the bible. It has over 66 authors spanning thousands of years, yet giving testimonies to the said thing. The Bible is just a compilation of books, quotes, facts and verifiable sources of men that authenticate a thesis and each other. The author of each book did not know there was going to be a bible, they just wrote verifiable inspired information. Somewhere down the line, someone said, rather than having this fact here, that book there and this over there verifying and confirming Christian doctrine, let us put these books or testimonies in one and call it the bible. They were many other books written by the same and different authors but they are not in the bible, they too verify its content; the real ones that is. Therefore, the bible can verify the bible because the bible itself is a compilation of different unrelated writers and sources verifying the said thesis from Genesis to Revelation. It is also a compilation of historic evidences from various sources carefully preserved. Most importantly, the very eternal God inspired each book and so scripture must be used to compare scripture; or, the inspired must be used to compare the inspired.

## Part 2

### How can we say we "have the truth"?

It sounds outrageous to our sophisticated ears. Why the outrage? We have learned from society there is no absolute truth. We have also learned that no one is really any better off than anyone else. The main corollary is, "to be completely *fair*, one may have many wonderful thoughts, but none are of any advantage to the individual". That allows us to say that a brain surgeon and a ditch digger are equally valuable. The root principle here *is* Christian. The foolish misapplication is not. God loves all, and there are none that impress Him with their knowledge, but He has offered to everyone, a way to be saved. Do you believe a person with a map, and a desire to find his or her way out of the woods stands a better chance than the person who sees only endless trees and no clear path? There are two main statements being made here, and both are in opposition to the conventional wisdom.

- There is ONE truth, not many truths
- You can have access to, and receive the truth and be blessed, while another may pass it by and suffer loss

The knowledge you receive and what you do with it **does** make a difference!

Paul referred to the gospel as "my gospel". Did he create it? Of course not! But the truth is very precious. When you have something valuable, you are pleased to let others know. It's glory and beauty and importance supercedes much else concerning our lives. The young man who gets his first hot car knows something about how a prize can eclipse much that was formerly held important.

Yes, we say we have the truth. It implies that someone else may not. But, unlike that slick car which cost many thousands of dollars, this precious truth is offered to you if you will only value it.

Before us, many noble people died under persecution so that we could *have* the truth. Will we live so that we can have it?

[May I also add, there is no many or different interpretation of truth, truth just is! And it is absolute (Lk 11:23).]

{Source: G.S}

### **QUESTION 348 : What is the sin unto death and the sin that is not unto death (1 John 5:16)? And what are there implications?**

The verses read, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (1 John 5:16-17).

Firstly, it didn't mean that there are two types of sins, one that causes you to immediately die and another that you still remain alive. John himself made sure he clears this up when he said, "All unrighteousness is sin." Also, because one sin leads to immediate death and another doesn't, doesn't mean they are two deaths involved here either; though they are several forms of death. What John was trying to say was that sometimes we as saints are afflicted and pressured, sometimes we falter; though we always bounce back as our new nature demands (Heb 10:39), sometimes when we do break, death occurs. Not a general rule. For instance, if a minister all his life never sinned since the day he got saved, not even once, but because "he's preaching out hell" for the past six months with the student manifesto, he is afflicted by devils disguise as extra-ordinarily sexy women. Normally, like a \*super-Christian, he pushes these

"bimbo's" away and continue on. But this time he was so on fire that when he cooled down, the devil launched an arsenal of beautiful women at him - church sisters, cashiers at the 99-cent store, on the bus commuter, showing up at his door, etc. At one point he breaks, but that woman who broke him had a deadly disease to which he died shortly after. Super-Christian would not go to hell's fire, for he was justified (Heb 10:14). But we would have lost Super-Christian permanently, a great tragedy. His sin led to death. However, if he lived and even still afflicted in this manner, John admonishes us to greatly pray for him that he might be recovered quickly. This is what he was saying; noted here, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." Not usually touting him, but Mr. Matthew Henry summed it up nicely,

We should pray for others, as well as for ourselves, beseeching the Lord to pardon and recover the fallen, **as well as to relieve the tempted and afflicted**. And let us be truly thankful that no sin... is unto death [for the truly regenerated saints].

John was so adamant that we do this that he made sure a couple of verses up he strengthened our faith, leading down to verse 16. In fact, verse 15, which ties into verse 16 reads, "if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." We should continue to strive to do this today. Thank God many of our sins haven't led to death, because at least half the 'church' would be in the grave. Don't be fooled though, not that we are sinners or practice sin, but once a year we slip up - hiding the truth maybe. John himself made it plain that sinning is not apart of the born again believers' life, but we still have these treasures in earthen vessels. He said, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). Therefore, we don't have a license to sin because we cannot (1 John 3:6); if and when it occurs it most often happens because you are doing something right, then to suppressed that, you are 'overly' tempted; hence, pray for one another. So all in all, though he speaks thus, WE are not sinners - it is mostly a caution and "contingency." Also, death here couldn't refer to spiritual death, because we can't die spiritual after being born again. That was the problem with man, we kept dying spiritually, so the remedy or solution is salvation through Christ (Eze 36:27). Wherewith Christ said that we "will never thirst again," in essence, never die spiritually again, seeing we'll never die of thirst again - the reason we go a sinning.

**Answer Notes:** 1. Also, he said that we should not pray for it. That is, some might be so afflicted in sin that they cause shame to the body and death might be the remedy God chooses to use and also to demonstrate his power; as in the case with Ananias and Sapphira (Acts 5:3-10). Even further, Paul used this authority boldly as well, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5). But notice what he also said, "that the spirit may be saved." Paul is not a fool, he know about Justification and applied it across the board. He knew the man was born again and regardless of, would be saved though he temporarily fell into sin. However, he did what he did. Nevertheless, we are rather to have mercy and exercise grace at most times, even though we are given certain authority and power. Jesus (Lk 6:28) mirrors this in this statement by Paul, "bless, and curse not" (Rom 12:14).

2. \* denotes, Super Christian is a fictitious name I made up for this example, yes I used personal examples but not everything that happened to super Christian; thank God!

### **QUESTION 349 : How can you say you have truth in this book? Is this book the Bible? No! It is a book written by a man about the Bible.**

The last part of your statement should be enough grounds to consider this book truth; for it is not about sexual immorality or any other secular thought, but it is about the Bible and the Bible is truth! Secondly, like myself, the bible were written by men, so being a man doesn't disqualify me from writing truth. What you should do to verify the contents of this book as truth is mirrored in this verse, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Having done so you will undoubtedly see that every part of this book is truth, rightly divided word truth. Like the authors of the bible, the spirit of the Lord is upon me to write for him. I'm only the instrument and the content or pottery is by the Lord Yahoshua Ha Mashiah, commonly called Jesus Christ. And if you can receive it, this work is embedded in prophecy - "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (Isa 29:18-24).

This is the same thing with the bible. It has over 66 authors spanning thousands of years, yet giving testimonies to the said thing. The Bible is just a compilation of books, quotes, facts and verifiable sources of men that authenticate a thesis and each other. The author of each book did not know there was going to be a bible, they just wrote verifiable inspired information. Somewhere down the line, someone said, rather than having this fact here, that book there and this over there verifying and confirming Christian doctrine, let us put these books or testimonies in one and call it the bible. They were many other books written by the same and different authors but they are not in the current bible, they too verify its content; the real ones that is. Therefore, the bible can verify the bible because the bible itself is a compilation of different unrelated writers and sources verifying the said thesis from Genesis to Revelation. It is also a compilation of historic evidences from various sources carefully preserved. Most importantly, the very eternal God inspired each book and so scripture must be used to compare scripture; or, the inspired must be used to compare the inspired. So if a book is about the bible is it most often doing what the bible said to do, compare scripture with scripture or the spiritual with the spiritual, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; **comparing spiritual things with**

**spiritual**" (1 Cor 2:13). Fortunately, in this book, this was done led by the Lord and rightly dividing the word. So if in opposition, heed Acts 17:11 and you will be satisfied with truth.

## CHAPTER 12 FAQ – CULT, HERESY, A LITTLE HISTORY

### **QUESTION 350 : How could they believe such stupid cultic stuff?**

There's an ancient story about making turtle soup. It seems an aspiring cook couldn't seem to make the soup. Every time he put the animal in boiling water, the animal felt the heat and leapt out.

An experienced chef watched with amusement for some time. Eventually he could no longer contain his wit. "Let me show you how to trick Mr. Turtle," he said slyly.

Exasperated the young cook stood aside and let him have his way. The chef proceeded to fill a pot with *cold* water, place the turtle inside, replace the lid, and began to warm the pot gently with a low flame.

"Now Mr. Turtle will just fall asleep as he begins to feel warm," he snickered. "And you and I can share an exquisitely rich broth at his expense!"

No one sets out to castrate themselves, commit suicide, or even blow their life savings. Only a very slow, painful process of mind control carried out by sociopaths for their own ends can do the trick.

{Source: from the web}

### **QUESTION 351 : Isn't joining a cult a choice?**

Some of the initial steps of joining a cult may indeed appear to be individual choices.

But the deck is stacked. In nearly every case, the cult or the recruiter is withholding important information from you. Information, that had you but known, would have sent you screaming in the other direction.

In U.S. law, the tactics that cults use are known as undue influence. The best-known example is the nurse who influences an elderly patient to make her a beneficiary of their will. Something similar is alleged to take place in a cult.

In 1988's *Molko & Leal v. Holy Spirit Association*, the California Supreme Court upheld the theory of "mind control" in the deceptive recruiting practices of the Unification Church, saying:

We use the terms "coercive persuasion," "mind control," and "brainwashing" interchangeably to refer to the intense indoctrination procedures discussed . . . .

We conclude, therefore, that although liability for deceptive recruitment practices imposes a marginal burden on the Church's free exercise of religion, the burden is justified by the compelling state interest in protecting individuals and families from the substantial threat to public safety, peace and order posed by the fraudulent induction of unconsenting individuals into an atmosphere of coercive persuasion.

{Source: from the web}

### **QUESTION 352 : No one's holding a gun to their head. Why don't they just leave (cult)?**

Most people who have never experienced a cult simply shake their head.

"You'd never catch me falling for something so stupid."

It is hard to understand how people who are usually above average in intelligence and creativity could stay in a cult once they see the fraud for themselves.

Most people have experienced at least one really bad romantic relationship in their life. You were attracted to a person, but between the emotional ups and downs and the constantly changing ground rules, you simply had no idea whether you were coming or going.

Or perhaps you've had a boss who said one thing and did another. Talked behind your back, but smiled to your face. Gave you assignments he or she *knew* you couldn't complete. Maybe even went so far as to look through your desk, your computer files, or monitor your phone calls.

Most of us have some feeling for just how crazy making such emotional intensity and manipulation can be.

Now imagine that 24-hours a day for week after week after month after year.

Welcome to the mindset of a cult.

The first thing to go is analytical thinking, even the ability to tell right from wrong. In time even going outside the group for a family visit can seem too stressful to contemplate.

The process is very similar to what battered spouses experience. Or political prisoners. Or terrorist abductees.

{Source: from the web}

### **QUESTION 353 : What do you mean there are truths in all heresy and cults?**

Simply, there is a thin line between truth and fable.

There is a thin line between what is correct and what is incorrect. One can easily be misled by fables without realizing the pit fall. Even the bible tells us that there is a way that "seemeth" right unto a man but the end thereof is death (Pro.14:12). For it to seem right there must be some realness about it.

One of the best ways to tell a lie is to mix truth with it. In other words, there is no half-truth or half fable. There is no in between or a fence to sit on. "He that is not with me is against me" (Lk. 11:23). It is either you are saved or not; either you tell the whole truth, or a percentage (lie). That's where this term comes from, "If you don't stand up for what is right you are going to fall for anything."

Have you ever stopped to compare the religion of today with that of the early Christians? They baptized (immersed) all their converts in Jesus Name (Not in the title Father, Son and Holy Ghost). They all received the Baptism of the Holy Ghost and spoke in other tongues.

#### **But Notice the following:**

1. When asked, what steps must be taken for salvation? Many well-meaning preachers today merely answer (and stop at), "Accept Christ as your personal savior," even though this is nowhere to be rooted in the scriptures.
2. Picture in your mind a sinner going to the altar after a convicting sermon and asking, "what must I do to be saved?" Some modern day preachers would then recite St. John 3:16 and ask, "Do you believe Christ died for you?" The poor sinner answers, "YES." The preacher replies, "God bless you son, you are saved." He then shakes his hand sending him on his way.
3. Many people feel that if they have had their sins forgiven by what the preacher says or by simply reading a few bible verses and is striving to live the best they can, that is all there is to salvation, or that they are saved. The bible said our righteousness is as filthy rags before God (Is. 64:6). That means, whatever we are able to do in terms of justifying ourselves worthy for salvation, is totally invalid before God.
4. Preachers who deny the power of God today stand before a packed congregation and say, "Peace and safety, you are all children of God, the Holy Ghost is not for us today," some say, "It does not happen that way today."
5. It is said that although we did not call on the name Jesus at baptism, it was implied. The name is very important, "for there is no other name given unto men whereby we must be saved" (Acts 4:12). Did you know that the actual name Jesus (Yahoshua) was a common Hebrew name? However, what he did was what he is doing in us born again believers. He took that common name and made it all-powerful, now Lord Jesus the Christ. Philippians 2:9 said, "Wherefore God hath highly exalted him, and given a name which is above every name: That at the name of Jesus every knee should bow." Peter himself emphasized it, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). This exalted name must be used or else remission of sins cannot be received.
6. Others say, "It is a silent affair," or, "we were born with it." There are those who say, "The moment you arrive at the altar you are baptized with the Holy Ghost."

The errors that were pointed out in the six previous statements might be innocent and was born out of sincerity. But they can be detrimental,

for “there is a way that seemeth right unto a man but the end thereof is death” (Prov 14:12).

On the other hand, if you tell most people, especially those of us with a long standing Christian experience, what Peter said to the multitude after Pentecost, that one should Repent, Be baptize in Jesus name and receive the Holy Ghost to be saved, they label you a cult.

Continue to “Search the scriptures for in them ye think ye have eternal life” (John 5:39). Nevertheless, that might be difficult if one doesn’t understand it. That’s the reason God ordain teachers, prophets and inspired writers to reveal his word. Moreover, if you call to him, by his spirit, he will answer you and show you things to come (Jer 33:3).

### **QUESTION 354 : Who is dividing the church and why do some leave the faith? Is it Heresy?**

The ‘church’ is deluged with denominational attitudes. Sectarian teaching has found its way into many pulpits and into the classrooms in many of our schools and universities.

John gives us an apostolic view of the causes of such apostasy, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us" (1 John 2:19). Guy N. Woods has aptly portrayed:

They became apostates from the fold by going out. They were not 'of' the disciples, i.e., they did not possess the same spirit of obedience characteristic of the disciples, for if 'they had they would have continued with' the disciples. In apostatizing from the faith, they were 'made manifest' (shown to be not of the disciples).

Others, like those of this text, adopt false and heretical doctrines, forsake the church, and make shipwreck concerning the faith (1 Tim. 1:19).

The Bible presents varied reasons for the infection and spread of the disease of apostasy. Why do some leave the faith?

Deception is one reason for division. Paul noted that false teachers of Corinth posed as pious and informed brethren, yet because of their lack of true Bible knowledge, were void of spirituality (1 Tim. 1:19-20; 6:4; 2 Cor. 11:14-15).

He further says that such impostors feigned Christian maturity:

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works” (2 Cor. 11:14-15).

The Bible points out that many will be deceived into believing doctrinal error because they choose to follow personalities rather than the teaching of Christ (2 Tim. 4:1; Matt. 7:21-23). During the '20s end '30s, “sweet- spirited preachers” deceived many.

There are convincing personalities in this generation who are using the same strategy to draw away many disciples into accepting their favorite theories of grace only, and change of the unchangeable, and mutating the immutable. (The essential elements of the church, which is the body of Jesus, cannot be altered without destroying it. Instead of being the bride of Christ it becomes a harlot.)

The desire for pre-eminence is a driving force among some "professing" Christians who are bent on a course of control. Some have ventured so far in their quest for power that they encourage congregational rebellion in an attempt to "change" and "reform."

The apostle John recounted to Gaius the sad state to which Diotrephes had fallen in loving preeminence (3 John 9). Diotrephes wanted to be the petted and pampered. He refused to receive the apostle John as a brother in Christ. No doubt, Diotrephes thought he had risen to new heights of spirituality.

When the goal is control, the end always justifies the means. Such a perverted spirit would rather rip apart the body of Christ rather than mend; divide rather than graft; and, split apart rather than seam.

Some in the church despise doctrine and seek to amend the will of God to make it mold and conform to their notion of "progressive" Christianity. The Bible says we should attend to sound doctrine, continue in it, and hold steadfastly to it (1 Tim. 4:6; 1 Tim. 4:16; 2 Cor. 2:17; Titus 2:7, 12; 2 Tim. 1:13; Titus 1:9; 2:1).

Truth does not divide [true believers]. It is incapable of division. When the hammer of error falls on the wedge of discord, it recoils against the seasoned stone of faith, but fragments the unstable sandstone of human ambition. Error ... [is] the cause of division. [satan is the father of errors or damnable heresies]

{Source: J D. M}

## **QUESTION 355 : Why do you talk about false doctrine?**

The Bible tells us that,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" - 2 Tim 3:16-17.

Doctrine [alone] simply means "teaching". Thus, the scripture is truth committed to those who are vessels of God's spirit, to infuse others to whom they communicate the Lord Jesus, with abiding, lasting, unquestionable truth.

God ministers to man, *THROUGH MAN*. That is, he communicates by vessels that carry and communicate truth. This is typified, and maximized in the Lord Jesus Christ, the Living Word - who was and is TRUTH made flesh (or "shown as humanity").

Since God does not remove man's capacity for judgment, human carnal nature, inclination for sin, or capacity for error from those who he calls, MINISTRY and doctrine depends upon the submission of an man or woman to the Spirit of God. Since people can be influenced by *other spirits*, doctrines that man teaches can be FALSE, failing to convey truth, or worse, conveying concepts declared to be "of God", while in fact contradicting, subverting, complicating, negating, or diminishing the TRUTH of God's word.

It all sounds very dangerous, right? Indeed, false doctrine is the most malevolent killer of hopes, and the only real threat to the work of God's church which exists.

- False doctrine can **remove souls from the confidence of salvation** into a place of careless disregard for God and even their own spiritual lives.
- False doctrine always **works to weaken faith** and to eventually make a mockery of the scripture, requiring carnal rationalizations from those who would continue to attend to those religious bodies which are affected by the erroneous teaching.
- False doctrine can establish religions, and can **ensnare huge multitudes of people**, as often, false doctrine requires no spiritual nature to receive. In particular, recipients of false doctrine are NEVER required to carry the cross of Jesus Christ, restraining the pride and ego, and maintaining clear spiritual vision (although false doctrine may actually afflict the believer with harsh servitude and punishment, supposing to make that person spiritual).

Origin:

Satan may be credited with inspiration of, if not authorship of all false doctrine. The Apostles identified two and only two spirits effecting the knowledge and communication of spiritual doctrine. The Spirit of TRUTH and the Spirit of ERROR (We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." - 1 John 4:6).

Many religious persons refuted Jesus Christ. Their credentials would have appeared adequate in their tradition, to certify their objections, but Jesus responded: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

These harsh words reproving those who reject and contradict the declaration of Truth are accompanied by a note revealing the origin of error. Satan is the father of lying, though he is not the father of every lie. Each and every element of false doctrine arises in the service of spiritual darkness, either with good intentions in those who are trapped in darkness, or with evil intentions, in those who hate the light (See John 3:18-21).

In Jesus statement we have the equation of FALSE DOCTRINE with LIE. In our vernacular and philosophical system, we often require that a LIE be accompanied by deliberate repression of truth. However, with respect to spiritual truth, any statement that contradicts, subverts or diminishes truth is a LIE. As gentle Christian people, we are reluctant to use the term lie, or even assert it, since we believe that such an assertion will naturally carry with it the prescription of punishment, in that we assume that it will be a charge of deliberately withholding truth. But, in the case of false doctrine, people can be and often are the unwitting carriers of LIES, when they themselves have not been meaningfully impacted by the truth.

You can compare this unknowing carrier of FALSE DOCTRINE with the person who is asked to carry an envelope describing a sale at the local store. The prices advertised are exceptionally good! What the delivery agent does not know is that, when the respondent gets to the store, there is no merchandise available for the published price. The agent has never been to the store, and could not verify the information before he carried it. So likewise are so many religious authorities who themselves have not received the powerful

touch of God upon their lives, with the baptism of the Holy Ghost and a sincere repentance from sin, and perhaps have not had the necessary fellowship with them of "like precious faith".

Note: To preserve the credentials of Apostolic authority, Christians MUST retain openness to the word of God, and continue to receive revelation from God's word, lest it be no longer possible to say, as John said "We are of God: he that knoweth God heareth us; he that is not of God heareth not us." Further, be mindful that remaining open to revelation from the word of God does NOT mean being open to the contradiction of the word of God, for the establishment of Apostolic authority and the criteria discriminating the Spirit of Truth and the Spirit of Error depends upon hearing the doctrine of the Apostles as given in the Holy Scriptures. One cannot suppose, as do some modern groups, which having broken the link of belief of the Apostle's doctrine, allows them to abide under the same mantle. Those who leave the Apostle's doctrine loose this authority of declaration, and cannot validly say "we are of God."

{Source: M.W. Basset}

### **QUESTION 356 : How Does False Doctrine Arrive at the Human Heart?**

By hearing.

There is a story in the Old Testament that typifies the transmission and effect of false doctrine:

"And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets [were] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And **one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred [them] into the pot of pottage: for they knew [them] not.** So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is **death in the pot.** And they could not eat thereof. But he said, Then **bring meal. And he cast it into the pot;** and he said, Pour out for the people, that they may eat. And there was no harm in the pot" - 2 Kings 4:38-41.

The spiritual food that the children of God receive is utterly important to their spiritual health. In the story, the stew, or "pottage" is like the spiritual meal that people receive in their religion and worship, and when seeking spiritual nourishment.

While they were preparing the food, a common experience, a man went carelessly into the field and gathered "wild gourds" from a "wild vine". Remember, that Jesus Christ, God manifest in flesh, is the **true vine** (see John 15:1). Reflecting in the story, there are many spiritual influences in the "spirit world" other than the TRUTH. Doctrine, or teaching, communicates the substance of those influences to the human heart. In the story, someone recognized the inedible nature of the unsavory ingredients, and Surely the "wild gourds" looked good, and did not appear to be dangerous to the man who tried to help with the preparation. Unfortunately, for whatever reason, his careless, or even malicious folly was unchecked, and the food was nearly served! Life was nearly lost, and there was a cry "There is death in the pot!"

This is the cry that ought to go up across the land as people recognize the traditions originating in Catholicism, and later in the Protestantism that inherited many "wild gourds" from Catholicism. "There is DEATH IN THE POT!"

In addition to these inherited errors, there are now and have always been rampant "wild growths" or corrupt variants on Biblical teaching that arise sporadically, often demonstrating the spiritual and character weaknesses of those groups of people who become infected by them. See "classification" below.

{Source: M.W. Basset}

### **QUESTION 357 : If It Is So Dangerous, Why Does God allow the teaching of False Doctrine?**

*"For there must be also heresies among you, that they which are approved may be made manifest among you" - 1 Corinthians 11:18.*

This question is not unlike the often asked question of "**Why does God allow Satan to tempt mankind?**" The Bible clearly states that **salvation comes by the believing of the Truth** (see 2 Th 2:10). Remember the fact that man's fall came by his rejection of the Truth. In simple fact, it would be utterly impossible for man's heart to receive and demonstrate his preference for TRUTH, unless he were also able to reject the liar. **Satan is a LIAR.** His doctrines, as mentioned above, are similitudes and twists of TRUTH. The heart that loves and cleaves to truth, is a heart that will surrender to the Spirit of Truth. On the other hand, with opportunity to receive and cleave to lies, for the sake of personal pleasure, or other promises of the tempter, the soul who does not love truth will be **lost in the DECEIT of false doctrine.**

As the scripture above shows, God allows the heretic and false prophet so that those who teach the Truth will be plainly distinct, and so that those who are seekers of TRUTH, will be able to distinguish the clear sound of God's word, and responding with surrender, be transformed by it.

Likewise, Satan is allowed to tempt, so that there will be opportunity and need for man to reach out to God, and hear and respond to His word in times of storm and conflict, and loving the truth, be saved.

[Here's] The Solution to and Defense Against False Doctrine.

In the story of "Death in the Pot!", the man of God asked that meal (or the basis for *BREAD*) be brought, and then cast it into the pot. The story illustrates a miracle, because we know that one would not normally eat a poison stew after merely adding more bread. The addition of edible food would not correct, or nullify the poison in the pot. However, Elijah knew that it would, and indeed, this meal **CORRECTED** the evil that was already in the pot.

The insightful reader knows that the meal is a symbol of the Word of God (commonly through the Bible, the word of God is bread, whether manna from heaven, or the broken bread of our communion). When there is false doctrine abounding, there is no reason to stop having church! Rather, **PREACH THE WORD! READ THE WORD! RECEIVE THE WORD! OBEY THE WORD! CONTEND FOR THE WORD!** Only the word of God can correct sin and error!

How shall we deal with false doctrine?

The only solution to those threats that propose to replace truth in the heart of man, and in the pulpits of the church is to **give special attendance and heed to the Word of God**. The Word of God is pure, and only when it is neglected, or mixed with error so as not to be immediately detected, can it be supplanted. The solution is to **receive more of the Word of God**, more often, with more faith, and constant obedience. Man's heart will be exercised in believing God, filling the heart with *the engrafted Word* which is able to save the soul (James 1:21).

"Till I come, give attendance to reading, to exhortation, to doctrine" 1 Tim 4:13.

**"Take heed unto thyself, and unto the doctrine;** continue in them: **for in doing this thou shalt both save thyself, and them that hear thee"** - vs 16.

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have **purified your souls in obeying the truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" - 1 Peter 1:21-22.

(Don't miss the fact that the application of "obeying the truth" is unto fervent "unfeigned love of the brethren" - knowing the truth, and even preaching the truth is not enough).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." - Romans 16:17 (Paul is speaking of that Apostolic doctrine that was received by ALL of the church, as taught by the Apostles. Before there was a New Testament, there was the preaching and teaching of the Apostles).

**Remember, if you truly believe that JESUS SAVES, then you believe that DOCTRINE saves!**

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" - Romans 6:16-17.

{Source: M.W. Basset}

### **QUESTION 358 : What are the Classifications and Elements of False Doctrine?**

False doctrine may fall into several categories:

- **Converse Assertions:** Revelatory truths are contradicted, generally using scripture. Examples: Genesis 3:4 - Satan declares, contrary to Genesis 2:17, "Ye shalt not surely die".
- **Extrapolation from type:** Symbols or parables are interpreted with eclectic method to produce "interesting", enthralling, esoteric, or convenient conclusions. For example, it has been said that the broken planks of the ship, on which Paul and the prisoners and soldiers made it to shore represent the denominations of the last 500 years. This is purely arbitrary gainsaying having no other scriptural support but the speculation of the teacher. Conversely, the tabernacle in the wilderness clearly does have symbolic meaning - however, interpretation of the meaning of the tabernacle and its components can be motivated by a pre-existing theological system.
- **Misuse of wording, or conclusions drawn from context illogically:** For example, some might suggest that a failure of intellectual faith will result in trials because of displeasing God, by pointing to Job's hardships and declaring that what Job

feared had come upon him (See Job 3:25). Of course Job's trials did not come as a consequence of unbelief or fear, but rather as a combination of God's purpose in Job, and Satan's desire to prove him to be without love for God.

- **Sibling and Generative False Doctrine:** Simply put, false doctrine begets additional false doctrine. Those whose foundations are not in truth are also unstable, and inclined to additional invention.
- **Literal Import of Symbol and Type:** A very common form of false doctrine results from efforts to impose the imprints of Old Testament type and shadow upon the New Testament experience. Examples include the priesthood evident in the Catholic variants, which recognizes the royal priesthood of the believer, but imposes it as a limited class of people, or as New Testament "Levites". In essence, this is a form of "*Judaizing*."
- **Isolation and Amplification:** When Biblical concepts are separated from the whole counsel of God, and the concepts are given attention, false doctrine is codified. For example, when the idea of faith is removed from the measure of obedient action, "easy believism" results. In this and other forms of false doctrine, very often, the proponents are making an effort to defend what they believe is Biblical, but themselves are not "furnished unto all good works", lacking a comprehensive knowledge of the scripture.
- **Neglect of Scripture:** It seems almost needless to say, but the neglect of scriptural doctrines (though perhaps individually thought of as peripheral or secondary) results in aberrations and imbalances in other doctrines. IN part, the curse against those who will remove from the Book, (Rev 22:19), is effectuated in the loss of the blessings that result from wholehearted and full-orbed belief in the word of the Lord.
- **Doctrinal Conflation:** The opposite of neglect, where excess emphasis is placed on a certain Biblical concept, and subsequently, many elements of philosophy or other teachings are brought beneath the cover of this single over amplified idea.
- **False Localization:** While it is important to view the scripture as being originally understood by orientals with certain cultural idioms, it is NOT correct to dismiss the word of God as applicable only within certain culture. Scripture is dismissed, at times, with the justification that it addressed only problems or persons in that local setting.

These are just a few of the ways in which false doctrine steals the benefits of the Word of God from the human heart.

{Source: M.W. Basset}

**QUESTION 359 :** Doesn't the Bible say that God often deceives his own prophets? 1 Kings 22:23 – “Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has spoken evil concerning you.” This verse is repeated verbatim in 2 Chronicles 18:22. Apparently, God deceived King Ahab's 400 "heathen" prophets so that God could destroy King Ahab, although God sent another prophet to warn Ahab that his "other" prophets previously mislead him by God's command. Why? When Ahab died, his throne was succeeded by an even worse king!

"And it came to pass... that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?" -1 Kings 22:1-7.

I can see you, Betelgeuse, very easily, as being this Jehoshaphat, having a desire to overcome the enemies in your land (your enemies of sin and evil). The church, or what you assume to be the church has promised you salvation (victory over your enemies), and has apparently testified to you by the witnesses of many "prophets". But you are not satisfied with an untruth. (As you said yourself, you asked- Does God talk to you- "Is there not here a prophet of the LORD besides, that we might enquire of him?" Did you know that a prophet is and represents the mouthpiece of God?) For you were not satisfied with the answer, which I am here to tell you, was false. Yes God does talk to you, but will you listen? You have already shown your displeasure with untruth, but does the truth mean enough to you that you are willing to obey it when you hear it?

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so" -1 Kings 22:8.

What's the chance that you heard in your church that certain Pentecostals don't prophecy good for Baptists? Pretty good, I'll bet.

"Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah... And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and SPEAK THAT WHICH IS GOOD. And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king" -1 Kings 22:9-15.

Should the Lord FORCE people to obey Him? Have you heard of the parable of the Prodigal Son in Luke 15, where it was written that- "The younger (son) said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living" -Luke 15:12. Should the Father rather have chastised and rebuked and withheld from the son, since he knew what evil would befall the son? Would the son then have obeyed in love? Or merely rebelled? OK, go and do what you want, you're going to do it anyway. So it was with this Ahab and Jehoshaphat.

The question still begs to be asked- why did Jehoshaphat ask for another prophet, after 400 "prophets" had told them to go? Possibly this Micaiah was a "proven" prophet known to Jehoshaphat, and the 400 were not? (By proven I mean, had prophesied before, and had his words come to pass, but theirs did not). Or possibly, like you yourself have discovered, false prophets just don't satisfy your hunger when the truth is your desire. But, if they really wanted to know the truth, God was willing to tell them-

" So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?" -1 Kings 22:15-16.

What we don't know is the tone of voice Micaiah used in speaking to the king in verses 15-16. But, we do see that the king was made to realize that Micaiah was just mocking him, and only speaking what the king wanted to hear, and not telling him the truth, because when he did the King would refuse him. But now the king sought diligently for truth, and that's what God gave him-

1 Kings 22:17-37- "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself..."

See how boldly the false prophets do rant and rave, and claim to have the truth, but their works bare them out!!

"...And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. AND MICAIAH SAID, IF THOU RETURN AT ALL IN PEACE, THE LORD HATH NOT SPOKEN BY ME. AND HE SAID, HEARKEN, O PEOPLE, EVERY ONE OF YOU. So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. AND A CERTAIN MAN DREW A BOW AT A VENTURE, AND SMOTE THE KING OF ISRAEL... So the king died" -1 Kings 22:17-37.

Yes, there are false prophets in the world, and God has allowed it- "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" -Deuteronomy 18:18-22.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: FOR THE LORD YOUR GOD PROVETH YOU, TO KNOW

WHETHER YE LOVE THE LORD YOUR GOD WITH ALL YOUR HEART AND WITH ALL YOUR SOUL. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him" - Deuteronomy 13:1-4.

But even though God did tell them the truth, they still didn't believe and obey- "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" -2 Thessalonians 2:10-12.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" -2 Timothy 4:3-4.

I'm still seeing you in here somewhere. I don't know whether you have received a love for the truth and will obey it once you hear it, or like Jehoshaphat, you're not satisfied with a lie, but not quite willing to completely obey the truth. But I think these questions you are asking are very fitting considering what I perceive your perspective could possibly be [not exposed to the Apostles' doctrine].

{Source: Tom R.}

[In addition to this part "**Doesn't the Bible say that God often deceives his own prophets? 1 Kings 22:23.**" Notice that they weren't God's prophets, because to be God's prophets, meant that you spoke what God told you to speak and not lies. And this scenario doesn't necessarily happens "**often**".]

**QUESTION 360 : Let's jump forward to the Apostle Paul, the most prolific author in the New Testament. Paul admits that he sometimes "stretches the truth" to further the Gospel. Romans 3:7 -- But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner?**

It reads, "Or what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one" -Romans 3:3-10.

It is obvious that this scripture is not understood. What Paul said in verse 7 was a continued explanation from verse 1 of chapter 3, through to chapter 6 of Romans. He merely used a **first person example** to demonstrate what he was saying. For instance, if a man commits a crime should he not be put in Jail? Then for emphasis I would say, "if I commit a crime would I not be put in Jail?" Not that I had committed a crime, but used the first person example for emphasis.

What Paul was saying is that "if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance" (Rom 3:5)? In other words, if our sin (unrighteousness) glorifies God's Holiness (righteousness) in contrast, is he then wicked to punish us for it, seeing that it glorifies him? Then he uses the **first person example** to emphasize it. "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner" (Rom 3:7)? Then he uses a rhetorical question for further emphasis, "And not rather . . . Let us do evil, that good may come" (Rom 3:8)? In other words, he was saying, "if that were the case - we sin and good come - let us live wickedly that good may come; with God being glorified. But of course this sounds absurd to you that's why he said in verse 6, "God forbid: for then how shall God judge the world?"

This whole scenario continued down to Chapter 6, unaware to many, where he said, "What shall we say then? Shall we continue in sin, that grace may abound [increase]? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom 6:1)

But that's off the question; which has already been answered, that Paul was in no way "stretching the truth."

{Source: the question alone was found on 1lord1faith site}

**QUESTION 361 :** Furthermore, what about taking the Bible literally? We're always told that God "breathed the Word", but the Bible itself seems to dispute the assumption of perfection. For instance, look at this verse in Jeremiah 8:8 -- "How can you say, 'We are wise, and the law of the LORD is with us'? But, behold, the false pen of the scribes has made it into a lie." Here, God admits that the Jewish scribes sometimes "falsify the word", which calls into question the integrity of the Bible's authors. Has anything else in the Bible been equivocated?

Although God commanded, saying- "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you" -Deuteronomy 4:2, for "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" - Proverbs 30:5-6. That is exactly what false prophets do- add or subtract from God's word to falsify it.

The passage you referred to says- "How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, THEY HAVE REJECTED THE WORD of the LORD; AND WHAT WISDOM IS IN THEM?" -Jeremiah 8:8-9.

The verse you quoted is pointing out what little good the Holy Word of God has done for the FALSE SCRIBES, not the truth. Nor is the Word of God in vain to those who will follow it, but it is become vain to those that "have rejected the Word of the LORD". A companion verse to explain this passage you have quoted is found in Mark 7- "Then came together unto him... CERTAIN OF the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding THE TRADITION of the elders. And when they come from the market, except they wash, they eat not. AND MANY OTHER THINGS there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and SCRIBES ASKED HIM, Why walk NOT thy disciples ACCORDING TO THE TRADITION of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, FULL WELL YE REJECT THE COMMANDMENT OF GOD, THAT YE MAY KEEP YOUR OWN TRADITION. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; MAKING THE WORD OF GOD OF NONE EFFECT THROUGH YOUR TRADITION, which ye have delivered: AND MANY SUCH LIKE THINGS DO YE" -Mark 7:1-13.

{Source: Tom R.}

[In addition: When it mentions the false Pen of the scribes, it's not necessarily speaking of the Old and New Testament. They were many and I mean many other writings of the Scribe and Pharisees: Namely, the Talmud. What they have done is make the Talmud supreme over the very Tanach (Old Testament) and a young Jew is taught it more than the very Old Testament it self. Whiles the Talmud and even Kabala are only writings of Scribes collected throughout the years, which even in the latter there are elements of sorcery. In the Jewish version of the Truth Series, this is more clearly explained with even quotes from Jewish men who have been disgust that the undisputable inspired Old Testament is put on the back burner for Talmud teaching; collection of writings by the sages of pseudo-Judaism. Nevertheless, the bible still stands verifiably supreme in the world today.]

**QUESTION 362 :** "In John 14 and 15 Christ is telling His disciples about the preeminency of the nature of God and the unity of triune composition. Jesus declared, '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' (John 14:16,17). Our Lord here prays to the Father for the Spirit, and His awareness of triunity is quite apparent. In John 14:26 and 15:26 Christ uses the same formula, mentioning the three Persons of the Deity and indicating their unity, not only of purpose and will but of basic nature." Isn't it so?

Notice that Jesus never used the terms "Trinity", "Triunity", or "three Persons" anywhere in relation to any aspect of the Godhead. Our question is not, nor should it be, What does the Bible imply? Doctrine, in order to be Scriptural, must be stated and expressed in Scripture. Otherwise how can it be said to be Scriptural?

What did Jesus say when Philip asked him to show them the Father?

"...Have **I** been so long time with you, and yet **hast thou not known me**, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father? -John 14:8-9.

Whom did He say the Comforter is?

"I will not leave you comfortless: **I will come to you**" -John 14:18.

The question comes down to, why did Jesus direct the focus of worship off of Himself, and towards the Father if He and the Father are one and the selfsame individual? Although the Bible itself never says that Jesus and God the Father are separate persons, does the Bible in fact give a reason for Jesus to direct our worship off of Himself while He was on the earth, in the flesh? And does that reason itself also bolster the idea that He truly is the one and only King of kings, that He left His throne, and humbled Himself (totally and utterly) for the purpose of setting an example for us? [These verses do tell us that]

"...O daughter of Jerusalem: behold, thy King cometh unto thee... lowly..." -Zechariah 9:9.

"...Learn of me; for I am meek and lowly in heart..." -Matthew 11:29.

"...The Son of Man came not to be ministered unto, but to minister..." -Matthew 20:28.

"Ye call me **Master and Lord**: and ye say well; for so **I am**. If **I then, your Lord and Master**, have washed your feet; ye also ought to wash one another's feet. For **I have given you an example, that ye should do as I have done to you**" -John 13:13-15.

"...The kings of the Gentiles exercise lordship over them... But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but **I am among you as he that serveth**" -Luke 22:25-27.

"Let this mind be in you, which was also in Christ Jesus: Who...**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**..." -Philippians 2:5-8.

"Think not that I am come to destroy the law...**I am not come to destroy, but to fulfil**" -Matthew 5:17. ("Which is the first commandment of all?... The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart...soul...mind, and...strength... And the second is... love thy neighbor as thyself... For there is one God; and there is none other but he: And to love him with all the heart... understanding...soul, and...strength, and to love his neighbor as himself, is more than all...offerings and sacrifices" -Mark 12:28-33).

The above Scriptures contain **the only Biblically stated purpose** for Jesus to direct our, and his, worship off of His human nature, and toward the divine nature. We could pose a number of other questions which the above scriptures answer, namely- How else but to become a servant could He have been an example of a servant? And to whom else would He become a servant to, if not the one aspect of His nature that mankind didn't share with Him, His deity? How else could He have shown us not to be self-worshippers, but God worshippers? The answer is found by searching the Scriptures. The scriptures do not need to be either reinterpreted, or rephrased in order to come to this conclusion. We have shown that Jesus said- "If you have seen me you have seen the Father" (John 14:9), and "I am the root and the offspring" (Revelation 22:16), and that "The Word was God...and the Word was made flesh" (John 1:1,14). But where does Jesus, or the Bible, specifically say that Jesus and the Father are separate Persons?

{Source: Tom R.}

**QUESTION 363 :** "The birth of the Lord Jesus Christ as described in the accounts in Matthew and Luke show that the doctrine of the Trinity was not a later invention of theologians. Luke records, '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' (Luke 1:35). Since other passages of Scripture reveal that the term 'Highest' refers to God the Father, we have in Luke a concrete instance of the Holy Spirit, the Father, and the Son all being mentioned together in the supernatural event of the Incarnation." Doesn't it?

Does the scripture used in the above quote specifically say the Spirit, the Highest, and the Son are separate persons? Notice that the author refers to "other passages of scripture" that "reveal that the term 'Highest' refers to God the Father" yet he fails to give us the chapter and verse where these references can be found!

Who does the Bible say is the Most High?

"...**Thou**, whose name **alone** is **Jehovah**, art **the most high** over all the earth" -Psalm 83:18.

"For the Lord (Jehovah) is...the Holy One..." -Psalm 89:18.

"For David speaketh concerning him...**thine Holy One...this Jesus...**" -Acts 2:25-32.

"Wherefore he (David) saith (in Psalms 68:18), When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? **He that descended is the same also that ascended up far above all heavens...**)" -Ephesians 4:8-10.

"For the Lord most high (Jehovah-elyon)... is a great King over all the earth" -Psalm 47:2.

"...And His name is called The Word of God... And He hath...a name written, KING OF KINGS, AND LORD OF LORDS..." - Revelation 19:13,16.

"...The Lamb...He is Lord of lords, and King of kings..." -Revelation 17:14.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord (Jehovah)..." -Isaiah 40:3.

"...Zacharius...thy...son...John...shall be great in the sight of the Lord... And many of the children of Israel shall he turn to **the Lord their God. And he shall go before Him...** to make ready a people prepared for the Lord" -Luke 1:13-17.

"Zacharius...prophesied, saying... Thou child, shalt be called **the prophet of the Highest**: for **thou shalt go before the face of the Lord** to prepare His ways..." -Luke 1:67,76.

"John...said...**I am not the Christ...I am sent before Him... He that cometh from above is above all...He that cometh from heaven is above all**" -John 3:27-28,31.

"And (**Jesus**) said unto them, Ye are from beneath; **I am from above**: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins" -John 8:23-24.

{Source: Tom R.}

[From the above verses it is clearly seen that Jesus is the Most High or Highest, which dictates omnipresent, or God's ability to manifest simultaneously. Is that hard for God? "Do not I fill heaven and earth? saith the Lord?" (Jeremiah 23:23-24). What had happen is that God directly went inside Mary and made himself a fetus, then a baby and so on. God is without beginning of days but here he is in a birthed human form; so he is "called the Son of God" (Lk 1:35).]

**QUESTION 364 :** If the Trinity doctrine was not even defined until the beginning of the 4th century, which doctrine was current with numerous adherents up until that time (according to history)?

Webster's Dictionary (1959) will answer this-

"MONARCHIANISM... An anti-Trinitarian doctrine or theory **current** in the church of the 2nd & 3rd centuries in several forms, the common **principle** of which **was that God is a single being**... The adherents of this latter type (called also modalists) **were numerous...**"

Does the Bible state, or imply that a fuller revelation of the Godhead would be forthcoming, or does the Bible rather warn against coming false prophets who would bring in damnable heretical doctrines? [The Bible will answer this]

"...Teach no other doctrine, neither give heed to fables..." -1 Timothy 1:3-4.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" -1 Timothy 4:16.

"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..." -1 Timothy 4:1.

"...There shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord** that bought them... And **many shall follow their pernicious ways**; by reason of whom the way of **truth shall be evil spoken of**" -2 Peter 2:1-2.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. **He that abideth in the doctrine of Christ, he hath both** the Father and the Son" -2 John 9.

Yet still we find:

"The tradition concerning the doctrine of the Trinity falls into three chronological periods, spanning respectively the time before, during, and after the Arian controversy of **the fourth century**... In brief, **the ante-Nicene Fathers taught the real distinction and divinity of the three persons** and the perfect unity of the Godhead... But in their attempts at a **philosophical interpretation** ... were inaccurate and eventually dangerous" (Colliers Encyclopedia, 1982, pg. 480).

Does the Bible teach that it is acceptable, or warns against, using the philosophies of man to help formulate the doctrines and commandments given in the Bible? [Again the Bible will answer this]

"...The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth **the thoughts of the wise, that they are vain. Therefore let no man glory in men...**" -1 Corinthians 3:19-21.

"...I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes... and **no man knoweth** who the Son is, but the Father: and who the Father is, but the Son, and he **to whom the Son will reveal Him**" -Luke 10:21-22.

"...Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee..." -Matthew 16:15-17.

"**Beware lest any man spoil you through philosophy and vain deceit**, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him..." - Colossians 2:8-10.

"...In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men... Full well ye reject the commandment of God that ye may keep your own tradition" -Mark 7:6-9.

"...The first of all commandments is, Hear, O Israel; The Lord our **God is one** Lord" -Mark 12:29.

{Source: Tom R.}

### **QUESTION 365 : Is it acceptable to formulate a new doctrine not expressly stated by Jesus and the Apostles in scripture?**

#### **The Scriptures-**

"But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them... Thou hast known **the holy scriptures, which are able to make thee wise... All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction... that the man of God may be perfect, thoroughly furnished unto all good works.** I charge thee therefore before God... Reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And **they shall turn away their ears from the truth, and shall be turned unto fables.** But watch thou in all things..." -2 Timothy 3:13- 4:5.

As was noted in the quote from Colliers' Encyclopedia one problem with the Trinity, from its inception into Christianity, has been the subordination of the Son to the Father. To apparently resolve this issue [teachers of the Trinity] merely developed extra-Biblical terminology and merged philosophy with scripture.

Subordinationism is the belief that the person of the Son is in subjection to, and inferior to, the person of the Father. The problem with subordinationism is the definition of God. God is all-powerful (omnipotent), all-knowing (omniscient), all-present (omnipresent), and eternal. If the Son is subservient to the Father, then it cannot be said that He is omnipotent. If certain information is withheld from the Son, He cannot be said to be omniscient, and etc.

As can be seen, modern Trinitarians hold the belief that three separate individuals in the Godhead each hold claim to the title "God", not just collectively, but also individually.

[The spirit of the Lord gives revelations and it might seem new, but it was of old, for everything was set from the foundations of the world. What makes the doctrine damnable, heretically, is that it cannot be seen consistently throughout the entire bible and/or even erode existing verifiable scriptural doctrines.]

{Source: Tom R.}

**QUESTION 366 :** "The most serious weakness in the modalistic system of the (oneness) movement is its failure to recognize the subject-object relationship among the members of the Godhead... The very existence of an 'I'-'you' relationship denotes personality; and the followers of the (oneness) movement must either ignore or pervert these, and many other passages, to destroy the personal 'ego' of the members of the Holy Trinity... Therefore it is untenable to maintain the Christology of the (oneness) movement when the testimony of the scriptures is so clear. There is, according to the Scriptures, a Person (or Ego) who is called 'the Father' and who is designated as God (John 5:17-24). There is also a Person (Ego) who is called 'the Son' and who is designated as God (John 1:1,14). There is a Person (Ego) who is called 'the Holy Spirit' and who is designated as God (Acts 5:3-4). All three Persons are co-existent, and, in the unity of the Deity, are termed 'one God' (1 Timothy 2:5)." [Why is that so hard to understand?]

What is the reason for which the subject-object references appear? How else but to become a servant could He have been an example of a servant? And to whom else would He become a servant to, if not the one aspect of His nature that mankind didn't share with Him, His deity? How else could He have shown us not to be self-worshippers, but God worshippers? The answer is found by searching the Scriptures. The scriptures do not need to be either reinterpreted, or rephrased in order to come to this conclusion. We have shown that Jesus said- "If you have seen me you have seen the Father" (John 14:9), and "I am the root and the offspring" (Revelation 22:16), and that "The Word was God...and the Word was made flesh" (John 1:1,14). But where does Jesus, or the Bible, specifically say that Jesus and the Father are separate Persons?

The oneness "movement" does neither ignore, nor pervert the subject- object passages of Scripture. **What the oneness "movement" fails to do is to describe the Godhead in a manner that Scripture also fails to use.** The oneness "movement" also fails to use terminology not found in Scripture to describe the Godhead.

The following are some of the verses used by the above author to show a separation of "egos" between the Father, Son, and Holy Ghost-

John 5:17-24- "...My Father worketh hitherto, and I work... **The Son can do nothing of himself**, but what he seeth the Father do..."

1 Timothy 2:5- "For there is one God, and one mediator between God and men, **the man** Christ Jesus."

Notice that these verses, if used to prove a separation of persons between God the Father and Jesus Christ, remove Christ's status as God. On the other hand, if the dual natures of Christ are applied, there is no contradiction to the complete oneness of God, and no glory has been removed from Christ.

{Source: Tom R.}

**QUESTION 367 :** But to obliterate your false persuasions, that the early church at the time of the apostles and after were "Oneness" and not Trinitarian, I looked up some quotes for you. Let them speak for themselves:- **Clement... " Brethren, we must think of Jesus Christ as of God."** Clement of Rome, Epistle to the Ephesians. Isn't that so?

Clement, Ignatius, and Polycarp have all been determined by historians to be Monarchians (Oneness) and not Trinitarians. They never developed any such terminology as "Separate Persons" or Trinity, and that's what makes the difference. Once again allow me to remind you, **mentioning Father, Son, and Holy Ghost has NEVER been sole evidence of one or the other doctrine- Oneness or Trinitarian!**

"Dr. Adolf Harnack, the church historian, was prompted to write that the dogmatic teaching of the trinity had built a 'theory of legal factions with no more foundation in fact than the conscienceless personality of a joint stock company created by lawyers for legal purposes.' In other words, the trinity doctrine exists only on paper... No apostle of our Lord Jesus Christ ever taught such a doctrine... NONE OF THE IMMEDIATE DISCIPLES OF THE APOSTLES (E.G., CLEMENT, IGNATIUS, HERMAS, OR POLYCARP) TAUGHT SUCH A DOCTRINE... Who began such a teaching?... TRINITIES ABOUND IN THE ANCIENT, FALSE RELIGIONS..." -William Chalfant, Ancient Champions of Oneness, pages 116-118.

"Clement of Rome had warned earlier in his second epistle of putting Christ in second place, 'Brethren, WE MUST THINK OF JESUS CHRIST AS OF GOD'." -William Chalfant, Ancient Champions of Oneness, pages 39-48.

This theology of Clement is pure Monotheistic modalism- Oneness!

"If one term must be chosen to indicate the tendency of his thought, IGNATIUS MUST BE SAID TO BE MONARCHIAN..." - Virginia Corwin (A well-known scholar), St. Ignatius and Christianity in Antioch (New Haven: Yale University Press, 1960, page 140).

{Source: Tom R.}

[In addition, when looking up History the person quoted usually have dates beside them (example, Bookliis -107 AD) and their origins. Reason being, they were many persons with similar names and even similar birth. That's why people say 'Jesus of Nazareth' to differentiate him from other Jesus'. And as in this case, there was a Clement of Alexandria who was Catholic and lends his theology to philosophy and there was Clement of Rome who was a Monarchian. Plus there were interpolations in their writings by the Catholic fathers.]

### **QUESTION 368 : Where did this doctrine come from in your book, isn't it a new modern thing from Azusa Street?**

Many say Apostolic Pentecostalism started with the Azusa street revival, yet they give reference to ancient sects which we have too little information to deem them damned heretics; such as Modalism, Sabellianism, Monarchianism and Patripassianism. As I've said, so called Modern Pentecostalism began at Pentecost (Acts 2:38), much of it ceased to be recorded and what was recorded was burnt. The only writings, except for the New Testament, are those charged with heresy; because formal Christianity came in with the Apologists (philosophers) and Nicea Council. It has since existed throughout the world, what happened in the 1900 in California was a noted outpouring. America was basically separated from the rest of the world and when Christianity was brought over, some of it was Catholicism and immediate Protestantism (Catholicism with a different name). Of course they were Apostolics, but few in numbers, so like the east with "Pentecost" and others, a similar momentum phenomenon took place in the west. In addition, several books document some of the apostolic history, to which you would be shocked at the startling finds. The books are, "Apostolic History Outline" by Marvin Arnold, "Ancient Champion Of Oneness" by William B. Chalfant, "The History Of The Monarchian Christians" by William B. Chalfant and last chapter of "The New Birth," by David K. Bernard. These books can be found online at <http://groups.msn.com/accommunity/books.msnw> or [www.threeq.com](http://www.threeq.com) or [www.books2u.beplaced.com](http://www.books2u.beplaced.com)

### **QUESTION 369 : Isn't this book teaching Modalistic Monarchianism (or Sabellianism), where God is said to have three modes or offices; "Think of God as a 'shape shifter' that can change His form into three different shapes or modes?" ([bible.ca](http://bible.ca))**

The carnal mind alone cannot understand God, for the mere fact you confess that the son is a separate pre-existed spirit that came to earth as Jesus is proof that this spirit – you deem God the Son - changed into a human. Isn't that shape shifting or changing forms from one mode or shape to another? What does this verse says, "For verily he took not on him the nature of angels; but he **took on** [change his form] him the seed of Abraham" (Heb 2:16). In other words, he did not change or "shape shift" into an Angel, but into a man; it clearly said that, loosely speaking by your words. Plus, when Paul was blinded by the bright light, the voice that came from it said he was Jesus, the same person that was in another form on the Cross, wasn't he? Then what is the noise about? Oh, you also said that if he changed from God (father) to Son in Modalism, then there is no more God in eternity but the Son here on earth and thus this is classic Modalism refuted. Say the Holy Ghost - you deem God the Spirit - is poured out in Africa and I'm here in revival meeting in the USA prophesying and they doing the same thing over there? Isn't the Holy Ghost a person that spoke from me here and at the same time spoke from someone else in Africa? Doesn't it mean that God can simultaneously be in more than one place? Imagine a real life situation, say a Sunday Morning Service all over the world when God chooses to personally prophesy to the congregation by the preacher or a person in the pew? Does that make millions of Gods? Again, even though God can be in whatever manifestation he chooses to, it doesn't limit him from being in another place or manifestation at the same time; "Do not I fill heaven and earth? saith the LORD " (Jer 23:24). Isn't it easier to see that one single solitary God is at work here rather than three gods or persons as God? Even Orthodox trinitarians can't help but use the analogy of modes, because of the fact that God, who is spirit, enfleshed as man yet being God; "the real humanity of Christ in the Pauline teaching...**only describe a mode** of being or hint at the presence of a higher nature in Christ not seen by the senses, or they contrast Christ's human nature with the nature of that sinful race to which it belongs" ([newadvent.org](http://newadvent.org), Christology).

Yet one person had the audacity to say, "In Modalism [Apostolics], God is actually more than 3 because all forms and titles are counted as his one person so they do not believe **he is limited to only three roles**" ([letusreason.org](http://letusreason.org)). You see that when we use our carnal mind and language to describe heavenly things we get into trouble. This person makes a very unheard of claim "he is limited to only three roles." Which God does he really serve? Can God be limited in anything, especially the role he manifests. That is the whole reason for his name, Yahovah or "I am that I am"; meaning, 'I can be to you what you want me to be' and not be limited to doing so for every person on the planet. That is the reason you have many connotations of Yahovah; for example, Yahovah Shalom – God our peace or Yahovah Yireh – God our provider. Because God is not limited in anything, neither can he be; he's God both yesterday ("who was"), today ("and is") and for evermore ("and is to come"). Just for reasoning sake, they say that "God the Son" proceed from

the father before creation; in avoiding the word “created” because of its implication, one Trinitarian writer says that God “willed” him. Can he not do or could he not have done the same thing over and over and over again in the Trinity theory? Isn’t it then obvious that we are using our carnal minds to comprehend and word the deity of God. Nonetheless, we know of God only through his three roles - Father, Son and Holy Ghost. Another thing letusreason.org, trinitarians were caught in saying that he, God, manifest in “Three roles.” Three roles rather than three individuals. Three roles is classic apostolic truth, whereby God is one person but manifest as Father, Son and Holy Spirit. So you see that when you really try to “reason” the doctrine, you can’t help but \*come to the truth.

Another person said, “The Holy Spirit, identified as a Person by John (through his usage of the masculine ekeinos at John 16:13), is sent both by the Father (John 14:16) as well as by the Son (16:7). The Spirit is not identified as the Father, nor as the Son, for neither could send Himself” ([James White](#)).

You see again how the carnal mind tries to equate things even though we are warn by God not to lean on our understanding (Prov 3:5, Isa 55:8). Christ himself told us plainly that he was the Holy Ghost when he said, "I will not leave you comfortless: I will come to you" (John 14:18). Who is coming as the Holy Ghost? The same man that was walking with them called Jesus – “I will come to you.” Was he going to be in the same form? No, he was going to be Spirit baptize in them, another form; first expressed on the Day of Pentecost. Isn’t that “shape shifting”, so to speak? What we know of him must come from him, from the beginning of him to us, "I am the LORD that maketh all things; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth by myself" (Isa 44:24). There is only one God who is one person. But he is Omniscient, Omnipotent and Omnipresent (everywhere at the same time, which is not limited to any number of manifestations. Here on earth with me and in heaven giving orders).

Then again it was said, “If God is strictly a single person then Modalism fails by its own theology, because God did not change form before or afterward ‘I the lord do not change’” ([letusreason.org](#)).

There is just no end, is there? Say, according to Trinitarian theory, God the Son, who is supposedly a spirit with the other two comes to earth as a human, Jesus. Isn’t that changing forms. Then how can this even hold up? Isn’t it then not obvious that rebuttals from our carnal minds are thrown at the fact that God is one single being manifesting as he feels, yet not changing. It’s obvious that “change not” is not applicable in the manifestations he presents himself in, for even the Trinitarian theory would fall with this view; he cannot change in who he is – values, deity, etc - no matter what manifestation he is in. When he came as Christ, his values and deity (Col 2:9) did not change. You see our words and understanding fails when it comes to God. That is why he reveals himself, not we trying to form understanding about him, for how can we comprehend one person being "through all, and in you all" (Eph 4:6). Yet the scripture said so.

You decide whom you will serve, as for Oneil McQuick and my house I will serve one single solitary God, not three persons as God!

**Answer Notes:** 1. It is said that there are two types of Monarchians, “Dynamic Monarchians” and “Modalistic Monarchians.” William Chalfant notes, “The Christology of these two Monarchians groups cannot have been radically opposed. They seem to have differed upon certain aspects of the incarnation, and upon the process and meaning of the glorification of the man Christ Jesus. The dynamic Monarchians stressed the humanity of Christ in order to refute the Logos [Christology] teaching of a second divine Person, while the Modalistic Monarchians stressed the identity of the Person of Christ and the Father in a strong Modalistic sense. The Modalistic Monarchians stressed the divinity of Christ with the intent of identifying Christ as God the Father, while the dynamic Monarchians stressed the humanity of Christ with the intent of refuting any idea that He was a separate divine Person from God the Father...both groups baptized in water in the name of Jesus Christ, and believed in the baptism of the Holy Ghost” (The History of the Monarchian Christians).

In other words, there difference is like saying, “Half full, Half Empty.” Mere stressing one thing while the other stresses the other. While stressing one thing another thing can seem forfeited, that is why it looks like they are two types of Monarchians; but there really isn’t. In addition, it is said that Dynamic Modalist are adoptionist, they are not. It seems when the word adoptionist was first used, it was for those who denied the virgin birth and thus Christ was adopted. Some time later, they said he was adopted into the ‘Godhead’. Historian William Chalfant asserts that while Harnack calls dynamic Monarchian "adoptionists," Friedrich loof rightly points out that they are not, in his "Leitfaden zum studien der Dogmengeschichte," 1906. And being Apostolics, they definitely weren't adoptionists, especially when they "stressed the divinity of Christ with the intent of identifying Christ as God the Father."

The difference between dynamic and traditional Modalistic Monarchianism is really no difference at all. One simply stresses a particular area, while the other stresses the other. Like me saying the glass is half empty and you saying it's half full.

Christ clearly had a divine and human nature and either could be stressed without altering apostolic doctrine. It was the "**man** Christ Jesus" (1 Tim 2:5 ) who is made a mediator for us. And it is the divine spirit that made it all possible; coming and "using" the prerogatives of God in a human flesh.

Therefore, dynamic and Modalistic Monarchians aren't different, they just approach the truth differently: Neither are the dynamic Monarchians adoptionists. Some would love to have some division here, but from Moses to Jesus to the Monarchians to the present day Monotheistic Adherents (Apostolics), one and the same doctrine is taught. Unlike the scenario with the trinity, which has many divisions and variations:- subordinationism, co-equality, Arianism, Gnostic Trinity, Virgin Mary Trinity and the list goes on.

2. \* denotes, Coming to the truth doesn’t mean that you see it or obey it. It’s just there and it cannot be hid.

### **QUESTION 370 : Is what this book teaching (apostolic doctrine) similar to Gnosticism?**

NO! Not even close.

One person said,

**“Gnosticism** – promoters of this view were Simon Magus, Marcion, Saturninus, Cerinthus and Basilides. The dating of its origin is uncertain but it was the most ancient, predating Christ. This comes from the word gnosis meaning to know.

This was a philosophical system built on **Greek philosophy** that taught matter was evil and the Spirit was good. They taught docetism which promoted a clear separation between the material and spiritual world. Gnostic teaching is traced by historians to Simon Magus, a magician in Samaria. He is said to have written the Gnostic work entitled The Great Revelation in which Simon is the Messiah, not Jesus. Menander was one of Simon’s disciples . He preached that those who followed him would not die, and that instead of Jesus being crucified it was Simon Magus... Then this divine Spirit called Aeon united himself to the material body of Jesus.” “He stated that **there was only one person in the Godhead, and that he was that person.** Claiming to be the father in Samaria, the Son in Judea, the H.Spirit in the rest of the nations” (John Gill, *sermons and tracts vol.3 pg.513*).

According to these persons, Gnostics sounds like another Rev. Moon, not anything close to true Christianity. He said they believe “that Jesus was the **natural son** of Joseph and Mary. The **Christ came** upon him at his baptism upon the body of Jesus for a short time and left him at the crucifixion, (like some Ebonite’s) *so only a man was crucified.*”

We teach that the word, GOD, became flesh not the flesh became the word. Neither do we use Greek philosophy as the apologists did when they formulated the Trinity Doctrine. Nor do we teach Aeon or any other spirit united with Christ to become man or even another spirit uniting with him as “God.” Simon Magnus, its allege founder, is said to think of himself as God and claiming the titles Father, Son and Holy Ghost. Whenever did this book or any denomination teach this? This is not even near Modalism, Trinitarianism, Jehovah Witness doctrine, Mormonism and any teaching that I’ve heard. There is One God, who is one person, manifest in the flesh, died, raised from the dead so that you and I might have life.

**Answer Notes:** 1. Also, "Harnack, a severe critic to contextualization, could answer the question why 'The Gnostic 'Pentecostal' were repudiated, whereas those of the Apologists [Logos Christology] were accepted [by the churches]." In other words, both the Gnostics and Apologists catholic fathers used Greek philosophy to make their doctrines, yet only the Gnostics are rejected today and men like Justin Martyr are considered heroes. Why was this so?

“The answers to these questions appear paradoxical. The theses of the Apologists finally overcame all scruples in ecclesiastical circles and were accepted by the Graeco-Roman world, because they made Christianity rational without taking from, or adding to, its traditional historic material [like using a human genetic cell to create a monster but it is acceptable because the traditional historic material, cell, is the same. While the Gnostic used a frog cell in creating their monster, so to speak. But both created monsters.]” ([J.Rhee](#)).

### **QUESTION 371 : I’ve seen quotes where mediums, masons and other questionable persons understand and agree about the oneness of God, that is, he is one as against a trinity. Does that make it wrong?**

There are also many more cults and sect that have questionable traits (masons, mediums, etc.) that believe and confess a trinity doctrine. In fact, most masons are Trinitarian Christians and some of the best cults, like Rev. Moon, hold a trinitarian off-shoot. Remember, no lie can really fool people unless they are elements of truth in it. What makes the doctrine unbiblical and an error, is the word of God from Genesis to Revelation. Even the devils believe that God is one (James 2:19), can they not speak that to draw away some? What we should do is search the scriptures to prove that our doctrine is correct. And from the scriptures we know there is only one God (Deuteronomy 6:4; Isaiah 45:21; Mark 10:18; 12:29; Romans 3:30; 1 Corinthians 8:4, 6; Galatians 3:20; Ephesians 4:6; James 2:19).

### **QUESTION 372 : Is the doctrine displayed in the book inspired by human pride because of its exclusiveness that any other doctrine is false; as some would say this is a “cult-like belief”?**

Christ said, “he that is not with me is against me” (Lk 11:23). If that is not exclusive for you then what is? In other words, God is precise in everything and anything, else it is not only false but comes from the devil. It’s either yea or nay (Matt 5:37). There is no in between with salvation and thus it follows that there is no in between with doctrine. You either have it or you don’t. As I live, what I’ve outlined in this book is the doctrine rightly taught in the bible; and as exclusive as Paul got, I’m no less the same way and so should anyone that have the truth, being truly born again. In fact, Paul said that even if "an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8). And as even Paul himself confessed, there will be those that seems like us but are not; in other words, they will seem to have “the witness of the Church throughout history.” In their prominence, those who held the truth were belittled and scattered across the globe and would seem non-existent, as if this doctrine had

died out in some point in history. However, after reading chapter 12, “*Cult, Heresy, A Little History*”, you will realize that this is not the case. God declared and I believe, “I will build my church; and the gates of hell shall not prevail against it” (Matt 16:18). True doctrine is always exclusive, either the 'stone fall on you or you fall on the stone' (Matt 21:44). Clearly saying, accept and live, reject and die!

### **QUESTION 373 : Do Trinitarians worship three Gods?**

One Trinitarian noted, which finally sparked me to make this FAQ, “The fact that there is only one God and that we acknowledge the Bible differentiates between the three persons making up the Godhead does not mean we believe in three Gods” ([Edgar Havaich](#)).

Firstly, as stated in the earlier chapters. The word Godhead doesn't mean a God government, it simply means God's nature or Godhood; as in manhood, your manly nature. So if 5 gods or “persons as God” ruled a nation, each 5 has their own Godhead and the composite is not the Godhead.

Now, Trinitarians keep saying they don't worship three gods yet it is in their creed, deliberately or unconsciously. It is often stated and believed that three persons are God and cannot be divided, thus God cannot exist unless the three exist. If three persons are God, it has to follow that the individual members are gods. You simply have to get a plurality of gods if the composite is made up of individuals. A unit composite is always used for defense of the trinity, as described above. For instance, a football team. Each member is a football player because the composite is a football team. Even so with the trinity, each member has to be a god because the composite is God. A football team cannot be a football team unless it has players. Similarly, a Unit called God (Trinity) cannot be God unless it has gods (three persons). But isn't a football team a multiple of football players? Similarly, isn't God according to the Trinity a multiple of gods?

One person noted “As Hank Hanegraaff, president of the Christian Research Institute and host of 'The Bible Answer Man' radio program puts it, 'One what? God. Three who? Persons’” ([Mike Bugal](#), [heartlandchapel.org](#)).

Who are the three persons? If I substitute the above with a football team it would be:

One What? Football team. Three Who? Football Team players.

Therefore Mr. Hank Hanegraaf should have rightly said:

One What? God. Three who? gods.

You just can't work the Trinity theory not to mean this. I could also say one jury; five jurors name Bernard, Gladstone, Mulvino, Marabell and Dale. Are they not 5 individual persons that a decision cannot be made except all participate and all have different will and opinion. This is not the case with God and never has been. God is one person! That's why it was usually said of Trinitarianism, “Like peas in a pod, so are the gods in their squad.” I'm not one for throwing words of verbal fights, but that is how the trinity theology inherently is. Confessed here:

“There is more than one Jehovah and more than one God as individuals, but they are one Jehovah and one God in unity, thus expressing the truth of **3** separate and distinct persons, **beings**, or individuals in the Divine Trinity....Since there are **3** persons or **beings**, then the only way they can be **one is in the sense of unity**, as prayed for in Jn. 17:21-23.” (Finis Dake, The Dake Annotated Reference Bible, p. 394 (235).)

If the stigma of worshipping three gods is to be dropped then the statement of faith has to change. And if the Father, Son and Holy Spirit are to still to be taught then the only alternative is to affirm the monotheistic faith as taught by Apostolics (oneness) - One single solitary God manifesting as Father, Son and Holy Spirit (1 Tim 3:16).

To some, the two positions don't even look dissimilar, as Edgar Havaich also confesses, “namely that there is but one God and that the Father, the Son and the Holy Spirit is each God. The disagreement comes entirely from the trinitarian declaration that the Father, the Son and the Holy Spirit are distinct persons.”

This distinct persons theory came about in the second century credited to Justin Martyr who, through philosophy, tried to make the Godhead understandable to pagans. His error of creating distinct persons within God sparked the Trinitarian doctrine, which would be later developed by other apologists; namely Tertullian, Origen and others. Therefore, in the earliest days, Apostolic (oneness) doctrine was the only doctrine until the apologists came along; and adherents to the trinity doctrine grew. But even until Tertullian's time Apostolic believers were still greater in number; even Tertullian confessed that Monarchians (Apostolics) were the majority. Nevertheless, number, prominence, or acceptance should not be the criteria for doctrinal truth, but rather the rightly divided word. By

it we know that God is one being, one person. Any other allusion to explain the manifestation of Father, Son and Holy Ghost would only create a three God theology, though sometimes it's not sincerely meant that way; how, I don't know.

### **QUESTION 374: I've heard many Trinitarians and some Apostolics term us Apostolics as "Oneness" or "Oneness Pentecostals." Why?**

The term oneness was a label given to Apostolics by their accusers who refuted the monotheism of the bible and gravitated towards the fabricated Trinity theory. It is not a term we conjure for ourselves, the only known term we have authentically ascribe to, is the word Apostolic; because the doctrine we preach, including those of the Godhead, are of the Apostles or Apostolic. One, Christ being the chief apostle, "consider the Apostle and High Priest of our profession, Christ Jesus" (Heb 3:1 & Eph 2:20); and two, we are instructed by the apostles, "the mystery of Christ ... which in other ages was not made known unto the sons of men, as it is now revealed unto his **holy apostles**" (Eph 3:5). My opinion is that this term oneness was craftily given to us, hoping to be negatively ascribed to the biblical Godhead doctrine we teach and even other biblical doctrine we preach; which it has, then refuted in the same way we had refuted the word Trinity and its theory - "The word Trinity is not even in the Bible." Hence, Trinitarians can now say, "Neither the word 'trinity' nor the word 'oneness' is found in the Bible" (spiritualabuse.org), to sort of \*push off what we had said concerning the word "Trinity."

Our Godhead doctrine is not called oneness, our doctrine is of God; rooted in our schoolmaster, Judaism, hence monotheism. We have no explicit name for our Godhead doctrine, except to say "One God" as in Due 6:4 or Mark 12:32. One as it is inherently purely meant, a single solitary person or thing, not a unified one. We adhere to the teaching of "Holy Apostles" and hence called Apostolics. We experience the similitude that first fell on Pentecost and hence we are called Pentecostals. On the opposite side, a new Godhead doctrine was formed in the 2<sup>nd</sup> century called Trinity (unbiblical root name) by the apologists (unbiblical root name), hence they are called Trinitarians (unbiblical root name). This was later given great prominence by the Catholics (unbiblical root name).

Also, one person said, "Oneness - God is called 'One' 45 times in the Bible and 'Holy One' 48 times in the Bible. Webster's-Oneness... the quality or state or fact of being one... **The word 'Oneness' is merely a derivative of the word 'One' which the Bible clearly declares God** to be in NO UNCERTAIN TERMS, even relegating such a statement to the first commandment - Mark 12:29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord" (Tom R). Hence, it is still quite normal to say Oneness because it is rooted in the bible. As against the unbiblical trinitarian terminologies - Trinity, holy Trinity, Divine Trinity, Triune, Three-in-one, Three-of-one, God-the-Son, God-the-Holy-Ghost, Separate Persons, Separate Egos, Separate Individualities, Divine Plurality, Divine Individuality, Divine Unity, Mystery-above-reason, Eternal Son, hypostases, subsistence, etc. That's why we find this conclusion, "I see ABSOLUTELY NO COMPARISON WHATSOEVER in the origin and use of Trinitarian terminologies versus Oneness terminologies. Pagan philosophers invented Trinitarian extra-biblical terminology for the specific purpose of harmonizing pagan polytheistic doctrine with Biblical monotheism. Oneness terminology can either be found actually in scripture in one word form or another, or the specific doctrines, which such terminology merely represents, can be stated and defined completely through scriptural quotation alone. You can quote all the Bible you want, in any sequence of verses you want, practically no matter how badly taken in or out of context, and you will still never be able to state or define the Trinity doctrine through any such quoted scripture or combination of scriptures" (Tom R.).

**Answer Notes:** 1. \* denotes, The word oneness was also most fittingly used to push off what we had said concerning the word trinity because they had tried to use the very word 'bible', but now found that it is in the bible itself. "The word 'Bible' is merely an anglicized version of the Greek word 'biblos' which is found 16 times in 14 verses, and its plural 'biblion' beginning with Matthew 1:1 is found 30 times in 27 passages in the New Testament. Webster's- 'Bible... Etymology: Middle English, from Old French, from Medieval Latin *biblia*, from Greek, plural of *biblion* book, diminutive of *byblos* papyrus, book, from *Byblos*.' Therefore, to say 'Bible' isn't in the Bible is simply a false and misleading statement. Additionally, such a statement is akin to denying and disallowing that the scriptures were commissioned to be written to, which would necessarily require it being translated into, all the peoples of all languages of the world" (Tom R.).

2. Another word that was thrown upon us in the early centuries, is the word "Monarchians," like all the other, we didn't ascribe to it but use it for reference. We never called ourselves by the name Monarchians, but rather, it was negatively thrown upon us. The word is only use generically anyway. If there is a word we refer to ourself by it would be generated from the Apostles and Jesus, the chief Apostle himself – apostolic. Trinitarians hated us then and called us something they deemed negative – Monarchians. The Apostolics then and now don't ascribe to the term, but use it for reference (e.g. historical). It was thrown upon us by pagan Trinitarians, like how they now call us "Holy Rollers;" they named us so negatively. Like most nick names, people tolerate it. They simply called us Monarchians from the derivative of the meaning of the word "Monarchy," because of the exclusiveness of our doctrine (as Christ was - Lk 11:23) and we were in the majority then. Monarchians, as in English monarchy or supremacy, as it relates to our doctrine. For instance, me calling the Chinese people "Monarchs" of the I.T. industry. I just used the generic appellation from the word monarchy, to say they reign supreme in the I.T. industry, and rightly so, for all things electronic are manufactured in China. As in they are leaders in electronics and Information Technology.

**QUESTION 375 : Did Simon the sorcerer influence the oneness apostolic doctrine taught in the bible called Monarchianism or as one person puts it, “invented the conceptual framework of Sabellian-style Modalism” ([thriceholly.net](http://thriceholly.net))?**

This is like saying catholicism invented the concept taught by protestants that Jesus died on the cross. That is if Simon the sorcerer said anything that is Apostolic or biblical, which he must have done to draw a Christian crowd in his era. The person from Answering Oneness Pentecostalism also said he said,

‘And so (it was that Jesus) appeared as man, when in reality he was not a man. And (so it was) that likewise he suffered — though not actually undergoing suffering, but appearing to the Jews to do so — in Judea as ‘Son,’ and in Samaria as ‘Father,’ and among the rest of the Gentiles as ‘Holy Spirit.’” And (Simon alleges) that Jesus **tolerated** being styled by whichever name (of the three just mentioned) men might wish to call him" (Hippolytus, Refutation of All Heresies, Book 6, Chapter 14).

This book doesn't teach that Jesus appeared as a man and was not, neither does Apostolics (Monarchianism). We teach that Jesus was fully man, not appearing as a man. That's why he was our sacrifice. He also suffered as a man, not appearing to. That's why he cried out in agony on the cross. He's not Father in one city and Son in another and Holy Spirit to non-Jews. But he's Father, Son and Holy Spirit all the time to everyone. The mere fact Simon alleged Jesus “tolerated being styled by whichever name [Then you insert “of Three just mentioned”]” meant that Simon never claimed that he was **THE** same Father, Son or Holy Spirit but for mere ignorance of people referring to Christ as such he tolerated it. Moreover, Simon wasn't only referring to the three titles but any thing “men might wish to call him;” whether Savior, God and other titles. This is not Modalism. It looks more like he deem Christ a man (rather than God) to whom people threw titles on because of his wonderful works; as Simon himself did wonders as a “former” magician. This wasn't the doctrine of God as portrayed in the this book or in Monarchianism, but rather a proud man speaking of things he heard and understood not. Much like the Apologists who learnt of Jesus, The Father and Holy Spirit then went and spoke of it when they did not understand it. They used philosophy to fill in what was unexplainable; the result was the doctrine of the Trinity, then the Nicea Council, then the murder of believers and the horror continued, to the worst of all, sincere ‘believers’ not saved.

**QUESTION 376 : Who is Philo or what did he teach and why?**

He is a pagan philosopher and a main adherent/advocator of Hellenized Judaism. Not even a Christian though living during the beginning of the Christian era. Yet the apologists and early Trinitarians opt to use him as their inspiration for doctrine - a man who didn't like God's ways by advocating Hellenized Judaism through his philosophy. Clement (not of Rome), the later influential Trinitarian, was even said to have quoted him. In other words, not only were the logos Christology, trinity and apologetic Christianity founded on philosophy but also pagan Hellenistic religiosity from Philo. But don't take my word for it, here are some quotes:

"Accordingly, the origin of the Logos Christology from the Prologue of the Fourth Gospel is generally denied. Rather, it is assumed to be from **Philo's doctrine of the Logos or the Hellenistic philosophy of religion**. Justin, Tertullian, and Origen altogether attributed its origin to Philo, but, as Harnack fundamentally pointed out, ‘the Logos doctrine is Greek philosophy in nuce’."

"In The Christology of the Apologists by Little, we find, "**Philo's Logos**, in respect to Personality, is anomalous, being sometimes truly personal, while at other times **merely a metaphysical abstraction**. But Justin hesitates in no such uncertainty for he is entirely convinced that Logos, the Pre-existent Son, is also Jesus Christ who was incarnate as Man among men" ([J. Shree](http://J.Shree)).

"Origen included many pagan doctrines in his system of Christian belief, i.e., three category ontology, eternity of the world, pre-existence of souls, ...and the like. **This Hellenistic Logos Christology made its home in Alexandria with the tradition of Philo**. Philo (c. 20 B.C.-A.D. 50) is the father of the allegorical interpretation of Scripture as well as **the pioneer who connected the Greek Logos doctrine with the Wisdom-Logos idea of Judeo-Christian theology**. Philo's influence on Origen is immense in both aspects. Now, Origen's influence was dominant in the East, especially in Alexandria where the Arian controversy arose" ([J. Shree](http://J.Shree)).

Even informed Trinitarians admit that Philo is not to be trusted,

"To prevent misunderstanding, let me stress that I don't consider the authors quoted below to be authoritative or reliably inspired. In fact I'm not aware of any sect that considers Philo Judaeus, who was both repudiated by the synagogue and was also no Christian though he lived after the first advent of our Lord, to be a canonical author" ([thriceholly.net](http://thriceholly.net)).

Why did they use him then to develop their teachings. Simple, it appeal to Hellenistic pagans, so what they came up with is Hellenistic paganism - three person Godhead (trinity) and the works.

### **QUESTION 377 : Is the Prophesied Messianic Ruler Over Israel David, The Son Of Jesse, rather than Jesus Christ?**

No. And it is startling one would conclude that, seeing that David was a man who lived hundred of years ago and died, not fulfilling the scriptures about the Messiah. Even further, he prophesied many times about the coming Christ; example, Psalms 110:1. Christ himself used this very verse and showed that David was not the Christ, "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" (Matt 22:42-45)? So Christ himself wasn't an ordinary man, but God the spirit come in flesh; therefore was before David, concerning his literal existence and after David, concerning his flesh. He himself said, "I am the root [where David came from] and the offspring [where his fleshly lineage belongs] of David" (Rev 22:16).

### **QUESTION 378 : Many say the "Father is the Son" or the "Son is the Father." Why?**

This is somewhat paradoxical in saying, though it is true. That's why it is often not stated like this, but a proper thing you could say is, "God the father is Jesus or Jesus is God the father." You cannot know the father in his spirit form as a tangible person, that is why the Son reveals him (Matt 11:27). The Son is like a radioactive suit that if you were exposed to the radiation within, you would be consumed (Ex 33:20). This is also why those who have Jesus have the father (1 John 2:23). The invisible God was made visible through Jesus Christ (Heb 1:3). That is, the spirit of the man Jesus is God the Father. So, technically, the Father is the Son, but it becomes paradoxically and kind of defeats the purpose of the gospel to the New Convert if you say the "Father is the Son or The Son is the Father." Rather, simply use exact biblical phraseology like, "God was manifest in Flesh" (1 Tim 3:16) or "I and my Father are one [and the self same person]" (John 10:30) and others; or simply, "Jesus is God the Father."

Trinitarian language has caused us to become confused in phraseologies and not know our God. Even some Apostolics try to avoid saying "the Father is the Son and the Son is the father," noting that it might be confusing to the unlearned, though true. Instead they say, "the Father is in the Son and Son is in Father." But that is still Trinitarian language, because they believe Father, a separate person, is in the Son, another separate person. Even worst, some believe that two separate persons (Father and H.Spirit) were in the Son, making three; this is often called Perichoresis. So in avoid saying the truth in a paradoxical sense, some Apostolics still revert to trinitarian language and hence can still imply Trinitarianism.

Some even simply say, "Jesus is the father or the father is Jesus." to avoid the two phraseologies underlined above. But that can still imply Trinitarianism, though we who know the truth know there is only one father, and if Jesus is father it means he is the same God the father come as flesh. The reason it still can imply Trinitarianism is that trinitarians believe Jesus, as a separate person, is our father while at the same time is Son to God the Father, another separate person; making us a sort of Grandchildren, but not stated so, only saying both of them or even three of them individually and collectively is our father. The thing is, when the terms Father, God, savior, Christ, Jesus, Yahovah, etc, were used in the first century by the one "Messianic" Apostolic Church, they knew it referred to the same person; because trinitarian paganism hadn't crept in yet. There was no confusion, they knew God the Father was one person from Judaism, so when a Son was given as stated by Isaiah, they knew he was the same Everlasting God the Father; not a different person. However, since distinct persons were introduced by trinitarians to appeal to pagans, confusion loomed over these terms. It has been thousands of years since then and it would be even more confusing, as intended by satan (Isa 29:16).

So the best thing to say is "Jesus is God the Father." This breaks into their trinitarian language and still biblical. It dictates that Jesus is not only father, but THE father, selfsame person. So, in their trinitarian language they have "God the Father, God the Son and God the Holy Spirit." 'God the Son' and 'God the Holy Spirit' are unbiblical terms, because they don't exist, but God the Father is in the Bible (Jude 1:1). So if you say Jesus is God the Father you are saying there is no God the Son, for he is God the Father in flesh; and if asked, Jesus is the Holy Spirit, as he stated he is in John 14:18.

**Answer Notes:** 1. Another thing to note is that though Jesus is God the Father, there is a reason why he came as Son and hence "the title *Father* never alludes to humanity, while *Son* does" (Jason Dulle). But though the title father doesn't necessarily alludes to humanity (Son), are they not referring to the same person. As in, I'm a minister and an Uncle, my title minister never alludes to me being an Uncle, but my nephew can say, "My Uncle is my minister;" because the title refers to the same person. Similarly, though it is paradoxical to say 'the Father is the Son', it is not incorrect.

**QUESTION 379 : Can we trust recorded church history, that is, those given by the Catholics and Immediate protestant colleges? Can we trust their canonical archives?**

Much of the history presented in the catholic and protestant colleges are suppositions and misguided, shaped to back their own theology - interpolations. For instance, the following quote probably was not real because Callistus was an apostolic (oneness) believer until he was murdered:

Hippolytus

"Thus, after the death of Zephyrinus, supposing that he had obtained [the position] after which he so eagerly pursued, he [Pope Callistus] excommunicated Sabellius, as not entertaining orthodox opinions" (Refutation of All Heresies 9:7 [A.D. 228]).

As said, it is highly unlikely that Callistus did this, even if they had squabbles or turned on him, because they both believed the same thing. To make this more bizarre is this record from William Chalfant,

We read in trinitarian church history that Dionysius of Alexander ex-communicated Sabellius. We also read that Callistus had ex-communicated Sabellius... We are supposed to, without examination, accept these ex-communications at face value...

Notice again,

The historian H.G. Wells informs us that a fist fight broke out between Arius and another bishop right before the astonished eyes of the Emperor Constantine (H.G. Wells, Outline of History, p. 552).

According to apostolic.net history study with Jason Dulle, Arius wasn't at the meeting because...and Eubieus was the one who represented his view. How then could he be said to have fought at the council? Though this does not say fighting didn't occur; for they were fights.

From these and many other examples, you see that much of what is known as church history is interpolated to suited the belief of the then denomination and most often, the person writing it. Hence, many things document in Catholicism and even the canonical archives can be questioned, and should be. Unfortunately, like all lies, the truth is mixed with it, making it hard for someone without the "spirit of truth" and knowledge to identify truth from error. It is not always easy as the first examples above, especially when it comes to the out of norms, like the Apocrypha. Some of this influence has even been embedded in the Bible itself; one reason to say Matt 28:19 could be an interpolation. However, much of biblical history has been screened, re-screened, examined, re-examined, revealed and expounded on throughout history and it's true tenets properly gained; preserved in such organizations as those that are called Apostolic Churches (e.g. paw, upci, cooljc, awcf, aljc, etc). Also, be it known that there is a counterfeit to the Apostolic Church that was developed within this century called the "New Apostolic Church;" that adheres to Trinitarian dogma. Even within late centuries, satan knowing the Apostolic church would again arise, some Catholics opt to refer to themselves as Apostolic but are not, in doctrine. This might seem annoying to most church goers and trinitarians who read this FAQ and most FAQ's, but I speak the truth in love; not wanting to step on toes, but cannot compromise at the same time. I grew up going to trinitarian churches, and thus, I also had trinitarian concepts, so this also angers me; but more so that I, and many people, had been deceived. Turn to truth as I have.

**QUESTION 380 : Was emperor Constantine saved when the Nicea Council was held? Or, was he saved at all?**

Several records show that he either got "converted" in 312 or 324, I would opt to say 324, being an opportunist towards the rising Christian influence. Yet he didn't get baptize until his death bead. What conversion was that? None, he was an unsaved man. And guess what? The Emperor Constantine presided and controlled the whole Nicea council, even though he was unbaptized and not even eligible to take communion! Not a single Bishop protested this usurpation!

**QUESTION 381 : How to prevent susceptibility to heresy?**

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Colossians 2:6-7).

**QUESTION 382 :** Oneness or Pentecostals are not only heretical, but pagans, because they can be traced back to an idolatrous sect called “monarchs.” And this book (“The Voice...”) affirms that present day Apostolics were called Monarchians in the early centuries, hence the same “monarchs” of Assyria and Babylon – pagans! Isn’t this clearly so?

Good attempt! For early century Apostolics were called “Monarchians,” and there was possibly a sect in Assyria and Babylon called “Monarchs.” One source I have noted:

“The Monarchs of Assyria and Babylon were highly religious in their way and regarded themselves as the instruments of their gods (emphasis mine). All their victories were victories of the gods they worshipped, and manifestation of their power (The pulpit Commentary: on Daniel).” (Seen in a book I had from 1998 called “From Now Till Eternity”).

We never called ourselves by the name Monarchians, but rather, it was negatively thrown upon us. We have no ties to this sect dating back to Babylon. The word is only use generically anyway, plus the word “Monarchs” and “Monarchians” are different. If there is a word we refer to ourself by it would be generated from the Apostles and Jesus, the chief Apostle himself – apostolic. Trinitarians hated us then and called us something they deemed negative – Monarchians. The Apostolics then and now don’t ascribe to the term, but use it for reference (e.g. historical). It was thrown upon us by pagan Trinitarians, like how they now call us “Holy Rollers,” they named us so negatively. Like most nick names, people tolerate it.

It had no ties to a supposed “Monarchs” of Babylon. They simply called us Monarchians from the derivative of the meaning of the word “Monarchy,” because of the exclusiveness of our doctrine and we were in the majority then. Monarchians, as in English monarchy or supremacy, as it relates to our doctrine. That is, the supremacy we hold it with in that it is the one and only true doctrine for salvation and God’s deity, par none. This is rightly so, for our doctrine is the bible rightly divided and its either you have the truth or not (Lk 11:23). That’s all there is to the name Monarchians, a generic appellation to the value we hold to the bible’s doctrine and wide prominence of it then.

For instance, me calling the Chinese people “Monarchs” of the I.T. industry. Am I linking them to the monarchs of Babylon or saying this is their descendants? No! I just used the generic appellation from the word monarchy, to say they reign supreme in the I.T. industry, and rightly so, for all things electronic are manufactured in China. As in they are leaders in electronics and Information Technology.

William Chalfant, from a book he gave me in 2003, also noted the origins of this name to Apostolics:

It is one of the aims of this study to trace the various Monarchian Christian groups throughout the history of the Christian religion, which have retained the “primitive” apostolic doctrine of the original Church that was founded in Jerusalem c.33 AD.

The word “monarchia” was used by Irenaeus (c. 135-202 AD) to signify the “sovereign unity of the Godhead,” and it was meant to repudiate the Gnostic theories of numerous divine emanations. It was later applied by the Montanist Tertullian to those Christians who rejected the trinity or Logos teaching, which he and others had embraced.

While he does not agree with them, L.E. Elliot-Binns (The Beginnings Of Western Christendom, 1948) admits that there are “scholars who claim that Monarchianism represents the original Christology of the Roman church....” J.W.C W (The Four Great Heresies, 1967) and acknowledges that the Monarchians “asserted with their utmost strength the essential unity (oneness) of the Divine Being.”

Joseph Ayer (A Source Book For Ancient History, 1913) notes that the term “Monarchian” was a general expression used by Christian teachers “to explain the divine element in Christ without doing violence to the doctrine of the unity (oneness) of God.”

The Catholic movement, on the other hand, was inspired by the desire of the educated Gentiles to make their brand of Christianity more palatable and understandable to the pagan mindset. Their efforts to make Christianity more “marketable” to the pagan world resulted in the formation of the Logos doctrine (the teaching that Christ was a separate divine, creative Agent of God the Father).

In attempting to “codify” the ancient beliefs of the church in such a way that would somewhat “please” the pagan population, the Catholic movement fell prey to the very pagan philosophy that it professed to repudiate (The History of The Monarchian Christians).

Hence we have no ties to any pagan sect, only the apologists, catholics and trinitarians do such stuff.

## CHAPTER 13 FAQ – DOCTRINE, DENOMINATION AND RELIGION

### **QUESTION 383 : Does it matter what one believes, so long as he is sincere?**

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of truth” (2 Th 2:13). Sincerity is nothing without “belief of truth!”

Doctrines affects life. Only true doctrine leads to life and erroneous doctrine always leads to death and destruction. No one would think of saying, “it matters not which god I worship, so long I’m sincere.” Similar to how one wouldn’t think of saying, “it matters not what I eat, so long as I relish what I eat (even human dung);” or “what road I travel on, so long as I think I’m on the right road.” No!

Sincerity is a virtue, but it is not the test of sound doctrine. In other words, it does matter what you believe; you must believe the truth or face the consequences (Hosea 4:6).

### **QUESTION 384 : Isn’t laying on of hand speaking of healing, but how comes you said it represents the baptism of the Holy Ghost from Hebrew 6:1?**

I read a book by Kenneth Hagin called “The Doctrine of laying on of hands,” which argues from Heb 6:1 that laying on of hands solely means healing. Therefore, it is no doubt that it is a popular notion among many, however, a wrong notion. After I wrote the manuscript, I cited a source that also had the correct explanation of it. It reads:

“In summation, from Old Covenant to New Covenant, the act of laying on of hands was a very regular and frequent incident. It was used in conjunction with prayer and the Word of the Lord in order to impart something. On the negative side, scripture has recorded impartations or transfers, by the laying of hands, of sin to animals or other people. Laying on of hands has also been used to describe threatening and inflicting harm on other persons. In the New Covenant, this term and connotation was usually inflicted by the Pharisees and religious leaders of Jesus’ day.

In contrast, when laying on of hands is used according the Word of the Lord, it is strictly for the purposes of imparting a blessing of some kind. The blessing could be a dedication, presentation, or offering to the Lord, especially for a specific service. The blessing was also seen to be imparting life to the dead, help to the needy and poor, and for the purposes of producing productive and fruitful work. In the opening of the New Covenant, laying on of hands was seen primarily to heal the sick and resurrect the dead. After the gospels, like the Old Covenant, laying on of hands was used for commissioning particular individuals for service according to the Word of the Lord. And an overwhelming amount of evidence shows that laying on of hands was used to impart spiritual gifts to the body in order to edify the body according to the Word of the Lord, and most importantly, to impart the Holy Spirit to those who have put their trust in Jesus and have believed and been baptized.

Since the focus of this study is on Hebrews 6:1,2 and the origins or beginnings of the doctrine of Christ, it is safe to assume that the reference to laying on of hands included all that we have shown previously, but primarily, to impart the Holy Spirit through prayer and the laying on of hands. If you have studied the doctrines of Christ thus far, you will see that the doctrines of Christ are all focusing on salvation. First, repentance from dead works is necessary, followed by exercising faith in God (Jesus Christ), baptisms (which include water baptism in Jesus’ name and baptism in the Spirit), and now laying on of hands. The reference in Hebrews 6 to the laying on of hands may be particular to imparting the Holy Spirit to others after you have come into the kingdom.” {Source: **Jesus M. Ruiz, on a website.**}

Hope that helped!

### **QUESTION 385 : Easy Believism - What is it?**

There is no such thing as easy believism, if you’re a true born again believer stop using this term against those who whole not the truth. We should be ready to easily believe the gospel and doctrine. Moreover, if one really believes they will follow the doctrine that saves.

Persons that say they believe the gospel but refuse to get baptize in the name of the Lord Jesus Christ and wait for his spirit evidence by speaking into another tongue haven’t really believed: Because faith always produce works. It’s like saying I believe you’re the one

for me to marry but refuses to get married to that person even though he proposed several times. You don't believe it, you just want to believe it considering the benefits in store.

So stop classing those that say I accept Christ, recite a sinners prayers or something to that effect leaning on it for salvation alone as "easy-believism." That's not belief, faith without works is dead; meaning, faith without works is not real faith (belief). Everyone that believes the gospel (Acts 2:14-38) obeys the doctrine (Acts 2:38) and those are the ones who easily believe.

{Source: question only from GNC}

### **QUESTION 386 : How did so many doctrines come about?**

The apostle Peter said, "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20). In other words, no one person alone has all the revelation.

What has happened is this, many persons has sought the Lord for wisdom, revelation and understanding; by their faith they received it. God undoubtedly honors faith; sometimes I sigh at that fact, for many harm can be done (Lk 11:23). In other words, anyone (saved or unsaved) that comes to God and believes that he is, and that he will reward their diligence will receive anything they want from him (Heb 11:6).

Sometimes, upon realizing that it is not in line with the current teaching, though scriptural and true, it is often refuted. Such a person usually goes off and starts his or her own church and leaving the already established doctrines. Then satan use this opportunity to add false doctrines to this person who feels battered and isolated. Therefore, satan may be credited with the inspiration of and most often, authorship of all false doctrine.

So then, what we have are groups of Christian Believers who are scattered abroad with pieces of God's revelation on earth.

For instance, the main group preaches the gospel message very well. While the other group has the doctrine mastered.

One group has the teaching of initial belief mastered; belief for salvation, justification, prosperity and other areas that needs faith. On the other hand, the next group has repentance, water baptism and baptism of the Holy Ghost well taught. However, without the latter teaching (doctrine) salvation cannot be received. Nevertheless, none can come to the latter without first being enticed by the former teaching (gospel).

For instance, being water baptized in Jesus' name without faith has no bearings on one's life. Having faith without being water baptize is equally null and void. One must believe, while the others should not be left undone (obedience). For instance, that's why this verse says, "He that believeth and is baptized shall be saved" (Mark 16:16); one with the other. But satan has wrongly divided this, and many other salvation verses, among many sincere believers. One group clinging to "he that believeth" only, while another clinging only to "baptize;" not knowing that the two are inseparable.

Take the example of a vegetable, bacon and pineapple Pizza, with the toppings separated in three sections not mixed. It was meant for everyone to share and eat at the table. Unfortunately, some ran off with their piece and burped over yonder, while another went the other way and some stayed in the room and received more, with all the toppings.

One piece of the pizza had vegetable, which represents the principles of the doctrine of Christ (Heb 6:12, Acts 2:38). The areas that had vegetable didn't have pineapple, representing the doctrine of sewing and reaping, structural organization, etc. The bacon was also a separate section, representing biblical zeal. Now, the cheese is everywhere, representing interest in Christ and initial faith.

The ones that left the room would have gone off thinking that's all to the pizza. Only to find out that more pizza was available with pineapple, vegetable and other various toppings; not even knowing that some toppings are more vital than some. For instance, without the vegetables, eating this Pizza would be in vain. In other words, unless you have experience the principles of the doctrine of Christ (Heb 6:1, Acts 2:38), you're not saved; and biblical zeal, building churches, establishing world wide ministries and other things we do as 'Christians' will be in vain.

One should have come back in the room ("contend for the faith..." Jude 1:3) and feast again until being full. Rather, one has gone on the journey set before him or her with only a slice of pizza with one topping. Moreover, lot's more has follow this sojourner and consequently, follow the same 'half faith' (lie) in sincerity.

The cheese was eaten, so the essence of one's journey is Christ. However, the crown of one's glory is within God's word (Heb 6:1, Acts 2:38); because, "if a man also strive for masteries, yet is he not crowned, **except** he strive lawfully" (2Ti 2:5); that is, by the rightly divided word.

In other words, though one's motives are correct and the essence is Jesus, unless one fully adheres to the word of God or the doctrine of the savior, one can be lost.

Most doctrines are good in their own right, but what saves us is the principles of the doctrine of Christ (Heb 6:12, Acts 2:38); not biblical zeal (Jehovah Witness), building Cathedrals (Catholics), establishing world wide ministries (T.V Evangelists) and any other particular religiosity.

**Answer Notes:** 1. Gospel and doctrine are the same, in the sense that they are teachings. However, they are different in the sense that one teaches for information (gospel) and the other teaches for instruction (doctrine). Both are inseparable and indispensable. Teaching about what having money can do (gospel) and teaching someone how to obtain money are two different things. Nevertheless, one has to be enticed by the first teaching to seek or follow the second teaching. Most often the first teaching (gospel), is known inherently and/or universally.

**QUESTION 387 : This is a "Oneness" doctrine arose about the third century AD as the result of the teachings of a man named Sabellius... Isn't that clear to you also?**

Please allow me to quote Webster's (1959) Dictionary under the heading "Monarchianism" which is also known as modalism-

"...an anti-Trinitarian doctrine or theory CURRENT IN THE CHURCH OF THE 2ND & 3rd centuries in several forms, the common principle of which was that God is a single person as well as a single being... THE ADHERENTS OF THIS... WERE NUMEROUS. In the West they were called Patripassians... while in the East they were usually grouped together under the name of Sabellius."

If Sabellius was not around until the third century, but the doctrine of the Oneness of God was current, with numerous adherents in the 2nd century, how can Sabellius be said to have "logically put together the whole doctrine?" How is this not a ploy to attempt to discredit the Oneness doctrine out of being the more ancient, and therefore undefiled, doctrine? What factual historical evidence do you have for this accusation?

However...

"A gullible religious world has been DUPED into supposing that Catholicism was dominant as of AD 300-350, and that there was nothing else. NOTHING IS MORE UNTRUE. Jerusalemic Christianity had continued under the names of Modalistic Monarchianism, Noetism, Sabellianism, and Patripassianism. These represented Deut. 6:4, 'Hear O Israel, the Lord our God is one Lord.' They were numerically superior as of AD 320. (See A.C. McGiffert, pp. 236, 239; R.A. Knox, p. 58; Blunt pp. 332, 340, 412; L. Duchesne, pp. 292-295). These writers prove that Catholicism was weak, and mostly confined to Italy, Sicily, and Greece... Oneness Apostolic Christian preachers like Noetus, Sabellius, Artemon, Paul of Samosata, Bryllus, Donatus, and thousands of others spread Jerusalemic theology... Most people of the 20th century have almost no real concept of theological conditions in the Roman Empire as of AD 160-330. But it was an Empire dominated by Oneness Apostolic Christians adhering to Acts 2:1-4, 38 and Deuteronomy 6:4 principles. This is easy enough to prove. Unfortunately, THESE WERE BY ROME SLANDERED AS HERETICS... How did Catholicism become dominant? Answer, BY BECOMING A POWERFUL AGENCY OF THE ROMAN STATE, HAVING ROMAN LAW BEHIND IT, AND POLITICAL POWER OF A ROMAN EMPEROR... Constantine and the Catholic hierarchy decided that all religions except Catholicism must be systematically erased from the Empire" (Rev. M. M. Arnold, D.D., Th.D., Nicea and the Nicene Council, pp. 15-17).

This is the church you are claiming allegiance to that deemed the Monarchians heretics!

Next, I quote World Book, 1984, vol. 19-

"TRINITY... belief in Father, Son, and the Holy Spirit was FIRST DEFINED by the earliest general council of churches. This was the First Council of Nicea in 325 AD".

The council of Nicea, in 325 AD, IS THE ACTUAL BEGINNING OF THE ROMAN CATHOLIC CHURCH. It is at that point in history that a Roman Emperor merged his pagan theological empire with nominal Christianity. There are many books which document the extent to which the Roman Catholic Church introduced ancient pagan forms of worship under Christian names and titles ("The Two Babylons" by Rev. Alexander Hyslop stands out as a supreme example). There is also much documentation of the atrocities the Roman Catholic Church committed against believers (as for example, in "Fox's Book of Martyrs" edited by William B. Forbush). It was the Roman Catholic Church which presumed to take Bibles away from the laity teaching that the priests alone could understand its words. It was the Roman Catholic Church that took the world into thousand of years of spiritual darkness called "the dark ages". Time would fail me, or any other single publication, to list all the unspeakable atrocities of the Catholic Church. Which atrocities remain, at least officially, denied, unapologized for, and unrepented of by the Roman Catholic Church. Yes, history does point to certain individuals who paved the way to the council of Nicea. They were called Christian apologists. They took on themselves the nasty job of reconciling Christianity with Roman paganism. These were men such as Athenagoras, Irenaeus [another], and Justin Martyr.

Are you NOT aware that it is the Roman Catholic Church, in its very first organized rebellion against God's word, that rejected the doctrine of the Oneness of God, by esteeming the traditions of men to be of greater authority? Are you NOT aware that it is to that church that you have associated yourself when you stated- "Christians at that time vehemently spoke out against such blasphemy and excommunicated the people who held such doctrine (oneness)"?

Do you really believe your precious councils had the authority to change God's word, and His commandments? Do you really believe everything they determined at those councils? Then why do you support them or justify them AT ALL? Why do you not rather "come out of her (completely)."

{Source: Tom R.}

**QUESTION 388 :** Teachings such as this (Oneness) and others that attacked the Trinity, like that of Arius, motivated the early church to define Biblical teaching through the use of creeds. Trinitarianism didn't pop up all of a sudden at the time these creeds were written, but were in existence the whole time - the true church of Christ had always held to this teaching. There are the Nicene, the Apostle's and the Athanasian creeds, to name a few. These are not held as Scripture but were written simply to lay down the truths of Scripture clearly. Isn't that clear?

Where does God give the councils of man the authority to add to, or even to supplement the word of God? How is this council not just an excuse to change the doctrines as specifically stated in scripture?

Did any of the "councils" found in the book of Acts have to redefine, or to add to or supplement the word of God by the interpretations of men, or by terminology of pagan philosophers?

How did the council in Acts 15 end, but by James MERELY QUOTING SCRIPTURE TO SET THE RECORD STRAIGHT?

Act 15:12 "Then all the multitude kept silence, and gave audience to Barnabas and Paul.... 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared... 15 **AND TO THIS AGREE THE WORDS OF THE PROPHETS; AS IT IS WRITTEN**, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world."

If known unto God are all His works from the beginning, how come He wasn't able to supply the apostles with the correct terminology in order to define the Trinity, if it truly were of God???

"After Constantine had issued his decree from Milan (313 AD), making the Christian religion the standard religion of the Roman Empire, he called the first Ecumenical, or General Council of the Church, at Nicea, a town in Asia Minor, (325 AD). The council was called for the purpose of harmonizing the different sects that existed among the Christians and to make rules and regulations for the government of the churches throughout the Empire, AND TO DECIDE THE FORMULA AND PRACTICE OF THE CHRISTIAN FAITH adopted by Constantine, which is named the Nicene Creed... The two most prominent [views represented] at this Council were Arius, a presbyter from Alexandria, and Athanasius, a deacon, also from Alexandria, each representing a different view of Christianity. THE ARGUMENTS at this Council MUST HAVE BEEN VERY HEATED...ENGAGED...FIST FIGHT BEFORE THE EMPEROR. However, the doctrine of the Holy TRINITY WAS ADOPTED, Arianism was denounced" (Sweeney Munsen, Antichrist in History, page 7).

Why did Constantine have to decide the formula & practice of the Christian church if it were already being practiced, and was already taught in the scriptures? Can a pagan, murdering Emperor be more insightful into the truths of God's Word than God's own word itself?

Are fist fights the way doctrine is to be determined in Christ's church, in your opinion? Are such men who engage in fistfights to be considered as spiritual models of righteousness and spiritual understanding and leadership in your eyes? Did you even realize it was these types of men you are supporting and condoning the actions of by supporting the doctrines developed at their councils?

Mat 7:16 "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 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."

"For more than 30 years THE NICENE CREED WAS ARGUED OVER, REWORDED, FOUGHT OVER, CATHOLIC MEN WERE KILLED, DEPOSED AND ANATHEMATIZED. (Duchesne, pp. 270-302). Catholic bishop murdered Catholic bishop. Hilary had bishops deposed. Greek and Latin words were changed, scrutinized, and meanings were sought. (HOJ Brown, p. 127). Some bishops were threatened, beaten and blackballed by men like Hilary and Valens. (Duchesne, pp. 240, 241, 295). Note, Jewish and Gentile

Apostolics (Oneness) of Jerusalem faith, Acts two, WERE NOT INVOLVED IN THIS... Many Roman bishops were ditheists, believers in the Father and in the Son, but did not recognize the Holy Ghost as the Third Person. (Duchesne, pp. 278-282). As of February 15, AD 360, THREE DECADES AFTER NICEA, THERE WAS NO REAL TRINITY DOCTRINE. (Duchesne, pp. 246, 293). As late as ca. AD 363, following the Council of Alexandria, Athanasius declared to Emperor Jovian that the Creed of Nicea needed to be completed, so far as concerned the Holy Spirit. (Socrates, iv. 12; Sozomen, vi. 12; Duchesne, p. 293). This implies that at Nicea in AD 325, the Trinity theory had NOT been completed. Why? THE NICENE COUNCIL HAD ONLY PRODUCED DITHEISM. Here we can surmise many things. At this late date (AD 363-366), the Catholics had great difficulty with their EVOLVING Trinity hypothesis. One difficulty was, 'MOST CATHOLIC BISHOPS THEMSELVES DID NOT WANT THE TRINITY IDEA.' THEY DIDN'T FULLY BELIEVE IN IT! Additionally, they were afraid of it. 'Amongst those persons who were willing to grant to the Son likeness absolutely and in essence to the Father, and even to accept, with regard to the first two Persons of the Trinity, the term consubstantial, THERE WERE SOME WHO REFUSED TO MAKE THE SAME CONCESSION AS TO THE HOLY SPIRIT. (L. Duchesne, p. 293)... It was following the council of Constantinople, AD 381, and during the Council of Chalcedon, October 8, 451, that to Roman Catholics the Holy Ghost was by their decrees made the Third Person in their Trinity" (Rev. M. M. Arnold, D.D., Th.D., Nicaea and the Nicene Council, pg. 42).

So where and how does history support your hypothesis that "Trinitarianism didn't pop up all of a sudden at the time these creeds were written, but were in existence the whole time?"

The Trinity sure didn't pop up all of a sudden. It had to be refined by pagan philosophers, sold to a pagan Emperor, and enforced by a pagan Imperial army!!!

So who were these Trinitarians that "were in existence the whole time", and where were they during the time of the first councils that had to be improved upon? Why didn't they just speak up and quote the scriptures that in and of themselves clearly and specifically stated the Godhead to be a Trinity of persons, the way James did in the book of Acts in another case?

If the Trinity was in existence the whole time, why did it take all these councils, and all the philosophic pagan terminology, and all the bloodshed that ensued because of the councils to define the Trinity doctrine?

"After the newly organized Roman Catholic Church was thus set in order with A DECISION BY IT'S NEW HEAD CONSTANTINE, THE ROMAN EMPEROR, THAT THE TRINITY AND THE TRINITARIAN FORMULA ONLY SHOULD BE USED, all who disagreed with this policy were branded as heretics, and MANY OF THEIR LEADERS WERE BANISHED, SUFFERING CRUEL PUNISHMENTS... We invite the reader to compare this first council of the Roman Catholic Church with that of the first apostolic church, which... God had His way, and they were in one accord; the Holy Ghost made the decision. In this first Roman Catholic Council at Nicea, (325 AD), less than three hundred years later, another important decision was to be made; but IT WAS MADE WITHOUT GOD, WITHOUT LOVE, AND WITHOUT UNITY OF SPIRIT... this church meeting was DISGRACED BY A FIST FIGHT, AND THAT DECISION WAS MADE BY AN UNGODLY EMPEROR who had made only a profession of Christianity and that for political gain, without having been baptized. WE ARE MADE TO WONDER WHY PEOPLE WOULD HOLD TO A DOCTRINE WHICH CAME FROM SUCH A SOURCE." -S.C. McClain, Highlights in Church History, pages 27-28.

By defending, and siding with the decisions made by the unruly, ungodly men of these councils and the persecutions which followed, HOW ARE YOU NOT A PARTAKER WITH THEM?

Acts 7:52 "Which of the prophets have not YOUR fathers persecuted? and THEY HAVE SLAIN THEM WHICH SHEWED before of the coming of THE JUST ONE; of whom ye have been now the betrayers and murderers."

Then after the just one came and raised up true one God born again believers, we find, "...The rejection of Modalism (oneness) and the recognition of Christ as the Logos forced upon the west the necessity of rising from faith to a philosophical and, in fact, a distinctively Neoplatonic dogmatic." -Dr. Adolf Harnack, History of Dogma, page 79.

How?

"Constantine, who treated religious questions solely from a political point of view, ASSURED UNANIMITY BY BANISHING ALL THE BISHOPS who would not sign the NEW PROFESSIONS OF FAITH. IN THIS WAY UNITY WAS ACHIEVED. It was altogether unheard of that a universal creed should be instituted solely on the authority of the emperor... Not a bishop said a single word against this monstrous thing." -Walter Nigg, The Heretics, page 102.

As shown above, is it possible to devise a new creed by which whoever does not subscribe they are thereby heretics? What happens to all the Christians who preexisted the creeds? Are they heretics also? What do you do with them?

Why wasn't scripture alone sufficient in defending against false prophets? Why were creeds needed to formulate doctrines that weren't expressly taught in scripture, if the scriptures were already being believed and upheld?

For example, "...Jesus... tempted of the devil...answered and said, IT IS WRITTEN.. IT IS WRITTEN... IT IS WRITTEN" (Mat 4:1). This is the only Basis for any doctrine and defense against falsehood – It IS WRITTEN!

{Source: Tom R.}

**QUESTION 389 :** We are striving for doctrinal unity in the Christian faith. Since that perfect unity is obviously not yet obtained, change is in order. Some teach that unity can only come if we all learn to compromise and accept each other's doctrines. Does Jesus expect us to compromise His words for the sake of unity? Or does He warn us against allowing compromisers to have their place in the church?

Notice the rebukes and commendations given by Jesus to certain churches as found in the book of Revelation:

Commendation-

"...Ephesus...I know thy works...labour, and...patience, and how thou canst not bear them which are evil: **and how thou hast tried them which say they are apostles, and are not, and hast found them liars...**- Revelation 2:1-2.

Rebukes-

"...Pergamous...I have found a few things against thee, because thou hast there them that...cast a stumblingblock before the children of Israel...So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else..." - Revelation 2:12-16.

"...Thyatira...I have a few things against thee, **because thou sufferest** (Strong's; Sufferest- to let be, i.e. permit or leave alone) that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols...Behold, I will cast her...and them that commit adultery with her into great tribulation...And I will kill her children with death..." - Revelation 2:18-23.

For more study on this part, see also - Rev. 18:4; Eph. 4:14; 2 Cor. 2:17; 2 Cor. 11:3-4; Gal. 1:6-9; Col. 2:4-8.

In Conclusion-

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this shalt thou both save thyself, and them that hear thee" - 1 Timothy 4:16.

"...Teach no other doctrine" - 1 Timothy 1:3.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" - Galatians 1:8-9.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God...If there come any unto you, and bring not this doctrine, receive him not..." - 2 John 9-10.

"...Hearken not unto the words of the prophets that...speak a vision of their own heart, **and not out of the mouth of the Lord...**They say unto every one that walketh after the imagination of his own heart, No evil shall come unto you...I have not sent these prophets...I have not spoken to them, yet they prophesied" - Jeremiah 23:16-21.

"For such are false apostles, deceitful workers, **transforming themselves** into the apostles of Christ. And no marvel; for **Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness...**" - 2 Corinthians 11:13-15.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" - Colossians 2:8.

{Source: Tom R.}

[However, tact must also be used. For the scripture did teach us, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim 2:25).]

**QUESTION 390 :** The Bible teaches that we are not to judge. For this reason there are many who teach that we don't have the right to correct others who claim to be Christians, even if their doctrines are totally contrary to scripture. Should Christians allow compromise against scriptural authority and commandment to discern, rebuke, and withdraw from false teachers?

"Now **we command you**, brethren, **in the name of our Lord Jesus Christ**, that ye **withdraw yourselves** from every **brother** that walketh disorderly, and **not after the tradition** which he **received of us**. For yourselves know how ye ought to follow us...And **if any man obey not our word** by this epistle, **note that man**, and **have no company with him**, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" - 2 Thessalonians 3:6-7, 14-15.

"Now I beseech you brethren, **mark them** which cause divisions and offenses **contrary to the doctrine which ye have learned; and avoid them**. For they that are such **serve not our Lord Jesus Christ**, but their own belly; and **by good words and fair speeches deceive** the hearts of the simple" - Romans 16:17-18.

"...These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing...and destitute of the truth...**from such withdraw thyself**" - 1 Timothy 6:2-5.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" - 1 John 4:1.

"Many deceivers are entered into the world...Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God...If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For **he that biddeth him God speed is partaker of his evil deeds**" - 2 John 7, 9-10.

"For there are many unruly and vain talkers and deceivers...**whose mouths must be stopped**...Wherefore **rebuke them sharply**, that they may be sound in the faith" - Titus 1:10-13 & 2:15.

"...I have written unto you not to keep company, if any man that is called a brother be...an idolater (Webster's Dictionary; Idol - #4, In logic, **a fallacy**)...with such an one no not to eat...Put away from among yourselves that wicked person...Are ye unworthy to judge the smallest matters?...I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" - 1 Corinthians 5:11 thru 6:5.

"...He that is spiritual judgeth all **things**..." - 1 Corinthians 2:15.

"...If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." - Ezekiel 33:8.

{Source: Tom R.}

**QUESTION 391 :** Some teach that it is not right to name out those who are teaching false doctrines. But did Jesus, Paul, or other Apostles (our examples of true Christianity) ever expose false teachers by name?

Jesus said - " Take heed and beware of the leaven of the Pharisees and of the Sadducees...he bade them not **beware** of the leaven of bread, but **of the doctrine**..." - Matthew 16:6, 12.

"...Some having put away concerning faith have made shipwreck: Of whom is **Hymenaeus and Alexander**; whom I have **delivered unto Satan**, that they may learn not to blaspheme" - 1 Timothy 1:19-20.

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: **Of whom be thou ware also**; for he hath greatly withstood our words" - 2 Timothy 4:14-15.

"...Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: **of whom is Hymenaeus and Philetus**; Who concerning the truth have erred...and overthrow the faith of some" - 2 Timothy 2:16-18.

"...**Diotrephes**...receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words...Beloved, follow not that which is evil, but that which is good" - 3 John 9-11.

{Source: Tom R.}

**QUESTION 392 :** I am a Pastor and I still cannot concede to this teaching (Acts 2:38), why?

In St. John 3, a Pharisee named Nicodemus who was a ruler of the Jews, asked Jesus how to enter the kingdom of God.

In verse 3, Jesus told him, “Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Nicodemus did not understand what he said so Jesus explained, “Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God” (verse 5).

Nicodemus was utterly baffled when Jesus said these things in verse 5 - 6. Knowing this, Jesus ironically and rhetorically pointed out the fact that Nicodemus was a master of Israel in verse 10. In other words, saying how is it that you, being a leader among the Pharisee is unaware of this? Nicodemus was of a high rank in the religious order of his time: some would liken him to a Bishop or Pastor. However, the things Jesus spoke of were a mystery to man or of spiritual knowledge; like most understandings of the Bible, if not all. The “foolishness of God” Paul calls it. Needless to say, it’s the power of God: and it has to be revealed, not figured out.

Nicodemus and most leaders can be summed up in the following verse: - “For ye see your calling, brethren, how that not many wise men **after the flesh**, not many mighty, not many noble are called” (1 Cor.1: 18-20). Meaning the contents of the bible concerning salvation, illustrated within this book, are difficult to accept, as it is not all humanly logical in content or “religious” as it relates to the generally accepted rule; and therefore often refuted by the learned within our society and Christendom.

Jesus said in Mark 10:15, “that whosoever shall not receive the kingdom of God as a little child, he shall **not** enter therein.” This does not mean you cannot be saved if you were not born again as a physical child. No! This is showing that unless you possess a child-like humility, you cannot receive this doctrine. More than anything else it might seem as foolishness to you, but to us that believe it is the power of salvation. Step out today and activate your child-like faith, which brought you to the gospel.

Logic, science, intellect, being wealthy or religious studies cannot fathom or decipher the way to salvation. Instead, it can only be spiritually discerned. It is after one has step out in faith, without even understanding (most often) that one will be able to see.

In the scriptures, Christ met a blind man and placed clay on his eyes, he then sent him to a pool of water (John 9) to complete his healing. Even if he had partial sight before, his sight was now one hundred percent darkness with the clay. Surprisingly, the Lord told him to go to the pool of Siloam and wash his eyes. Miraculously, He received his sight after hearing and following the words of Jesus. Notice that he being in a worse state of blindness went to the pool unguided. Similarly, when you encounter this truth more darkness might cover your perception; most, usually just give up. But follow the truth by faith and you will see.

One “type and shadow” analogy for Jesus making his physical perception worse, would show that God does not want us to use our logic, reasoning and studies to decipher his way of salvation but trust in what he says and we will see.

One might argue that the blind man has been around that pool for years so he knew where it was. That might be true. If so, some of us have been hearing about Christ, baptism in Jesus name and the baptism of the Holy Ghost, (evidence by an unknown tongue) for years, yet have not stepped into it.

The blind man went to the pool unguided, that’s faith. Therefore, he believed and obeyed, even though he didn’t see; which mirrors this statement, “faith saves when faith obeys!”

Similarly, if one is still having trouble conceding to this teaching be like the man at the pool of Siloam, come to the water (Christ’s Doctrine) by faith. After stepping in, one will be able to see.

It is often quoted, “work out your salvation with fear and trembling;” no man can work out his salvation or anything, without first receiving it.

### **QUESTION 393 : What is a “wind of doctrine”?**

“And the prophets shall become wind, and the word is not in them” (Jer 5:13).

According to the above verse, Jer 5:13, calling a doctrine a wind of doctrine does not make it such. As seen in this verse, a wind of doctrine is a doctrine not sustained by the word of God.

We are warned to be mature and avoid “wind of doctrine” by the Apostle Paul when he wrote, “henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine” (Eph 4:14).

Why?

One who teaches a 'wind of doctrine' are blind teachers and following their doctrine and them will assuredly cause one's downfall; as this verse proves, "let them alone: they blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt 15:14).

### **QUESTION 394 : Is the doctrine that God is one or one 'person' pagan or Biblical?**

Because of the fact that we have found out that the doctrine of the Trinity has its roots in pagan philosophies, admitted by the framers of the trinity themselves, others have come to try and debunk that fact by saying a biblical doctrine (Due 6:4, 1 Tim 3:16, John 1:1, Isa 43:11, etc) as important as the oneness of God, is pagan. I marvel at the lengths some people will go to try and refute the truth, which in a sense I think such a person to be pathetic, yet feeling sympathetic at the same time. For instance, take this quote:

"The 'Oneness' ...paradigm of a god with multiple 'manifestations' - a 'masked' god - is the oldest pagan idea in the book. The gods of the pagans were morphing gods, which is why Ovid's digest of mythology is called 'Metamorphoses.' The pagans were troubled by the child's dilemma of a Santa Claus in every mall. Every city had its tutelary deities; were these all different gods - implying a population explosion in heaven - or could their tangled profusion be pared down by classifying lesser lights as 'manifestations' of the principal gods? To tidy up their bloated pantheons, pagan theologians conflated gods from different territories under the model of multiple 'manifestations' of one god. The modalists borrowed this paradigm from the pagans, hoping thereby to simplify the Christian God who is Father, Son and Holy Spirit" ([thriceholly.net](http://thriceholly.net)).

This person said this because they found out by going to BAO website that the doctrine of the Trinity indeed is no different from the God of Platonism, Romanism or pagan deities. In fact, Alexander Hislop noted, "The recognition of a Trinity was universal in all the ancient nations of the world." (Page 18, "The Two Babylons"). A few of them are displayed the following table:

First Person	Second Person	Third Person
Father, King	Son, Prince	Mother, Queen
	<b>Triad of Babylon</b>	
Nimrod (allegedly)	Tammuz	Simerimas
Shamash	Sin	Ishtar
	<b>Triad of Egypt</b>	
Oriris	Horus	Isis
	<b>Triad of Greece</b>	
Zeus	Apollo	Athena
	<b>Triad of India</b>	
Brahma	Vishnu	Shiva
	<b>Triad of Rome</b>	
Jupiter	Mars	Venus
	<b>Triad or Trinity of Roman Catholicism</b>	
Father	Son	Spirit-Mother

After realizing that, in anger, he made the statement above that the biblical doctrine of God's oneness is pagan. Rather than say he does not believe the Trinity is pagan he went ahead and say the biblical doctrine of God's oneness is pagan. When will this end!

Truth is truth whether we like it or not. As can be seen in the chart above, the nations that were always around Israel had triune Gods. In distinction and uniqueness of this, God made himself known to Israel that he is not like the other nations who serve triune Gods, but he is one. That was what the whole statement of the 'Shema' (Deut 6:4) was about. Because God was always viewed as being multiple to all people of all nations (Dan 4:8). If the Shema was read in its original form it would show this; "Hear, O Israel, Yahovah, Our Elohim, Yahovah he is one" (Deut 6:4). The word Elohim is a plural word, so what he was also saying was that our Elohim is not like what some deem the word to mean, but our Elohim is actually one person, name Yahovah; like saying, "we don't have gods or gods in unit like the other nations, but we have one individual who is God." Dismantling any notion of a multiple of persons as God; or gods/persons in a unity. This was done at the outset of Judeo-Christian faith. He was declaring to them his uniqueness in contrast to other nations. The Jews knew this and it was embedded in their culture right down to the start and explosion of the Church. Then the philosophers like Justin Martyr and Origen came in. They admitted that their task was to make the Christian faith understandable and appreciated by the pagans of Rome. That is why they were called apologists. They borrowed from the philosophies of these pagans, and as is known throughout Christendom, the first distinction was made in the Godhead by the logos teaching of Justin Martyr, the first apologists. God then became three or more persons instead of One. "According to Edmund J. Fortman, Origen believed in the 'God of Platonism', rather than the God of the Scripture... Eugene De Faye totally agrees with him: 'Of all the influences which contributed to form his doctrine of God, the most apparent--and at the same time the most profound--was Plato and Platonism'" ([J. Rhee](#)). The same can be said of Justin Martyr and to defend his claim he said that "The philosopher Socrates, Justin claimed, was a Christian (I Apology 46)" ([Mark M. Mattison](#)). This was the reason Paul, through the spirit of God, warned against these philosophers' doctrine (Col 2:8), because it becomes inevitable that they would adopt a pagan doctrine into Christianity and make a false Christianity – overthrowing the faith of many.

Obviously, if you read the above, you see that the Trinity doctrine is not only questionable but also rooted in paganism. Because this is irrefutable, the person from the website (thriceholly) I quoted said that the oneness of God is pagan. It's like catching your friend bowing before a Pagan statue and because he can't find an excuse for the obvious idolatry, he tries to deflect it on you by saying something like, "Well you wash your car once a month, that's idolatry." The car gets dirty, and even once a month is far less than most wash their car; but because he got caught bowing to a pagan statue, he deflects the charge of idolatry on his friend, rather than give up the idol - because of pride.

Take just one example of his reason for saying the oneness of God is pagan, "The gods of the pagans were morphing gods, which is why Ovid's digest of mythology is called 'Metamorphoses.'" He says this because the one omni present God can be in different manifestations, like a human Jesus Christ. If that be the case, the same can be said of the trinity God, because a member of the Trinity, "God the Son", became a human. Isn't that Morphing? Even further, he changed back into spirit and spoke to Paul on the road to Damascus. Isn't that Morphing? And isn't "God the Son," God, according to the Trinity? So you see that what this person is doing is trying hard to deflect the truth that the Trinity of persons has pagan origins by throwing the same charges falsely at those who hold to the Judeo-Christian God, who is one person (Deut 6:4, 1 Tim 3:16, John 1:1, Isa 43:11, etc). A good point that the person made on his website was that "Because the morphing pagan gods could appear in any 'manifestation' at any time, the pagans never knew what to look for, and were ever jumping the gun." That's why God manifests himself to man in three forms, clearly to distinguish him from the other fallen ones that claim to be God, because they too can appear as light (2 Cor 11:14). These three manifestations are God in creation, Son in redemption and the Holy Ghost in believers. That's why when Jesus appeared to Paul in another form he identified himself by saying, "I am Jesus whom thou persecutest" (Acts 9:5). He's not going to manifest to man in any other way but through Father, Son or Holy Spirit:

- 1) Father: "God said unto Moses, I AM THAT I AM...the God of Abraham, the God of Isaac, and the God of Jacob" (Ex 3:14-15).
- 2) Son: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt 1:21).
- 3) Holy Ghost: "Now the Lord is that Spirit" (2 Cor 3:17).

One God (person), only known through Jesus Christ (Matt 11:27). Because of this known fact, the philosophers, not understanding the mystery, tried to explain these manifestations to the pagans and made it out to be three different persons or Gods. This doctrine became impacting because the entire Roman Empire embraced it because it resembled their paganism, thus Trinitarianism became strong by Rome, who finally united State and **Pagan** Church. Those who deny the trinity were murdered as early as 381 AD.

All historians and theologian can attest to these facts. Therefore, we know that the only pagan doctrines that exist are the ones brought in by the philosophers (logos Christology, Trinity, Triple dip baptism, baptism in the three titles) and those further brought in by their offsprings, the Catholics (worship of saints, worship of angels, deifying of Mary and many others).

**Answer Notes:** 1. One might say God did manifest himself other than Father, Son and Holy Spirit, that is, to Moses as a burning bush and even a cloud. These were "point of contact" manifestations in reference to whom he was speaking to, THE FATHER. That's why he gave his name Yah or Yahovah, the father's name. The spirit behind these "point of contact" manifestations represents God the father dealings, whom they know as Yah. A cloud or burning bush is not Yah or a tangible person, these are "point of contact" manifestations that the tangible person, the Father, used to communicate before his sonship manifestation; especially seeing that he was invisible. When his sonship manifestation came, he had a different name, Yahoshua or Jesus, to directly relate to the sonship role. This was another role the world would experience that is more tangible and somewhat different from the first. Even the Jesus role used "point of contact" manifestations to the disciples after his resurrection in a glorified-body that

walked through a wall and a pillar of light to Paul. The third manifestation is the same Jesus but in a tangible speaking 'spirit-body' form in every saint, referred to as the Holy Ghost. Beside these three manifestations, the world doesn't know God.

### **QUESTION 395 : With the allege pagan origins of the Trinity, could it be that God's deity was revealed to the pagans by some means?**

I just can't simple come to believe someone would say God reveal himself to the pagans as their triune God or Three gods as one. What is Christianity coming to! God showing up as Zeus, Apollo and Athena (Greece) or Brahma, Vishnu and Shiva (India). People please! God is one, undisputable stated over 10,000 times in the scripture. What is so hard in that to accept?

Many Christians nowadays have come to realize the pagan origins of the Trinity but have made up the most pathetic excuses I have ever heard. One person sums it up, "Some 'Christians' have contended with me personally that these pagans were sincerely searching for truth, and received truth from God due to their earnest desire for truth" (Ross Drysdale). This is like a Christian woman who is seeking to have a baby sincerely and due to her earnest desire to receive this blessing from God, got a revelation to sleep with all the ministers in a hope that one of their seeds might be the one.

You see how absurd that is, the same thing goes for defenders of the Trinity who claim God reveal his 'triunity' to pagans, who also continued to live in paganism. What these persons fail to also realize is that ancient pagans held a triune supreme God, but like some Catholics who deify saints and Mary, they had many other demi-gods. That's how the Trinity concept started, with the Logos Christology. Justin made it clear that the Logos or Jesus was a separate God than the father or a demi-god at first and even sometimes in league with the angels.

If God were three, the first nation to know about it would be the Jews and from Mt. Sinai to present day they heard no such thing! One verse from King David said, "Wherefore thou are great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears" (2 Sam 7:22). It cannot be clearer from a prophet who spoke constantly with God. He clearly said "according to all that we have heard with our ears;" something the pagans must have also heard from the Jews, for they feared the God of Israel yet continued to worship their many gods and triune god.

Let us refrain from siding with devilry to back not only the doctrine of the Trinity, as fallacious as it is, but also any doctrine. As I said earlier, this is really pathetic for someone to even think this. Shema forever!

### **QUESTION 396 : "How does one explain, or even understand the doctrine of the Trinity?" "Is it of Pagan Origin?"**

First, notice the importance it has among its adherents, "The revelation of the Trinity was in one sense an even more certain proof **than Calvary** that God loves mankind." Can you believe that, Calvary is secondary. Here is another, "Without belief in the Trinity, we cannot claim to have saving faith in God" ([Jay R](#)) and another claimed that those who oppose simply have "a misunderstanding of what the Bible teaches regarding the Trinity" ([Jason Barker](#)). The trinity is basically a theory that God is made up of three persons, yet one. The three persons that make up God are Father, Son and Holy Ghost. None are the same, but three distinct individuals ruling as God.

#### **- ORIGINS**

A Trinitarian explaining the trinity said, "**As this is a mathematical problem it is, in my opinion, a fairly simple one to solve**" (C. Warren, nccg.org, 1998,). This is one of the bad spin-offs from secularism. It is like having a gun, once it's loaded and someone attacks you, it is evitable that you will use it. The scripture declares, "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isa 55:8). In other words, if by human ingenuity we can solve God or his ways then what we would get is nothing near it. Doctrine has to be given down from God, not solved. That's why Christ said, "My doctrine is not mine, but his that sent me" (John 7:16). Clearly telling us that doctrine will never originate in the flesh or by any of its faculties, it has to be by God and him alone. That's why "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor 1:18); or, it seems stupid to us who always have to have it worked out. That's why the devil fights those who preach strictly from God and his written word. One person noted, "Unlike ... similar sects, Oneness Pentecostals [Apostolic Anti-Trinitarians] make no appeal whatsoever to extra biblical literature or modern leaders for authoritative interpretations of Scripture" (Robert M. Bowman, Jr. Christian Research Institute (CRI). 1985). I like that Critique, why should we use anything else to determine the spiritual except the inspired, GOD inspired. Most don't even know that this mathematical system of God (Trinity) is a philosophy seeded in Plato; something greatly warned against in the scriptures. One proof noted, "An equilateral triangle, one having all three sides equal, was Plato's Trinity, and he thought of it also as the elemental earth form" (L. Hoghen, Mathematics for the Millions, pp. 26-27)." Plato himself is a philosopher. His "triangle" trinity is not even strange to ancient societies, as Alexander Hislop noted, "In

the unity of that one Only God of the Babylonians, there were three persons and ... they employed . . . the equilateral triangle, just as it is well known the Romish Church does today" (Page 16, "Two Babylons").

Then another Trinitarian says the complete opposite, "In original Buddhism, *nirvana* is the eradication of our desires which would seem to be the end of any kind of personal relationship with God and with others. In total contrast, Trinitarian piety delights in sharing every desire and longing and heart feeling with each of the three persons of a very personal God.... That suggests that the oneness of God is not a **mathematical unit**. Nor is it a single object like a lump of metal or an impersonal force. Nor is it a patriarchal hierarchy of authority. Rather we picture it as the loving oneness of a perfect family. The three persons are as distinct as a father, a mother, and a child in a human family. But the difference is that in God there is an eternal distinction of functions, and the persons are held together by a force which is infinitely more powerful than the force that unites every atom of our universe" (An Essay by [Robert Brow](http://www.brow.on.ca) {web site - [www.brow.on.ca](http://www.brow.on.ca) } ).

Brow calls his Trinitarian explanation as a "**philosophical choice**" (Religion: Origins and Ideas, by Robert Brow, Trinity or Unity). B.B Warfield said, "We may state the doctrine [Trinitarianism] in technical terms, **supplied by philosophical reflection...**" ([The Works of B.B. Warfield](#)). So they now say it is not a mathematical unit but a philosophy.

Weren't we warned to beware of philosophy also, yet a complete prominent doctrine of Trinitarianism has been built by it; "Beware lest any man spoil you through philosophy...and not after Christ." (Col 2:8).

In defense, it was then stated that "neither is the doctrine of the Holy Trinity the invention of scholars and academicians, [nor] the result of intellectual speculation and philosophical thinking. **The doctrine of the Holy Trinity arises from man's deepest experiences with God**" ([www.o.ca.org](http://www.o.ca.org)).

Even then, Trinitarianism origin is still in error, you cannot form a doctrine from something as variable as experiences, which is a tenet of philosophy. Experiences come from the heart and "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer 17:9); especially when what you thought was God was another devil in disguise. If I were to use experience to form doctrines, I could say anything even using scriptures. But doctrine must come directly from God not arise from man or any of his deepest experiences. In other words, it must be clearly stated by God himself! And Trinitarianism never was! But in fact, monotheism is exhausted in scripture; most famous here, "Hear O Israel, the Lord our God, **the Lord is one**" (Deu 6:4). A fact some Trinitarians deny, as recorded here, "Another wrong doctrine is that God in Himself is One God..." ([www.o.ca.org](http://www.o.ca.org)). No wonder the bible tell us, "A man's heart [Experiences] deviseth his way: but the LORD [Word] directeth his steps" (Prov 16:9). By these examples, Trinitarianism has already been refuted, but let us go further.

## - PHILOSOPHICAL ORIGINS

"By the middle of the second century A.D., Christianity was under attack from all fronts. Christian doctrines had to be restated in Greek language that the **educated philosopher or pagan could understand**. Christian doctrines were thus, for the first time, systematically treated in a sophisticated way. The writers who accomplished this are called the Apologists.

The Apologists sought to explain the relationship between God and Christ by appealing to the imagery of the Word or Rational Principle, particularly as understood by the Stoic philosophers...With this distinction in mind, they could neatly differentiate between two stages in the existence of the Word: first as residing within God (immanent) and then as a distinct person who had been begotten by God" ([Mark M. Mattison](#)).

These apologists he refers to were Justin Martyr (110-166 AD), Tertullian (160-220 AD), Origen (185-254 AD), Novation 228 A.D., Hippolytus 262 A.D., Dionysius, Gregory and others. By the quote above you see that they were the ones who created "God the Son" or distinct persons of the Godhead, so that "educated philosopher or pagan could understand."

"Justin was certainly the most prominent and influential Apologist and played a significant role in the articulation of [logos] Christological doctrine."

You just have to hear more from this man Mark Mattison, a Trinitarian expounding on what I've been saying about the Trinity in chapter 12 ([Cult, Heresy, A Little History](#)). He continue to say:

"Justin was certainly the most prominent and influential Apologist and played a significant role in the articulation of Christological doctrine. He too began with the popular **Stoic doctrine** of the "germinal word." He believed that the Word or Reason is what gave men knowledge of God. Even before the coming of Christ, men had seeds of that Reason within them; therefore, fragments of the truth could be reached by even pagans. **The philosopher Socrates, Justin claimed**, was a Christian (I Apology 46)...The Word of God was more fully revealed, however, in the person of Jesus. The mediatory role of the Word was absolutely necessary in **Justin's philosophical theology** as he believed, **like the Middle Platonists** of his day, that God was completely transcendent, beyond comprehension.

Justin advanced three arguments for the divine Word as a being distinct from the Father. First, while the Old Testament constantly described God as appearing to men...it was incredible that the "Master and Father of all things should have abandoned all supercelestial affairs and made Himself visible in a minute corner of the world"; therefore, "below the Creator of all things, there is Another Who is, and is called, God and Lord" (Trypho, 60.2, 56.4)...Tertullian...Like his predecessors, the Apologists, he drew arguments and language from the Bible, Judaism, Stoicism, and other sources" ([Mark M. Mattison](#)).

If one Trinitarian denies these things he is a liar and seek not salvation but to back an erroneous doctrine. Notice the points bolded: His alliance with "The philosopher Socrates" in forming his "popular Stoic doctrine." In trying to convince the pagans of Christ deity he couldn't tell them that God became a man because their carnal minds would not accept it, so he compromise and said "it was incredible that the "Master and Father of all things should have abandoned all supercelestial affairs and made Himself visible in a minute corner of the world." In other words, unlike the love of God expressed as Jesus Christ, God was too busy to come to earth and save mankind, so he sent a lesser God, the logos. Justin himself said, "below [subordinate person] the Creator of all things, there is Another Who is, and is called, God and Lord" (Trypho, 60.2, 56.4). You see that our carnal minds are trying to comprehend an omnipresent God; which spawned this doctrine of the Trinity. No wonder this writer and everyone can conclude that this is "philosophical theology;" not just aid from Socrates, a renowned philosopher, but also Plato.

Another author, in reference to the apologists and Trinitarianism, rightly recorded:

"No single philosopher has contributed as much to Christian theology as Plato has. Indeed, for many early Christian thinkers it was a perceived affinity between Platonism and Christianity that allowed Christian thought to **accommodate** Greek philosophy. In turn, **it was Plato who gave Christianity crucial conceptual** tools needed to articulate its doctrines...he provided an entire interpretive framework that Christians subsequently implemented to shape their views about God and Christ" (Christology and the Trinity: An Exploration, By Edgar G. Foster). In fact, "Plato, not altogether as a philosopher, but as a seer, **spoke concerning the first and second God**, perhaps following Trismegistus in this, whose words I have translated from the Greek, and subjoined: 'The Lord and Maker of all things, whom **we have thought** to be called God, **created a second God, who is visible and sensible**'" (Lactantius, *A Treatise on the Anger of God* 42).

How much more evidence does one need to see the great error of accepting the Trinity - a blasphemous doctrine with clear roots in philosophical paganism and not the Bible. Plato gave "Christianity Crucial conceptual tools?" Not Christianity, I protest, but apologetics and Trinitarianism. The further error is that many equate Trinitarianism to Christianity, 90% of all churches; stamped by Constantine himself.

In addition, though the doctrine of the Trinity began to creep in with the 'logos Christology' teaching, Monarchianism or true Apostolic doctrine was the accepted and prominent doctrine since Peter; even during Tertullian's era whereby he could have said, "The simple [Monarchians], indeed...who always constitute the majority of believers" (Tertullian Against Praxeas). Simple because they weren't learnt in philosophy or some sophisticated school of thought and simply believed the rightly divided scripture – one person (individual) or being alone is GOD, not a Trinity. Even though in the source it was inserted that he didn't want to call them 'unlearned,' but it was implied. This was probably inserted because it is well known that the man who founded the first church in Rome was considered "unlearned" (Acts 4:13).

With the insurgence of the apologists, the Trinitarians were growing in numbers, with very eloquent and outspoken persons. Justin, Tertullian and other apologists had passed down their doctrine of a hierarchical trinity of persons, which was constantly changing in the third century and led to Nicea. "This [Tertullian trinity] changed significantly with the third-century Origen. ...Origen's Trinity was also hierarchical, the Son and the Spirit being subordinate to the Father..." ([Mark M. Mattison](#)). Like the first apologist, Origen (185-254) used philosophy to create his doctrine: "According to Edmund J. Fortman, Origen believed in the 'God of Platonism,' rather than the God of the Scripture...Eugene De Faye totally agrees with him: 'Of all the influences which contributed to form his doctrine of God, the most apparent--and at the same time the most profound--was Plato and Platonism'" ([J. Rhee](#)). Like all the apologists, "Origen called Jesus a 'second God' and said that He was 'inferior' to the Father: 'For we who say that the visible world is under the government of Him who created all things, do thereby declare that the Son is not mightier than the Father, but inferior to him'."

Some Trinitarians today opt to say that the apologists' origin of their belief was later abandoned and straightened out with the Nicea council. For instance, in rhetoric to the above language of Origen, Gregory Boyd writes:

"This sort of language in any case, would two centuries later be banned as unorthodox by the Council of Nicea" (Boyd, p. 158).

In other words,

"These supposedly church 'father' weren't passing down what the Apostles had taught after all. Then 'why call up these apologists as witnesses in the first place if they are 'unorthodox' and require 'banning?' Why call to the stand witnesses known to be in error? This is absurd to the point of hilarity" (Ross Drysdale).

If the origin is flawed, how can the doctrine today be anything but error?

## - FLAWED ORIGINS

One source then said, "The Church answers that the Son and the Holy Spirit are not creatures, but are uncreated and divine with the Father, and they act with the Father in the divine act of creation of all that exists" ([oca.org](http://oca.org)). This is also hard to theologize, because if Trinitarians claim that the latter two proceeds from the father how then are they not created by the father? How then are they not inferior, which would break apart the present Trinity doctrine? In fact, the same source said, "the Father has willed their existence" ([oca.org](http://oca.org)). Just a crafty way of avoid saying they were created by the father, because if that is said the entire present doctrine of the Trinity falls apart - co-equal. Moreover, early church fathers have the word willed to mean created. In fact, one source said, "Ignatius, who is also called Theophorus, to the church that has found mercy in the majesty of the Father Most High and Jesus Christ his only Son, beloved and enlightened through the will of him **who willed all things that exist...**" (To the Romans, Preface). In other words, "willed all things" means created all things. If so, all things are GOD according to the trinity, because the Son became deity because he was willed from the father. You see the doctrine falling apart if examined.

But it already fell apart from the beginning, because it is now said that all are co-equal, none greater than none in capacity or anything, none subordinate to none. However, Trinitarian forefathers who single handedly helped shaped this doctrine outlined subordination of persons. One Noted, "the Son of the true God himself, that he holds a second place, and the Spirit of prophecy a third. For this they accuse us of madness, saying that we attribute to a crucified man a place second to the unchangeable and eternal God, the Creator of all things" (Justin Martyr, *First Apology* 13:5-6 [A.D. 151]). This is where Trinitarian orthodoxy was formed and finalized in the Nicea Council. So, if the root be in error how can the branches remain true? One source said this about Trinitarian theology, "Before Nicea, Christian [non-Apostolics] theology was almost universally subordinationist. Theology almost universally taught that the Son was subordinate to the Father" (Grant, 160).

I later found this fact; "The doctrine of the trinity ("as in Augustine") accepted the implied equality of the father and son of **Monarchianism** instead of the logos-Christology theory of subordination of the son to the father, of Tertullian -- and even Athanasius, whose name is associated with the original Nicean creed of the trinity" ([bible.ca](http://bible.ca))! Therefore, at one point even Athanasius was a subordinationist like his predecessors Justin and Tertullian.

This quote from bible.ca tells us two things. One, the doctrine of the trinity is a later development and Monarchianism preceded it; Monarchians are today's Apostolics. There is overwhelming evidence to prove this, a book by William Chalfant called "[The History of The Monarchian Christians](#)" has enough references to convince anyone. Two, that they are presently two doctrines of the trinity amongst its adherents. One holds to equality of persons while another hold to subordinations among the persons. It obviously began with the subordination theory as preached by Tertullian (160-220 AD) and Justin Martyr (110-166 AD) years before the Nicea council. It was acceptable among the rising Trinitarians until Arius, founder of Arianism, began to go too far with the distinct persons of the Trinity, even for the Subordinationist Trinitarians themselves. He held that the Son was of a different substance from the Father, rather than the first trinity theology that the Son and father are of the same substance though distinct and having a hierarchy. Therefore, "The controversy over Arius' views prompted Emperor Constantine to arrange the first Ecumenical Council early in the fourth century" ([Mark M. Mattison](#)). Even then, this new Trinitarianism was not a popular doctrine, for even Athanasius "was exiled from the Roman Empire three times for his defense of the Council of Nicea's position on the Trinity" ([Jay R](#)). Most of the persons attending the council and in that day were Monarchians (Anti-Trinitarians) and subordinationists. Thus, in opposition to their own trinity theology getting out of hand by their own Trinitarians, they concluded, "We worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance" (The Athanasian Creed). The council ratified the flaws with the develop trinity doctrine during a progressive period from 325 AD to 1274 AD to what it is today - three persons co-equal, co-eternal and consubstantial. Even became so prominent that in 388 anyone that did not confess the Trinity was murdered. How then can this doctrine be said to have any worth if the origins of it were flawed, philosophized, developed, re-developed and not inspired.

Rather than look to the inspired writers of the Bible, all Catholics and "immediate" Protestants look to these flawed creeds and canonicals for truth; how worst can it get? If you don't believe me take this quote by James White, "Whatever they may adduce, and wherever they may quote from, let us rather, if we are His sheep, hear the voice of our Shepherd. Therefore let us search for the church in the sacred canonical Scriptures (Augustine, *De unitate ecclesiae*, 3)" [[ar-talk@xc.org](mailto:ar-talk@xc.org), [Apologetics index](#)]. What is considered sacred canonical Scriptures to most is Justin Martyr's first apology, for example. If we look to the flawed origins and its ratified off-springs, errors will just be repleting itself forever; leaving the believer dubious of true doctrine and eventually unsaved, yet possessing a "form of godliness."

## - IT RE-DEVELOPED

Because of the flaws of subordination and different substances among the alleged three, the Trinitarianism that arose and now prominent is that all are co-equal. One person noted,

"The doctrine of the Trinity is simply that there is one eternal being of God - indivisible, infinite. This one being of God is shared by three co-equal, co-eternal persons, the Father, the Son, and the Spirit...we are saying that there is one eternal, infinite being of God,

shared fully and completely by three persons, Father, Son and Spirit. One *what*, three *who's*" ([Dr. James White](#)).

Even further, **"When Trinitarians say God is one we mean one in essence.** The word substance means essence, independent being. Essence is what a thing is and when used to describe the relationship of the Persons to the Godhead, it means they are the same indivisible, numerical essence" (Michael Bremmer, *The Trinity*, Edited by Rolaant McKenzie).

In other words, God is not one in numerical value but in essence. Meaning, God is not one individual being, but rather more than one being (or person) as one being, yet tritheism or polytheism is denied. If I take a triplet and put them together I can say they are one in essence (human) and equal because they are all males, same weight, same color eyes, same skin color and same everything. However, they are three different persons or individuals. When the scriptures say God is one, it clearly means that he is one numerically and otherwise: Not three in one or as one, but one. You cannot configure the trinity not to mean three Gods as one if three individuals are implied, because the mere fact they are more than one 'person' as or in God, means that it is a unit compromising of several deities; seeing that the unit is deity. Bremmer himself said, "the whole undivided essence of God belongs to each of the three persons equally." For example, many Jurors make up a Jury, but the Jury is one and act as one. This is not the case with God and never has been. God is one in numerical value and otherwise. Not three in one or one in three, ONE GOD !!! Why can't we see that the doctrine of the Trinity is an error, which is also a spin off from the catholic fathers trying to make their faith more in harmony with other religions. It is the result of using our carnal minds to understand the "**mystery** of godliness" (1 Tim 3:16). (Godliness does not directly means deity but how it was used here has relation to the explanation of God's deity).

Then later Bremmer said, "knowledgeable Trinitarians do not say God is one and three; We say that God is one in essence, yet three in subsistence, or persons. Now, unless essence and subsistence mean the same thing, which they do not, then the Trinity, accurately defined, does not violate the Law of Contradiction. Essence means what a thing is, subsistence the mode a thing exists." I don't even want to touch directly on this part of the quote –"mode a thing exists" – isn't that coming around to "Modalism", which has its origins in biblical apostolic doctrine.

Subsistence means "life", so there is one spirit matter (essence) existing in three lives. This is still unbiblical, because we are created from the same earth and breath and yet still different lives. The way Trinitarians explain the Trinity shows that all three subsistence has separate wills and intelligence, making them separate beings as they confess. Then the "essence and subsistence" theory is the same thing with human beings, same in essence but different persons. This still makes a three "persons" Trinity God - undoubtedly the same "three Gods in a unit" pagan theory. Obviously confirmed by Steve Rudd, "Each member of the plural eloheem [LORD] possesses the same "glory"... Jesus was a member of the eloheem [**gods**]... Jesus is indeed the true God along with the other members of the eloheem [**gods**]... **It is not possible to be separate and the same**" (bible.ca). It seems the Trinitarians falling over themselves again, from the original to now. Why? Because the origin of the theory was tritheistic paganism, so even if it is redeveloped you can't get rid of the paganism. It's like using clay to make something, then a flaw occur and you reshape the pottery on the wheel, but now your intent is to make something of gold, instead of clay, yet using clay. So rather than re-shape clay on every blemish, trying to make gold, throw out the clay (trinitarianism) and begin working in gold ("oneness").

Trinitarians then try to pacify the original position of subordination by saying they were subordinate in will; pre-existently. One trinitarian tried to use the same argument in a debate,

"When trying to prove that their doctrine of the trinity is the only orthodox view in history, the critics appeal to early writers such as Justin, Tertullian, and Origen, yet these men's definition of the trinity is considered heretical by orthodox Trinitarians today because they subordinated the second and third persons of the trinity to the first" - David Bernard.

"A common claim, but it fails to recognize the distinction between a subordination of will and a subordination of essence. These writers clearly taught the latter; they almost certainly did not teach the former. The latter is inconsistent with the doctrine of the Trinity; the former is not" - Calvin Beisner.

Even if that were the case the mere fact your will is subordinate to mine make you subordinate to me, "for of whom a man is overcome, of the same is he brought in bondage [servitude]" (2 Pet 2:19). The dictionary defines will as "desire, choose, consent." In other words, they are saying if my desire, freewill and consent is lower to or has to become subject to yours, we are still co-equal. Foolishness! Moreover, any subordination is subordination among the three and subordination in the alleged triune Godhead - Tritheism. This is even beside the point in the above debate, that is, the fact remains and clearly attested by Mr. Calvin Beisner that the fathers of the trinity created an erroneous doctrine that was ratified to become truth - how absurd can you get? If the root be error, the branches are error. You can't have a mango tree bearing pineapples. You can't have an invented erroneous doctrine becoming truth. Stop contending and throw it out! And for the record, according to trinitarian writings, the subordination of essence came with Arius, after the apologists (Justin, Tertullian, etc); they taught subordination as in real clear subordination, you are lower than me in will and other areas, but we share the same essence – gods or Gods - lower deity, higher deity. Clear paganism!

You might say, why so angry? Because Trinitarians keep seeing the error of the doctrine but won't give it up, because of pride, to even save their souls. For instance, after all that, one would then say that Christ had two 'wills', pre-existently and humanly; the human 'will' alone was subject to the father. Even if all that was so, any subjection is subjection overall. Moreover, they would have lied if they

said the human 'will' was subject alone, because they had already acclaim that the allege pre-existent 'will' was subject to the father in obeying him to become the human son. That's why I'm angry and most Apostolics are, because we show the error, they hide it with another made up doctrine, then another, then another and the circles are catching up with them. But never, like Nicodemus, stopping and realizing that what they have is wrong and there is a better way. It angers and saddens me at the same time.

Bremmer confesses that this [Trinity] too is hard to understand, but then says, "This does not mean that we completely comprehend the Trinity, or that no mystery is involved... We may not fully understand the Trinity, or any revelation of God ...the Trinity is a mystery, something which we cannot fully comprehend, is exactly what we should expect."

On the contrary, the mere fact the New Testament is a revelation means the "something" is revealed and the mystery unraveled, thus comprehensible to the "believers." That's why we are taught, "Great is the mystery of godliness, God [Father] was manifest in the flesh [Son]... justify in spirit [Holy Ghost]..." (1 Tim 3:16). In other words, Great is the mystery, but now it is explained. That's why Paul said, "in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph 3:5). In other words, when Jesus Christ ascended and sent forth his spirit to the believers it was no longer a mystery but clearly understood that the same God existing before all things, is the same one that manifest or came in flesh and also justified in spirit. No more mystery, no more secrecy, it is all revealed – Yahovah came and saved us. All believers having the spirit of God is privileged to understand this and it is no longer a mystery. One person, as in individual, one God! Any other doctrine today is a redevelopment from Justin's Trinity and thus must be ceded in error. Many others within Trinitarian Christendom have concluded that the doctrine of the Trinity is erroneous, even in redevelopment or even if there is further redevelopments:

1. "The Logos doctrine is Greek philosophy in nuce" (Adolf Harnack). However, Justin, Tertullian and Origen attributed it to the **Hellenized philosopher, Philo**.
2. "The ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, **which is remote from the thought of the Bible** . . . Similarly, the idea of the Three Persons is more than questionable. Even Augustine felt this (cf. De Trinitate, V, 9). K. Barth seems to share this misgiving (Kirchl. Dogma, I, I, p. 703)."
3. "Clement [of Alexandria] it will be seen, though Philo is before his eyes, has taken the leap from which Philo recoiled. He has distinguished between the thinker and the thought, between Mind and its unknown foundation, and in so doing has given birth to Neo-Platonism. It is essentially a heathen conception, **and can be developed consistently only on heathen principles** (Bigg 64-65)."

## - CONCLUSION

In closing, one Trinitarian said this about the gospel of John, "It again must be asserted that, without a Trinitarian understanding of God, this passage ends up self-contradictory and illogical" ([James White](#)). Yet many who were acquainted with the language of John, that didn't know of the later develop Trinity, clearly understood John and all scriptures. In fact, William Chalfant says, "the Armenian Christians...continued to hold a Monarchian [Anti-Trinity] viewpoint;" amongst millions across the globe who read the gospel of John. Not to mention that Tertullian confessed that Monarchians were in the Majority at that time.

What occurred with a sentiment of the "Trinity theory" allegedly being in scripture took place when the philosophers and Trinitarians translated it from one language to the other; instinctively, they embedded Trinitarian thought. Even if that were not the case with the Greek, when it came into English it most certainly was. Even worse, Trinitarianism is so placarded everywhere that before you get to the Bible it is already in your mind, so when you read, it becomes inevitable that you apply it and unfortunately becomes your first encounter with the deity of God; classic involuntary Catholic Catechism. Such is the case with many today. For instance, before you watch Christian Television, the first thing you encounter is the name of station - **Trinity** Broadcasting Network (TBN). Fortunately, there is a remnant and upon proper Biblical research, guided by God's spirit, the truth about his deity can be gained – ONE INDIVIDUAL, ONE GOD!

Another side that I'm grateful for is that even though many assemblies have the catechism of the Trinitarian doctrine written in their statement of faith, they hold a monotheistic one God (one individual) stand point, even sometimes unconsciously. In addition, some assemblies within Trinitarian organizations have worded their statement of faith to a monotheistic one God (one person) stand point as well. One author noted, "President of the Southern Baptist Convention, stated in his commentary on Revelation that the only God we will see is Jesus, and described Father, Son, and Holy Spirit in the same terms that Oneness believers do. Calvin Beisner, an ally of Walter Martin, conceded in his book God in Three Persons, 'As the differences between Modalism [oneness] and pure Trinitarianism are rather minute, it is not surprising that a great number of Christians in mainline denominations, including Roman Catholicism, hold a Modalistic oneness conception of the Trinity'" (Answering the Charge of Cultism, David K. B). Because though it is sometimes on paper and placarded every, when you really strive to live and experience the scriptures you'll find that the entire faith is held together by one individual, Yahovah God; his saving name is Jesus or Yahoshua, meaning Yahovah saves. That's the reason "noted Roman Catholic theologian Karl Rahner similarly stated about the trinity, "Despite their orthodox confession of the Trinity, Christians are, in their practical life, almost mere 'monotheists'" (ibid, David K. B). Separate and apart from Mr. Rahner confession that Trinitarianism is not monotheism, he showed that striving to be a true Christian almost certainly is not consistent with the Trinity. In other words, there is no Trinity of persons but one single solitary God and a belief in the Trinity for salvation is false and should be avoided even in

thought. **Hear Oh Christians, the Lord Our God, the Lord is one!**

In fact, some early Trinitarians who used the term 'person' to describe God wasn't referring to another individual or person as we used the word now. But rather, the word 'person' coming from 'persona' (Latin) and 'Prosopon' (Greek) meant role or mask, as in manifestations of God and not a separate individual away from him; namely 'God as Son' and 'God as Spirit'. This was the understanding from the Aramaic and thus related in the Greek. Because this was found out, the later apologists didn't want to use it anymore even though that's what it meant coming from the Bible in the ancient language. Instead of "Prosopon," they used hypostases; suggesting three individuals. It is formally known that "Post-Nicene Greek theologians [used] 'hypostasis', 'subsistence', in place of 'person': "... to have a natural existence in real hypostasis (Basil, Letters, 210:5, To the Notables of Neocaesarea). So even the scriptural use of person shows that God is one, revealing himself biblically as three manifestations and not three individuals. Nothing really can cover the truth, can it? The next FAQ (#397) will shed much more light on this.

**QUESTION 397 : Is 'persons' a biblical word, that is, applied to the persons of the Father, Son and Holy Spirit? If so, does it mean three beings or persons of the Trinity?**

Surprisingly, when the word 'person' was used in that time, it had a completely different meaning, that even supports the oneness of God and leaves me to speculate, suppose some of the Nicea 'fathers' didn't actually mean what they mean and believed in Monarchianism: Because persons really meant roles, as in manifestations; God manifesting as the son and so on. Nevertheless, this was fought and an unbiblical word, 'hypostases', was used to replace it; clearly saying they mean three individuals or beings. One source noted:

"For the word 'person' seems to be borrowed from a different source, namely from the masks (personae) which in comedies and tragedies used to represent the people concerned...The Greeks, too, call these masks 'prosopa' from the fact that they are placed over the face and conceal the countenance in front of the eyes: 'para tou pros tous opas tithesthai' (from being put up against the face). But since, as we have said, it was by the masks they put on that actors represented the individual concerned in a tragedy or comedy - Hecuba or Medea or Simo or Chremes, - so also of all other men who could be clearly recognized by their appearance the Latins used the name 'persona', the Greeks 'prosopa'." (Anicius Manlius Severinus Boethius, Contra Eutychen, III).

'Prosopon', Strong's 4383, shows up in the KJV as follows: face 55, person 7, presence 7, countenance 3, not tr 1, misc 5; 78. It's translated as "person" in Mark 12:14, for example: "...Master, we know that thou art true, and carest for no man: for thou regardest not **the person** [**'prosopon'**] **of men**, but teachest the way of God in truth..."

[That should read, "thou regardest" not **the face of men**, as in their made up face (mask) at the dislike of what Christ was teaching. Christ could care less and preached on.]

How can there be numerical distinctions in the "Godhead" if person, coming from persona and Prosopon, means something like a role. You see that whatever way it is done, God's truth always come out. Therefore, person as used under their dialect, referring to God, is not a distinct 'person' as we know it, but a role of God; as described by the etymology of the word. The English 'person' is the Latin 'persona.' Even when the word was taken from the Greek into Latin it still meant role, as what is taught in Monarchianism or present day Apostolics - one God, three manifestations. One source noted:-

"Persona, a mask, esp. as worn by actors in Greek and Roman drama.

TRANSF., (1) role, part, character, person represented by an actor...(2) in gen., the part which anyone plays...(3) a personality, individuality, character" (Cassell's Latin Dictionary).

Though attempts to stop the usage by the post Nicea church successors, the same meaning could have initially found itself in English. What can also be said is that erroneous doctrines could have simply arose because of translation with a misunderstanding of what a word meant. As Jerome states, a 'heresy arises from words wrongly used.' Because, in contemporary American English, 'person' dwindled down to meaning 'human being', "person...An individual human being..." (Webster's International); or simply one being, rather than masks, roles or manifestations of one being.

Now it would be fitting if 'person' was applied to son and Holy spirit only, which would make them as they really are, manifestations or roles of God our father. To which some apostolic adherents have asserted "that the Bible uses the word 'person' of the Son, never of the Father." However, "This is not the case for the Greek 'prosopon' [or] 'person', which the Bible uses of both Father and Son." Reason being, because Father is also a role. He is God with three manifestations known to creation and men - Father, Son and Holy Spirit. I'm a man with three roles, brother, son and uncle; without other siblings from my parents then I would not be a brother or uncle. He being Father is a role, without 'creation' he does not have that role. That is why 'person' is used for Father also:

"And said to the mountains and rocks, Fall on us, and hide us from the face ['prosopon' or distinct manifestation] of him that sitteth on the throne, and from the wrath of the Lamb..." (Revelation 6:16);

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the **face** ['prosopon'] of my Father which is in heaven" (Matthew 18:10);

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence ['prosopon'] of the Lord, and that He may send Jesus Christ, who was preached to you before..." (Acts 3:19-20).

"For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence ['prosopon'] of God for us..." (Hebrews 9:24).

No wonder M. Basset concluded, "Depending upon the extent to which the scriptures have provided illumination on that subject, a self described Trinitarian may very well hold a oneness belief. For example, when I discovered the true deity of Jesus Christ in scripture, and expressed it to casual Trinitarian relatives, they said, 'Of course, we believe there is no other God but Jesus, also!' A trained Trinitarian theologian would have corrected them, however. The discussion of 'persons' in the godhead is irrational without a determination of whether the person advocating 'persons' intends 'persona' (appearance or face as in 2 Cor 2:10), or hypostas[es]..." The next FAQ (#398) will shed some light on this matter of persona versus hypostases.

**Answer Notes:** 1. Not all occurrences of 'persona' or 'Prosopon', translated person, was used to mention a distinct role of God, but some times as literal face, countenance or expressed attribute, as in goodness or blessing. To the point that it was used for inanimate objects, 'face': "But there rose a fountain out of the earth, and watered the whole face ['prosopon' LXX] of the earth." (Genesis 2:6). Or, "The LORD bless you and keep you, The LORD make His face ['prosopon' LXX] shine upon you, And be gracious to you; The LORD lift up His countenance ['prosopon' LXX] upon you, And give you peace" (Numbers 6:24-26). "Restore us, O God; Cause Your face ['prosopon' LXX] to shine, And we shall be saved!... Restore us, O God of hosts; Cause Your face ['prosopon' LXX] to shine, And we shall be saved!... Restore us, O LORD God of hosts; Cause Your face ['prosopon' LXX] to shine, And we shall be saved!" (Psalm 80:3-19).

### **QUESTION 398 : Are we suppose to think of God as some have term him, with "subsistences, hypostases, and personas to describe the manifestations that make up the ontological nature, the being called God?"**

Subsistence and hypostases are almost identical which was used by later Trinitarian theologians to describe Father, Son and Holy Spirit. The term that was used first was personas, to which we get the English equivalent, persons. However, 'personas' is strikingly different from the two.

Three Subsistences or Hypostases (ousia's), as in "God in three hypostases," mean three individual lives; or persons, as we use the word today. Meaning, a 'God the father' as one being, a 'God the Son' as another being and finally, 'God the Holy Spirit' as another. Yet the three are one being and said to be God: Even though "**all acknowledged that three 'ousia's' was tritheism!**" (thriceholys.org)

'Personas', on the other hand, coming from the Greek word 'Prosopon' means face, mask or role; as in a manifestation of God, rather than another person. It was used like a person on stage that put on a mask. If in their explanation, some early theologians use it to depict Father, Son and Holy Ghost, then it is clear that this is the belief of one God manifesting to us as Father, Son and Holy Spirit and not three separate individuals taught by Trinitarians today.

Thus, it shows that the Monarchian (Apostolic) view or the 'oneness of God' view is the correct doctrine taught by the Bible and early Apostles, and from this we can speculate that's what some early Trinitarians probably taught. When this change of meaning from roles to separate individuals took place, it was probably not changed in everyday lingo yet. So many still believed, spoke and wrote with 'persona' in mind. However, this would have been forced upon them later and many led to think of God as three individuals in a Unit; upholding to the philosophized pagan doctrine of the trinity of individuals as taught by the word hypostases.

## **ORIGIN**

The earliest record of the word hypostases in use was by Origen, one of the well known 'Christian' philosophers, who borrowed the word from philosophical paganism; following him were the Post Nicea fathers.

"J. N. D Kelly warns 'not to attribute to Origen any doctrine of consubstantiality between Father and Son' even though Origen is 'the first to use the word homoousios [hypostases]'" ([J.Rhee](#)).

"According to Edmund J. Fortman, Origen believed in the 'God of Platonism', rather than the God of the Scripture... Eugene De Faye totally agrees with him: 'Of all the influences which contributed to form his doctrine of God, the most apparent--and at the same time the most profound--was Plato and Platonism'" ([J. Rhee](#)).

"As a Christian one can speak of Father, Son and Spirit, without having to follow Origen in taking over the Middle Platonic/Neo-Platonic doctrine of hypostases" (\*Kung "Christian Thinkers" 67-70).

The Encyclopedia Britannica (15<sup>th</sup> edition, 1984, Vol. 4, page 485) also noted this pagan origin: "Christian theology took the Neoplatonic substance as well as its doctrine of hypostases as the departure point for interpreting the relationship of the 'Father' to the 'Son' in terms of Neoplatonic hypostases doctrine... The neoplatonic concept of substance... was foreign to the New Testament itself."

Had John Calvin known this pagan origin he wouldn't have said, "Therefore, if the testimony of the apostle obtains any credence, it follows that there are in God three hypostases" (John Calvin, Institutes of the Christian Religion, Book I, Chapter XIII, 2). In other words, the scriptures have no authority and acceptance (credence) to John Calvin, because this is not only unscriptural, but also, three hypostases is "tritheism" or polytheism; yet, his effect in Christendom is enormous.

The reason this was developed by the Post-Nicea theologians is because from reading the scripture in Greek or Latin, coming from the original 'Prosopon' and 'personas', it clearly didn't mean three individual beings in the Trinity as taught or put in creed, but in fact, clearly meant the oneness of God. Rather than accept their error, they quickly change the use of the word from 'personas' to hypostases to uphold the philosophized doctrine of the Trinity of individuals. This was especially done when Monarchians agreed with their statement "God in Three persons." Because persons, in the Latin and Greek, means roles or manifestations; as taught in 1 Tim 3:16. It is sad that in the English the meaning was changed to an individual (or separate being) and then to simply a "human being."

So even if we were to really look at it from the everyday lingo of the early non-Apostolic theologians, the oneness of God would still come out and clearly show that the doctrine of the Trinity of 'individuals' is a made up philosophy, garnered by the later usage of the words hypostases and subsistence; not applicable to Christian faith.

Because of this, authors will try to change the outlook of these words, in order to evade the implications pointed out so far. For instances,

"And, as things **subsisting** in intellectual nature are usually called persons in Latin, or hypostases in Greek, the Latins say that there are three persons in God, and the Greeks say that there are three hypostases, namely, the Father, the Son, and the Holy Ghost" (Thomas Aquinas, Compendium of Theology, Part One, Chapter 50).

Subsistence according to the dictionary and biblical usage means "lives", as in an individual life with the same nature. As it concerns the trinity, three separate beings or lives yet with the same nature, not one being with spin-off's of his nature like love and hate; as incorrectly alluded to by this quote. The Greeks didn't use the phrase hypostases, but 'Prosopon' which means the same as 'persona' in Latin. The usage of the word 'Hypostases' was from Origen the apologist and later theologians that didn't want to use persona or Prosopon because it is inline with a correct biblical doctrine - roles of God or manifestations.

Because of this we find,

"It was the willingness of Sabellius and his followers to employ the orthodox terminology of 'One God in three persons' which pushed the Post-Nicene Greek theologians towards using ['hypostases' and]... 'subsistence', in place of 'person': 'For merely to enumerate the differences of Persons is insufficient; we must confess each Person to have a natural existence...' (Basil, Letters, 210:5, To the Notables of Neocaesarea).

Sabellius followers accepted the term "one in three persons" because the word person did not mean person as it does today, but person coming from the Latin and Greek meant roles. Because of this, the post Nicea theologians stopped using the word and use things like hypostases and subsistence, making the three roles of God in the bible to be three separate beings or individuals. So you see that the scripture is right but early apologists and Post-Nicea theologians kept changing things to make a trinity of three gods, yet still calling it one.

Therefore, the very catch phrase "one God in three persons, blessed trinity," was finally changed to using hypostases for persons and the word itself took over. Recorded here,

In the half century after Nicea, the catch-phrase "One substance ['ousia'] in three subsistences ['hypostases']" came into favor amongst Greek theologians. 'Hypostasis' came to be treated as functionally equivalent to 'person.' T. F. Torrance credits Didymus of Alexandria [c. 310 - 395 A.D.] with this formula: "He [Didymus of Alexandria] may well have been the first theologian to have used the formula, 'mia ousia, treis hypostaseis' [one substance, three hypostases]..." (The Trinitarian Faith, p. 323). The term itself had been used before: "Origen in turn writes: 'We have learned to believe in three hypostases, the Father and the Son and the Holy Ghost.'" (In Joan, XIV, 28., Abbe Felix Klein, The Doctrine of the Trinity, p. 89).

## HYPOSTASES AND HYPOSTASIS

To further elude the original meaning of person and further continue in the error of the Trinity, many have opt to say that the use of hypostases or subsistence is biblical, whether in usage or literal word. Recorded here:

It is interesting to note that, like 'prosopon', this word is also Biblical, occurring in Hebrews 1:3 (Basil, Letters, 210:5, To the Notables of Neocaesarea).

Nothing more could be further from the truth, for had it been a biblical doctrine they wouldn't have opt to change the use of persona to hypostases. In fact, "hypostases" is not a biblical word. It is nowhere found in New Testament at all. However, 'Hypostasis' is found one time in \*\*Heb 1:3 and totally alien to the teaching of three hypostases – hypostases meaning more than one and hypostasis meaning one, numerically (no sub-divisions). This one verse cannot back the false hypostases teaching, because it says Jesus is the express image of the father or his person (hypostasis). Different context completely. Moreover, according to the hypostases trinity teaching, he would be the express image of the three hypostases; who together is God. But since there is no hypostases in God, he is the express image of the hypostasis as said in Hebrews 1:3. That is, one God who is spirit, incarnating or manifesting in flesh. Hypostasis is used to mean substance or one being, one person [individual]; as in I am one hypostasis while you are another hypostasis. But if we are black, we are two black hypostases or two individuals with black skins. Or, if we are gods, we are two gods hypostases or two individuals who are gods. Translated in literal Trinitarian application, three gods as a unit God. However, Christ is not one of the hypostases in a three hypostases Trinity God, but rather, Christ is that one hypostasis (GOD) of heaven come on earth or expressed in flesh; who has no co-hypostases or sub-hypostases. One substance, one nature, one being, one person as we use it today, one individual, one God. Hence, Father, Son and Holy Ghost is simply God in three personas (manifestations), not God in three hypostases (Individuals).

What this hypostases teaching does it incorporate the pagan doctrine of the trinity with the biblical outline of Father, Son and Holy Spirit as three distinct manifestations of God. It opts to make these three manifestations into three individuals as taught in other pagan religiosity. This was the attempt, whether out rightly stated or done unconsciously by the apologists. Notice:

"The distinction between ousia and hypostasis is the same as that between the general and the particular; as, for instance, between the animal and the particular man. Wherefore, in the case of the Godhead, we confess one essence or substance so as not to give a variant definition of existence but we confess a particular hypostasis, in order that our conception of Father, Son and Holy Spirit may be without confusion and clear... On the other hand those who identify essence or substance and **hypostasis** are compelled to confess only three Persons [persona], and, in their **hesitation to speak of three hypostases**, are convicted of failure to...distinguish persons" (Basil, Letters, 236:6, To Amphilochius).

In other words, these persons ("those who identify...hypostasis") proudly held to the view of three persons, knowing that the 'biblical word' persons meant roles or manifestations. Hence, they were accused of not saying hypostases because it clearly implied three different distinct individuals ("distinguish...persons"). Obviously, some who held a Trinitarian viewpoint in the early church, as against Monarchianism, didn't believe in three individuals (or persons as the word is used today), but were similar in belief to Monarchians or Modalism, except in phraseology and terms. Much like how Catholics say 'communion' and Apostolics say 'Lord's Supper;' same thing, only different in name yet I hear both side criticize the other for having communion or Lord Supper. The devil's ministers and those who believe in three individuals knew this and opt to use hypostases, a clear erroneous Trinitarian doctrine forced upon them with the use of word 'hypostases' and 'subsistence'.

If you are still confused about 'hypostasis' and 'hypostases', the rap on the two is that the bible never used the word hypostases. The translators used Prosopon and persona, meaning roles; so the everyday lingo would mean that God is one individual with three manifestations, clearly taught in 1 Tim 3:16. One person opt to say the word hypostases was used in scripture, Hebrews 1:3. When I checked it out, it use the word hypostasis; which is relatively fine, because it meant God is one and not many. That is, hypostases is the plural of hypostasis; making hypostasis singular. The Trinitarians and hypostases teachers insist that God is three hypostases, plural number of beings. While Hypostasis would dictate one being. For instance (Position A):

Hypostasis - **boy**. Hypostases - **boys**.

Hypostasis - **God**. Hypostases - **gods**.

Or in trinitarian language:

Hypostasis - Trinity. Hypostases - Father (one god), Son (another god) and Holy Ghost (another god).

To still remain biblical they say one God means a unified oneness. So 'one God in three hypostases' is literally three gods in a unit. Clear paganism, used to defend the Trinitarian stands, when the true meaning of the root word person (persona, Prosopon) was found out.

The difference with hypostases and hypostasis **can also** be difference in essential nature or substance, as taught by Arius, though this is not stressed. That is, three different hypostases can mean three different types of the same kind. For instance (Position B):

Hypostasis - **Spirits**. Hypostases - **Seraphim, Cherubim, Archangel**.

Hypostasis - **Human**. Hypostases - **Man, Woman, Hermaphrodite**.

Or in trinitarian language:

Hypostasis - Trinity. Hypostases - Father (his own nature), Son (his own nature) and Holy Ghost (his own nature).

Three different types of spirits or 'gods' that make up a Supreme God call Trinity. That is, Father has a different essential nature from the Son, who also has different essential nature from the Spirit, and so on; yet unified in one. That's the reason Arius said Jesus was of a different nature than the Father and why many (Mormons) think Jesus is just a mighty angel. Note, any difference in nature or substance is inconsistent with the current doctrine of the Trinity - where they are co-equal, co-eternal and consubstantial. To make it even more complicated, some would say they are three different hypostasis. Looking like so (Position C):

Hypostasis 1 = **Angels**, Hypostasis 2 = **Humans**, Hypostasis 3 = **Ants**

Or in trinitarian language:

Hypostasis 1 = Father (a different and independent type of God)

Hypostasis 1 = Son (another different and independent type of God)

Hypostasis 1 = Holy Ghost (yet another different and independent type of God)

Of course, this is clear blasphemous paganistic polytheism, but so is all the previous positions explained. You would even think they are not taught or even unutterable. However, since they found out the true Apostolic doctrine (manifestations) was preserved in the use of the words 'persona' and 'Prosopon', they opt to change it to avoid the truth. When they made the first change, it proved erroneous in the long run. So they made a change to that, in meaning or word, it also proved erroneous in the long run. They did so again and it also follow suite. And they kept doing so with all the doctrines of the trinity rather than give it up.

Notice this startling exert:

“We should note that whereas the Council of Nicea in 325 spoke of a single substance or hypostasis in God, the starting point in the 381 Council of Constantinople was three hypostases: Father, Son and Spirit. There has been much discussion in the history of dogma as to whether the transition from a one-hypostasis theology to a three-hypostasis theology is only a terminological change or - more probably (as the temporary schism in Antioch between old and new orthodox shows) -also involved an actual change in the conceptual model” (Kung "Christianity" 187).

"I am the LORD, I change not" (Mal 3:6).

## CONCLUSION

The conclusion is that early Christians and even some Trinitarians did not believe in the Trinity of persons as taught today and mandated by the Post-Nicea theologians. But rather, when they used the term persons they knew that it meant a role of God, hence the phrase, “God in three persons [**personas**];” which is still song and known today among Trinitarians. You didn’t hear anyone saying, “God in three persons [**Hypostases**].”

The word 'Hypostases' was later introduced because in all their attempts to wipe out the orthodox faith, 'Monarchianism', this one biblical detail was left out. That's why many then and now hold a Monarchian view to the trinity - manifestations, rather than three separate beings or individuals. So you see that the faith never died out, can never die out, and despite the attempt of satan through intellectual men, he has failed miserably in covering up the truth.

Nevertheless, they are people today who are so adamant in error, they even opt not to say “God in three persons” knowing what it initially meant. But rather use terms like, “God in three Witnesses,” to avoid the use of 'persons', because they knew that it initially meant manifestations. They know the word 'persons' does not reflect their view of three individuals, even though it does not mean that today. However, God is not in three persons (**hypostases**), blessed trinity. Nor is God three in witnesses (**individuals**), blessed trinity. But God in three persons (**personas, manifestations**), blessed Trinity.

**Answer Notes:** 1. \* denotes Both Kung’s quote are from "Christology and the Trinity: An Exploration" by Edgar G. Foster.

2. \*\* denotes Jesus is said to be the expressed image of his person (Heb 1:3), word hypostasis. Trinitarians can then say hypostasis refers to the trinity (one) so their hypostases doctrine is correct. Seeing Jesus is expressed image of three. However, the original trinity theory and the one currently held by many, is that the Second person of the Trinity incarnated as the Son and expressed the image of the First person called Father; that is, one of the hypostases expressing another and not the alleged one hypostasis - trinity. Actually, they did try that with a doctrine called Perichoresis, but this too proved erroneous and hence Trinitarians are caught in their own trap. You might say, isn't one of the hypostases an hypostasis? Not the case with the trinity, when the three hypostasis are joined, hypostases, they seemingly lose their individuality and can no longer be an hypostasis, if they were ever, for together they are called God (not individually) and is one being. Meaning, the one being (trinity God) cannot exist without the three, and without the other they are not. Even though at first they were three to make one, hence the continued reference to three hypostases. And yes these pagan church fathers have polluted the faith so much, I wonder what am I reasoning – utter foolishness that needs to be avoided (Pro 29:9).

If and when Sabellius and other Monarchians use the term "Prosopon" or "persona," it was not to mean that God has three literal masks. But speaks of the incarnation (son) and regeneration of the spirit in us (Holy Ghost) - thus manifestations, yet still one person as in one individual. Emphasizing the oneness of God rather than implying that the divine nature of God can be changed. It is said Callistus said that God is one single person (Prosopon) and it is alleged he's the first to use the word. This is more reason to see that manifestations was meant in early church dialogues and writings; and why they opt to change its usage after AD 325 when Trinitarians got prominent through Constantine and realizing the meaning. However, even if Callistus said God is one single person (Prosopon), he didn't mean Prosopon in that instance and there is no record that he did. He would rather use it when saying things like the 'person of the Son', or 'God in three persons'. If he or anyone says God is one single person (Prosopon), they ascribe to unipersonality. This is a teaching of Unitarians, meaning that God is one single manifestation or he has never manifested as anything or anyone else ever; as in, no other "mask, roles, etc." Therefore, the Son is not God and the Holy Spirit is not God, seeing they are not manifestations of God. Hence they are separate persons sent. God is only father, a single solitary being. Callistus wouldn't say this.

3. In any case, those Greek theologians who preferred 'hypostases' to 'person' were liberal-minded enough to grant to each his own. One source said, "...thus we are regenerated, acknowledging the Unity in the Essence and in the undivided worship, and the Trinity in the Hypostases or Persons (which term some prefer.) And let not those who are contentious on these points utter their scandalous taunts, as if our faith depended on terms and not on realities. For what do you mean who assert the three Hypostases? Do you imply three Essences by the term? I am assured that you would loudly shout against those who do so. For you teach that the Essence of the Three is One and the same. What do you mean, who assert the Three Persons? Do you imagine a single compound sort of being, with three faces, or of an entirely human form? Perish the thought! You too will loudly reply that he who thinks thus, will never see the face of God, whatever it may be" (Gregory Nazianzen, Oration 42, 16). Obviously, when the hypostases doctrine came on the scene many tried to denounce it by asserting the word persons to mean "a single compound sort of being, with three faces;" again conjuring something from a carnal mentality, like what was done with the logos trinity, rather than use biblical terms like "manifest." However, it is known that the term 'persona' predates 'hypostases' and 'hypostases' itself should be denounced because it does "imply three Essences [beings] by the term;" or polytheism. Perish that though!

4. Also, it is alleged that the Latin persona is not the precise equivalent to the Greek Prosopon. If they had said not equivalent then I would say this is erroneous, as they share the same meaning. However, "not the precise" probably means that it has some differential bearing in the mind of the person who said so. As far as I've seen it, they both mean the same thing. This was probably said because it is alleged that Tertullian was the first to use the Latin persona, and he was not a Monarchian (Apostolic). This is not verified and even if, the people then who used 'Prosopon' and 'persona' were both Trinitarians and Apostolics. Apostolics then had the upper hand as the dominant influence, plus it was too close to apostolic orthodoxy for Trinitarians not to have a Monarchian view of the Trinity; some do today.

### **QUESTION 399 : Is God looking like Seraphim with more than one face, or three as it pertain to the trinity? Are we not made in his image and we don't have three faces, so really, does archaic scriptural research proves that God has more than one literal face?**

No. Yet still some, who hold to the trinity, make God like a monster with three faces. Just notice this quotation from thriceholly.net and tell me if some who defend the trinity have not gone too far:

Attentive Bible readers are aware that God has more than one 'face', or '*prosopon*'. There is a face of God which no man can see and live: "But He said, 'You cannot see My face [*prosopon* LXX]; for no man shall see Me, and live.'" (Exodus 33:20).

Yet many have seen God and lived: "So Jacob called the name of the place Peniel: 'For I have seen God **face to face**, and my life is preserved.'" (Genesis 32:30).

There is a face of God which no man can see and live. Yet many have seen God and lived. Does the Bible contradict itself?  
That cannot be! Some, like Daniel, have seen similitudes and visions in the night, but others are plainly stated to have encountered the LORD Himself, face to face:

"So the LORD spoke to Moses **face to face**, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle." (Exodus 33:11);

"Not so with My servant Moses; He is faithful in all My house. I speak with him **face to face**, Even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid To speak against My servant Moses?" (Numbers 12:7-8);

"But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew **face to face** [*prosopon kata prosopon* LXX]..." (Deuteronomy 34:10).

Thus, there is a face of God which no man can see and live. Yet prophets and patriarchs have seen God and lived. Jacob not only saw Him face to face: "So Jacob called the name of the place Peniel: 'For I have seen God face to face [*prosopon pros prosopon* LXX], and my life is preserved.'" (Genesis 32:30).

Knowing that there is a face of God which no man can see and live, we are thus forced to conclude that there is another face of God which one can see and live with safety. " For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the **face** [*prosopon*] of Jesus Christ" (2 Corinthians 4:6).

The face of God seen by prophet and patriarch cannot be the Father, because Jesus tells us so:

***"Not that anyone has seen the Father, except He who is from God; He has seen the Father" (John 6:46);***

***"And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form" (John 5:37).***

So: prophets and patriarchs encountered God: God Himself, in person, not represented in vision or dream; yet they did not encounter God the Father. Whom did they encounter? God the Son! The pre-incarnate Logos: "...the image of the invisible God" (Colossians 1:15).

Utter Rubbish! There is just no end to try and verify an unbiblical doctrine. If one cannot prove the doctrine of the Trinity from the Bible just say so rather than come up with different theories and further paganism to try and justify it. When will this end!

Just let me diffuse a few lines that were underline to show that this is garbage.

1. Yet many have seen God and lived: "So Jacob called the name of the place Peniel: 'For I have seen God face to face, and my life is preserved.'" (Genesis 32:30).

Jacob did not see God and live, he wrestled with an angel. Is an angel God? No. But they sure can represent God, much like a prophet. Now, Jacob having had a divine encounter, called the place Penuiel, to say he saw God. Much like the parents of Samson who met with the angel yet they said they saw God, but actually didn't (see Judges 13:21-22).

2. There is a face of God which no man can see and live. Yet many have seen God and lived.

There is none. They met with angels and only one mentioned before Moses and one mentioned after Moses in like manner. However, notice what was said of Moses, "there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face" (Deuteronomy 34:10). That is, before Moses or even after him, no one really knew God face to face; when this was written. Thus, excluding Jacob.

Then this was used,

3. "So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle." (Exodus 33:11).

Face to face was used not to say he literally saw God's face, because he desired to but God said no, though he came very close as no other. This very verse proves this, read the verse above it, verse 9, "as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the lord talked with Moses." Is God a cloud? Yet after this conversation it stated that the lord spoke to Moses face to face. So you see that no one has seen God face to face, but have had encounters that are considered face to face because of its closeness.

Then thriceholly said,

"Knowing that there is a face of God which no man can see and live, we are thus forced to conclude that there is another face of God which one can see and live with safety:"

Now that you know that God hasn't spoken to no man face to face, we can concluded that there is one literal face of God, who is spirit and thus this false concept of a God with three **literal** faces is an incorrect Trinitarian error. There are different manifestations of God, but if you look at him in heaven, spirit, he is one and has one face. The problem probably lies with the use of the word 'persons' coming from the Latin and Greek (where it meant mask, face or role). Fully discussed in FAQ number 397 and 398.

**Answer Notes:** 1. Though men like John and Daniel gave some references to seeing God, especially on a throne, it was not literal but they were in a vision and hence what they saw cannot be said to be a face to literal face confrontation. Visions are often metaphorical representations, like the reference to a lamb slain with seven eyes that represent Jesus. However, vision must be consistent to what really is, you couldn't have Lucifer the dragon representing Jesus.

**QUESTION 400 :** From your book, "The Voice...", it is said that the doctrine of the Trinity develop, but so did the doctrine of One God or oneness. Isn't that so?

One person noted,

"Monarchianism as it was first called came about in the late 2nd century by Theodotus of Byzantium and later Paul of Samosata which developed it even further (that's right their doctrine was developed and refined too). There were two basic forms of Monarchianism, one was called "Modal" and the other was "adoptionism". The Adoption view said Jesus was only human until he was adopted which occurred at his baptism when God spoke he was his beloved Son.( Another view of adoption was that it occurred at the resurrection related to Peters declaration in Acts 2:32-36). This is the view Paul of Samosata taught, he also believed "the Logos was co-substantial with the Father, but was not a distinct person in the Godhead. He could be identified with God, because he existed in him just as human reason exists in man." (Berkhof, *History of Christian doctrines* p.78) (this can be considered relevant to the Oneness of today). So not only does God change into different roles, but given enough time, so does their doctrine on his nature!" (letusreason.org)

This is clearly erroneous, because biblical apostolic monotheism (Monarchianism) started from Adam to Abraham to Moses to Jesus to us. This is what separated these adherents from other nations; because they had followed God and served one God only. When it came to the New Testament this didn't change and all the apostles and their followers preached and believed in Monotheism (one single solitary God); and other New Testament revelations. Not only that but they also believed that Jesus was the one single solitary God in flesh; not a new God they didn't know about or some angel, but the very one God from Adam to Moses now in flesh.

The only allege division that was ever sighted in "Apostolicity" is between Dynamic and Modalistic Monarchians, which in fact is no division, just a misconception to some historians. Letusreason.org refers to Dynamic as "adoptionism" while they refers to Modalistic as "Modal." Dynamic Monarchians are also called Theodiatians after an outstanding leader; and they weren't adoptionists.

William Chalfant notes, "The Christology of these two Monarchians groups cannot have been radically opposed. They seem to have differed upon certain aspects of the incarnation, and upon the process and meaning of the glorification of the man Christ Jesus. The dynamic Monarchians stressed the humanity of Christ in order to refute the Logos [Christology] teaching of a second divine Person, while the Modalistic Monarchians stressed the identity of the Person of Christ and the Father in a strong Modalistic sense. The Modalistic Monarchians stressed the divinity of Christ with the intent of identifying Christ as God the Father, while the dynamic Monarchians stressed the humanity of Christ with the intent of refuting any idea that He was a separate divine Person from God the Father...both groups baptized in water in the name of Jesus Christ, and believed in the baptism of the Holy Ghost" (The History of the Monarchian Christians).

In other words, there difference is like saying, "Half full, Half Empty." Mere stressing one thing while the other stresses the other. While stressing one thing another thing can seem forfeited, that is why it looks like they are two types of Monarchians; but it was not so. In addition, it is said that Dynamic Modalists are adoptionists, they are not. It seems when the word adoptionist was first used, it was for those who denied the virgin birth and thus Christ was adopted. Some time later, they said he was adopted into the 'Godhead'. Historian William Chalfant asserts that while Harnack calls dynamic Monarchian "adoptionists," Friedrich loof rightly points out that they are not, in his "Leitfaden zum studien der Dogmengeschichte," 1906. And being Apostolics, they definitely weren't adoptionists, especially when they "stressed the divinity of Christ with the intent of identifying Christ as God the Father. "

The difference between dynamic and traditional Modalistic Monarchianism is really no difference at all. One simply stresses a particular area, while the other stresses the other. Like me saying the glass is half empty and you saying it's half full.

Christ clearly had a divine and human nature, and either could be stressed without altering apostolic doctrine. It was the "**man** Christ Jesus" (1 Tim 2:5 ) who is made a mediator for us. And it is the divine spirit that made it all possible; coming and "using" the prerogatives of God in a human flesh.

Therefore, dynamic and Modalistic Monarchians aren't different, they just approach the truth differently: Neither are the dynamic Monarchians adoptionists. Some would love to have some division here, but from Moses to Jesus to Monarchians to the present day Monotheistics (Apostolics), one and the same 'doctrine' is taught. Unlike the scenario with the trinity, which has many divisions and variations:- subordinationism, co-equality, Arianism, Gnostic Trinity, Virgin Mary Trinity, Trinity with an extra person called wisdom (making it Quadrapulity) and the list goes on. Just take a look at the Trinity / Apostolic Table below:

AGE	APOSTOLIC OR MONARCHIANISM	TRINITARIANISM
1 <sup>st</sup> Century	Existent as clearly taught by the Apostles and Bible	Non-Existent, not yet introduced
2 <sup>nd</sup> Century	Still the same	Apologists came along to explain their faith paganistically. First came the Logos Christology, Ditheism, Tritheism and Trinity.
3 <sup>rd</sup> Century	Still the same	Off-Springs of Trinitarianism: Arianism, Gnosticism, Adoptionism, Economic Trinity, Dualism, etc
4 <sup>th</sup> Century	Still the same	Many more offshoot (including Perichoresis trinity, Hypostases trinity, Substance and Subsistence)
5 <sup>th</sup> Century	Still the same	Even more offshoot
6 <sup>th</sup> Century	Still the same	And so on...
7 <sup>th</sup> Century	Still the same	And so on...
8 <sup>th</sup> Century	Still the same	And so on...
9 <sup>th</sup> Century	Still the same	And so on...
10 <sup>th</sup> Century	Still the same	And so on...
11 <sup>th</sup> Century	Still the same	And so on...
12 <sup>th</sup> Century	Still the same	And so on...
13 <sup>th</sup> Century	Still the same	And so on...
14 <sup>th</sup> Century	Still the same	And so on...
15 <sup>th</sup> Century	Still the same	And so on...
16 <sup>th</sup> Century	Still the same	And so on...
17 <sup>th</sup> Century	Still the same	And so on...
18 <sup>th</sup> Century	Still the same	And so on...
19 <sup>th</sup> Century	Still the same	And so on...
20 <sup>th</sup> Century	Still the same	Social Trinitarianism, Triunity, Nine person trinity and so on...
21 <sup>st</sup> Century	Still the same	And so on...

Under the Trinitarian column, we find that the doctrine of the Trinity has changed greatly over the years. While under the apostolic column it remained the same since Judaism. They may have been names in history under the apostolic column like Modalism, Sabellianism, Dynamic Monarchianism, Patripassianism, etc. These were just that, names, thrown upon them by their adversaries; they taught the same doctrine but in different ways. For instance, the frame is square, no, it has four equal sides. Unlike the names under the Trinity column that taught completely different things. For instance, when the Trinity was first created, the son, both in eternity and in flesh, was inferior to the father. It was later change to make them co-equal, first in spirit and not while in flesh; then co-equal across the board. Many Other ratifications were done throughout history from its conception, to iron out the flaws, rather than abandon it altogether; knowing that it was simply a pagan invention.

So then, the only doctrine that has been in constant change since its inception is Trinitarianism, not reworded or analogized to suit the present age, but changed! Can this then be a true doctrine. Just in case you think I'm just speaking off the top of my head with changes, remember the little of it given earlier in Chapter 13 (Cult, Heresy, A Little History), very little too:

- 325 A.D.: Emperor Constantine calls to order the Council of Nicea and decrees that Christ is "consubstantial" (of the same nature) with the Father.
- 381 A.D.: Emperor Theodosius calls to order the First Council of Constantinople, there it is decided that the Holy Spirit proceeds from the Father.
- 388 A.D.: **Emperor Theodosius threatens punishment to all who refute the Trinity.**
- 451 A.D.: Emperor Marcian calls the Council of Chalcedon to order, there it is decided that Christ has both human and divine natures.
- 680 A.D.: Emperor Constantine Pogonatus holds the Third Council of Constantinople, there it is decreed that Christ has two wills.

- 1274 A.D.: At the Second Council of Lyons it is finally decided that the Holy Spirit proceeds from the Father and Son. (Timeline adapted from [The Councils of the Church](#) by Norman P. Tanner (2001) and [The Encyclopedia Britannica Online](#).)

Is this then a true doctrine? The word of God will speak for itself and shows that this is an erroneous doctrine:

"They shall be changed: but thou art the same" (Heb 1:12, quote of Ps. 102:25-28)

"For I am the LORD, I change not" (Mal. 3:6)

"From everlasting to everlasting you are God" (Ps. 90:2)

In opposition to this fact one Trinitarian noted,

"Almost all the theological doctrines have had some development through the years to explain them in a better fashion...Other such doctrines that were significant in the development of the Church's history were the **nature of man, doctrines of salvation, church government, the attributes of God, the inspiration of Scripture, what was part of the canon, and the afterlife**. Many of these issues continue on today and are still currently being formulated in written fashion to give us a better understanding."

A very poor excuse, man has always been trying to change the doctrines as Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies" (2 Pet 2:1). For instance, the doctrine about salvation has never changed - "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38); no other way to be saved. They are doctrines about the affairs of men that have no real bearing on his eternal state - church government, location, Communion, canonizing scripture in **our libraries** and deciphering which ones to throw out, etc. These doctrines vary because time varies with it - apostolic beginnings of house churches to 10,000-seated buildings, building governmental structure had to change. The nature of man is only of great importance that you know you are sinner-needing salvation. The afterlife is clearly spelt out in the Bible; saints going to paradise and "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev 21:8). So they are variable and none variable doctrines. The one we are talking about and should focus on are the non-variables. And the most non-variable of all doctrines, to the point that if any variableness is seen means that something is wrong, is the deity of God. Because he doesn't change (Mal 3:6), and "From everlasting to everlasting you are God" (Ps. 90:2). You can't say he's this now and that later, he just is - "I change not." That's what Trinitarians have been doing with the Trinity theory ever since its inception and its consequential obvious flaws. Only Monarchians or Apostolics have preached the same monotheism from Jewry until this present day, even in the light of God's manifestation as Son and Spirit.

#### **QUESTION 401 : Is The Trinity Compatible with the nature of God, self-existent?**

No. The theory of the Trinity is that God cannot exist without the three, God is the three and the three is God. In fact, without the three persons God is limited, as stated by an early professed church father, "We distinguish the Father, the Son, and the Holy Spirit as three persons, but unite them as one substance" (Jerome, Letter 41.3)."

Then what was God before he "willed the son," if he cannot exist without the two other persons? In other words, an alleged triune God cannot be said to have self-existence if the two others are needed to exist. Clearly not God. Also, if Trinitarians assume three *persons* that consubstantially possess self-existence individually, then they are clearly positing three gods.

If they don't possess self-existence individually and they are still co-equal, it means that they are interdependent and thus God is not self-existent. Surprisingly, most won't admit complete interdependence, but will admit that the Son and Spirit are dependent on the Father, but not the Father dependent on the alleged other two; as seen in this quote,

"Theologians in Eastern Christendom have traditionally viewed the idea of **the Father being dependent upon the Son or Holy Spirit** with repugnance and I am not so sure Western theologians generally accept this stance either. Rightly, Greek Orthodox theologians have generally viewed the Father as the *pele* [source], the *arche* [principle], and the *aitia* [cause] of the Godhead...Eastern theologians have generally not been able to tolerate the position that contends the Father **has vital need of the Son or Holy Spirit** since the Father is considered to be the singular principle in the Godhead (Burgess 2:50-51)."

Now, Trinitarianism contends that the Son and Holy Spirit were willed from the Father before creation, thus making him the source. Even the Father of Trinitarianism, Justin Martyr, exclaimed that the son is a "derivation or generation from a higher and more original Being, that so, from the Father" ([J. Rhee](#)).

Therefore, if the other two depend on him, the trinity must have subordination and if so, a multiple of Gods and demi gods as a unit, is

the God of the trinity. In other words, it is either God is self-sufficient or he's not God. If one is the source (self-sufficient one), it makes the other two dependent (lesser gods).

The doctrine of the trinity it obviously then erroneous, because one of these positions has to be taken, as it relates to self-existence:

- 1) Self-existence individually (none made or come from the other)
- 2) Co-equal interdependence (none made or come from the other, but depend on the each other)
- 3) Subordinationism (one is the source and the other two depend on him)

All Trinitarians will agree that any of the three positions result in a Triune God that is not self-existent. And if so, the only resort is three gods. This and other reasons make the doctrine of the Trinity not a biblical doctrine. But rather, the God of Abraham, Isaac and Jacob was never a multiple of persons or Gods as a unit, he was always ONE! "Hear, Oh Israel, the Lord our God, the Lord is one [person]" (Deu 6:4)!

**Answer Notes:** 1. John 5:26 is a passage that makes us wonder how Trinitarians can use it to harmonize self-existence of an allege 'God the Son' and the Trinity. How can the "second Person" of the Trinity derive his own personal form of self-existence from God the Father, another person? The evidence indicates that the Son is not Almighty God but still a demi god - "derive his own...". The book St. John 5:26 was clearly explaining the subordinate position of the human Christ, a representative of us redeemed. He depends upon the Father to possess the type of life mentioned in the previously mentioned Bible verse. Therefore, even though the human Christ may be granted self-existence, he is still dependent upon the Self-existence of the Father, which makes him still subordinate - as against co-equality. Thus making the doctrine of the trinity still erroneous (Some work cite from Edgar G. Foster). Verse 27 also said, "because he is the Son of man," hence making the "life in himself" or self-existence, a reference only to the human Christ; especially knowing there is no allege pre-existent "God the Son." And the human Christ could definitely have "life in himself," because the life or spirit in him was "God the Father;" making him God the Father in flesh, not another person. This was for us regenerated, that we also might have a type life in ourselves (Luke 6:40).

**QUESTION 402 :** The Nicea council said that the three were consubstantial, from the word substance. In other words, one substance but exists in three consubstance, so the consubstance make up the substance of the Trinity. If so and the son is begotten, what was God before?

Your guest is as good as mine. Knowing that the doctrine of the trinity today states that God cannot exist without the three and the son was later begotten, it means there was a time God did not exist, since he has to be three. Justin Martyr himself said, "the Scripture has declared that this offspring was begotten by the Father before all things created and that which is begotten is numerically distinct from that which begets." According to the modern Trinity theory, they share divine co-equal nature because the son is begotten from that nature, much like how a human king share royalty and humanness with his son, because his son came from his loins. Not that the son had always been there according to some present trinity doctrine, but begotten before creation was; thus a later addition to the Godhead, before all things came into being. If for God to exist there must be three, obviously there is a time God was not. That is one notion, which proves that there was no God prior to the Son, which means God is not eternal as he claims to be (Isa 48:12). Now if that notion of co-equality with eternal begottenness is dropped, then subordination arises; which would mean that the father is God and then the Son (a lesser God by begottenness) and an allege Holy Spirit (another lesser God by emanation) is brought into a triunity with him as GOD. This violates the present doctrine of the Trinity itself and though it was held at its inception, is now considered Tritheism (polytheism), which it is. A third notion and final attempt to hold together the Trinity is this:

"He is a derived representation of God the Father...a derived copy by eternal generation of God the Father."

"He proceeds by eternal generation from the Father as the Son, and because eternal, that birth never took place, it always was."

"Father and Son come into being at the same time, and since God never come into being, then Christ never did either."

(As cited in "The God of Glory," by Ronald F. Hogan, Loizeaux Brothers, Neptune, N.J. 1984, p. 60).

This notion also has flaws and proves fallacious. Words like "copy" and "generation" clearly suggests that the Son of the Trinity Theory could not have come into existence at the same time. If that is not accepted and one ridiculously believe that they come into existence at the same time and both are co-equal, how is it one is Father, another is Son, and one sent the other? If I were born a twin with my brother, the belly had to be cut and both came out at the same time, can one be called father and the other son? That's how absurd this third notion sounds. "Eternal Generation," according to its erroneous originators, was simple to convey the idea that the Son of the Trinity Theory existed prior to creation (out of time) with the Father, rather than him coming into being at Bethlehem, nothing more; it didn't state at what time he came into existence in eternity. It was only later said to have been at the same time as the Father, to fix the obvious trinity error of subordinationism: this also failed.

Therefore, all three notions are contradictory within themselves and among each other. Hence, once again, overwhelmingly proving the doctrine of the Trinity erroneous, not a mystery but an invention of men.

These are man's ways of trying to understand God by the manifestations he demonstrates in the Bible. Reader, there is only individual as God, not three individuals call 'God the Father,' 'God the Son' and 'God the Holy Spirit'. The situation is, this one individual called God is omnipresent, omniscient and omnipotent and thus can do anything. Of such, it is very simple for him to manifest as Father, Son and Holy Spirit, as taught by the Bible. But because we try to fathom God without his spirit, erroneous doctrines have engulfed us; the trinity of persons (individuals) is the foremost. The scripture teaches no such doctrine, but rather one God, or one individual called God, manifesting as Father, Son and Holy Spirit (1 Tim 3:16, John 1:1).

### **QUESTION 403 : What is Neo-Trinitarianism, what do they teach and what are the implications?**

From what I've read, Neo-Trinitarianism is coming around to the original real meaning of the statement, "God in three persons (roles) blessed Trinity." In other words, after years of this erroneous doctrine of three individuals making up the Godhead, we are finally seeing a turn around for the better. Apostolic adherents opt to say otherwise and still deem it in some sense as classic Trinitarianism. But the following phrases use to describe the Trinity is patented apostolic or modalist analogy, notice below:

"Modes of being" (Karl Barth); "personally distinct ways of existing" (Gregory Boyd, 169); "distinct fashion" (Gregory Boyd, 63); or by human analogy, "aspects" (Gregory Boyd, 175). Dr. Boyd even said that the idea of the Trinity as God existing in "three individuals" or having "three minds" or "spirits" or "separate consciousness" is a "caricature" (Boyd, 174).

This is really startling and exciting as I'm reading it now, late Nov 2003 from this website I downloaded some time ago. However, as the website stated, and I have also found several others, they are some drawbacks. One, this doesn't mean that baptism is now done calling on the Lord Jesus Christ and the name of Jesus is used fatherly; nor does it mean that all Neo-Trinitarians believe the evidence of tongues is a must for spirit baptism. The worst drawback is really a poor demonstration of historic theology, that is, we who adhere to the doctrine of God being one person (individual) all these years are now the ones blame for misinterpreting this 'caricature' trinity meaning; as if it hadn't since been the case. The site also did a good job in dismantling that notion, by the author Mr. Drysdale, as follows:

"So not only do we Oneness believers invent this "Straw Man Trinity", (this crude caricature of 3 persons), but we have wasted years attacking it! How we misunderstood what they were saying! **Now** we find out they really do believe in just One Spirit (Boyd, 164) and He has just "one mind" or "consciousness." There never were three beings in the Godhead! "Trinitarians have always agreed that the doctrine of 'God in three persons' cannot be understood to legitimize picturing God as three literal divine people in Heaven..." says Boyd (Boyd, 173). How dumb we were to think that's what they meant these years! Why, all they were really talking about was God existing in three "ways" or "fashions". Nothing wrong with that!

But something is wrong! How do they account for the thousands of sculptures found in all the great churches of Christendom, which show the Trinity as an Old man, a young man and a dove? How do they explain the multiplied thousands of paintings, by Trinitarian artists, endowed with church funds, which depict the Trinity in this "crude" manner? The museums are filled with paintings of the Father as a real person. Funny, if this was never the "traditional teaching of the church," why would they finance such a "misapplication of creedal language" in the field of art?

Let us now examine some Trinitarian writers to see if we have been fighting a "straw man" of our own invention.

COMMITTEE: "Perhaps we can compare the Godhead to a divine Committee of equals, but with specific areas of responsibility" (Gerald Wheeler, Is God a Committee, p. 47).

THREE CENTERS OF CONSCIOUSNESS, THREE WILLS: "It is both reasonable and scriptural to say that there is one divine essence or nature which all have in common and yet three mutually related and distinct centers of consciousness...and will" and "the fact is that each one - Father, Son and Holy spirit - is conscious of Himself as a distinct person, in the exercise of his will, use of personal pronouns, and association of himself with other persons" (Carl Brumbach, God in Three Persons, P. 64).

TWO OR MORE BODIES IN THE TRINITY: "Deity sets on a throne seat in Heaven. In His hand is a book sealed with seven seals. Who is this One? Is it Jesus? No, it is not Christ as we shall see. If it is not the Father, who is it? ...He (Christ) steps forward and takes the book out of the hand..... It is clearly the son approaching the Father, and He...takes the book out of His hand" (Gordon Lindsay, The Trinity of the Godhead, P. 43).

THREE SPIRITS: "The true God exists in the form of three divine Spirit persons." "Therefore if it was God's purpose for one of these divine spirit Persons at a certain time in world history to transfer his center of intelligence and identity...to this earth" (Peter Barnes, The Truth About Jesus and the Trinity, P. 12).

**UNITED GROUP OF GODS:** "Hear O Israel: the Lord our God is one Lord! (Deut. 6:4). The proper translation should be: The Lord **our Gods** is a united Lord". "That Elohim means 'Gods' is further substantiated in Genesis 1:26" (Henry H. Ness, Dunamis and the Church, p. 7,8).

**THREE ADORABLE GODS:** "Elohim is the plural of Eloah, and literally rendered, means, the Adorable Ones...in the beginning the '**Adorable Ones**' created the heaven and the earth" (J. Narver Gortner, Water Baptism and the Trinity, p. 57).

**ETERNAL BEGETTING:** "The Father from eternity begat and always begets and never will cease to beget his Son" (F.J. Lindquist, The Truth About the Trinity, p.3).

**LIKE HUSBAND AND WIFE:** "He is one in the same sense a husband and wife are one" (Ibid, p.21).

**NO JEALOUSY AMONG THREE GODS:** "There is no strict order of mention of the three persons of that Godhead...which emphasizes the deity of each and underscores the fact that there is no jealousy there" (F. Donald, and Ronald A Harris, The Trinity, p.27).

**CONFERENCE MEETINGS OF THE THREE GODS:** "At that time the Father said, 'I will have to judge that man.' The Son said, 'Because we love him, I'll go down and die for him.' The Father said, 'I'll send you.' And the Holy Spirit said, 'I'll go down afterwards...' (J. Vernon Magee, How Can God Exist in Three Persons, p.23).

**AWARE OF EACH OTHER AND TALK TO EACH OTHER:** "Trinitarians believe that the Father, Son and Holy Spirit are three 'persons' in the sense that each is aware of the others, speaks to the others and loves and honors the others" (Robert M. Bowman, Why You Should Believe in the Trinity, p.13-14).

**THREE BEINGS:** "The witnesses of this sacred scene (Christ's baptism) and the readers of the four Gospel accounts, were conscious of three distinct Beings" (Ibid. Brumback, p.47).

Apparently, we Oneness believers did not have our perception of the Trinity so wrong after all. In their own Trinitarian literature, drawn from a popular cross-section we find: Divine Committees, Three Centers of Consciousness, Three Gods, Three Wills, Separate Bodies, Three Spirit Persons, Three Adorable Gods, eternal Begettings and Begottens, Conferences, Three Beings and Three Way Conversations. In spite of all this Boyd refuses to "wake up and smell the coffee!" If we have misunderstood it, how much more so have they!"

{Source: Ross Drysdale, Chapter II, Enter The Neo-Trinitarians}

**QUESTION 404:** "The 'Jesus Only' Pentecostals, baptize 'in the name of Jesus'. As a result, the baptisms of these groups are invalid; thus, they are not Christian, but pseudo-Christian" (Catholic Answers, 2020 Gillespie Way, El Cajon, CA 92020 USA, [www.catholic.com](http://www.catholic.com)). Isn't that so?

The word pseudo is just a politically correct word that really means fake, artificial, not real, pretend, imitation, bogus, counterfeit, etc.

It is surprising to note that baptism in Jesus name precedes the very establishment of Catholicism, which was a later spin-off from the philosophical apologists. Therefore, if anything is pseudo, it would be Catholicism and its ritualistic components - trinity, sprinkling, penitence, worshipping of Mary and other saints, trinity baptism and the erroneous list goes on endlessly. Having read the chapter in this book on baptism, you should have clearly seen why baptism in the actual name is the original and correct procedure, anything else is pseudo. After the upper room, the very first record of baptism said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). After Justin Martyr and the apologists, which influence dominated Catholicism, then came the Trinity baptism; and made law in the fourth century by a state back powerful catholic church. This pagan heritage of the later trinity baptism is clearly documented in this book also. Now, which one is pseudo, the original spoken by the apostles upon first being converted by the spirit, or the later "formula" seeded in pagan philosophies? In fact, no baptism was ever done in the bible in the "formula" that is used by Catholicism. They were all done calling on the actual single name – Jesus (Yahoshua) Christ. That is the name of the Father, Son and Holy Spirit.

**Answer Notes:** 1. "Apostolic Succession" is an argument used by Catholics to show that they are the one true church. However, as can be seen in chapter 12 (Cult, Heresy, A Little History) they weren't prominent until their first Bishop supposedly succeeded to the Bishopric of Peter's lineage. In other words, how can they claim Apostolic Succession when before A.D 222, there was no Catholic or Trinitarian Head Bishop in Rome; and after this installation of Bishop Urban, came the great apostasy by Catholicism. Catholic.com itself said, "Let it just be said that if the position of the Catholic Church is true, then the notion of sola scriptura [Bible only] is false." That actually said, if using the scriptures only is true, which it is, then the Catholic Church is false. That's what the quote indirectly said, because we all know doctrine have to be scripturally based, explicitly. So, even the catholic church attest to its errors. Errors of not using the scriptures only for doctrine and borrowing from paganism, which led to Christian Apostasy.

**QUESTION 405 : Is what this book preaching “*Patripassianism* after its claim that the Person of the Father (*Patri-*) suffered (*-passion*) on the cross when Jesus died?”**

They coined this phrase and religiosity because true bible adherents taught that Jesus is God the Father in flesh, so that must mean that the Father suffered and died. I’m not saying I’m a Patripassianist, but we have to remember that the revelation of Jesus Christ is a mystery revealed to true believers, “that no man can come unto me, except it were given unto him of my Father” (John 6:65). In fact, mostly to those that entertain foolishness (1 Cor 1:18), so to speak. In other words, the only way you can grasp the mystery is if you “suffer” or entertain this foolishness. Foolishness occurs when our minds cannot fathom it and thus it seems foolish to us. Now the first affront to Patripassianism would be that Christ cried “Father, forgive them...” (Luke 23:34). Or, how could Jesus go to be with the Father (John 14:12, 28; 16:10; 17:5)? By logics and even common sense it would seem that the Father is distinct from the Son in person and thus the Son suffered as a sacrifice by and for the Father. That is why it is a mystery, because by logics you will get into trouble; especially with stand alones.

For instance, God giving the parable of the seed sown on good ground (Mark 4:20) then unravels it by saying it is the word of God, which yields salvation to the individual and others. But me with my educated inquisitive mind would meddle with the parable and thus the view of it unraveled would differ. For instance, I would say the ground is good but if no rain fell on it, the seed would wither away. Or, the ground is slant, so when the rain fell on it the seed washes away seeing the farmer just threw the seed on the ground. Or, because same the farmer sowed the seeds that fell by “the way side” that was devoured by the bird, it means that “way side” would be near the good ground (outer rings of good ground) and the birds would do the same thing on good ground that it did to seeds that fell by “the way side.” Then if you say way side is like a paved wave so it is visibly to the birds, then the only thing that would make the “good ground” good would be that it is weeded thus no other plants there to choke it; like those that fell among thorns. Therefore the seed on good ground would be visible to the birds to eat it as well, being a clear weeded piece of land.

And I can do that for all parables spoken of and mysteries of the scriptures; that is if I exercise my carnal mind. It is obvious that the results would be detrimental to the revealed reason of the parable and the parable itself. This is the same thing that happens with 'Jesus is the Father' and the 'father suffering' scenario: For the “Father Son” relationship is not meant literally, but an analogy. You can't fiddle with the analogy to derive doctrines, you have to work with the revelation of the analogy. The allege church fathers fiddle with the analogy and even borrowed from philosophized pagan sentiments and applied it to analogy itself. Hence, they not only missed the mystery that God the Father became Christ the Man, but also that God the father can indeed be “hurt”, that's why he decided to come in the first place. One source notes their error:

"The great Greek philosopher, Aristotle, had taught that: 'the Deity stands in lonely self-contemplation outside the world...his intellect (nous) is the only thing through which He stands in immediate contact with it.' And Plato of Athens had taught that gods by definition 'are exalted above pleasure and pain, and are untouched of evils.' **THUS THE TRINITARIANS MADE A FATHER WHO WAS IMPASSABLE** (i.e. incapable of suffering or feeling pain), the first person, and then a second person (whom they styled the Logos, 'Mind' or nous), who was passable (capable of suffering and feeling pain). The apostles never taught such a doctrine. And even later in Ignatius we read of one God, who was '...impassable, yet for us subjected to sufferings...What the Trinitarians were saying was that a different one had been incarnated or had come in the flesh. **THEY DID NOT BELIEVE JESUS CHRIST TO BE ALMIGHTY GOD**" (William Chalfant, *Ancient Champions of Oneness*, pages 122-123).

Let us recap the mystery from Chapter 7 (Jesus?), under the section “‘Father’ and ‘Son’”:

Celestial beings in heaven are not like mortals that have reproductive organs, therefore having no parents as we know parentage. Then why does the Bible use the term Father and son in reference to Jesus and the one who sits upon THE throne? For example, “O my father, if it be possible let this cup pass from me” or “Our father which art in heaven, hallowed be thy name.”

Notice what precedes the Lord’s prayer, “After this manner pray ye.” In other words, let your prayer be outlined by this exemplary prayer. He might as well say, “let your life be outlined by mine.”

This can be seen in other areas such as this, “Now is my soul troubled; **and what shall I say?** Father, save me from this hour: but for this cause came I unto this hour” (John 12:27). Why did he ask “what shall I say” as if he didn’t know what to say? Because he was teaching us by this father son experience how to function as regenerated sons.

...God came down to earth and made a pre-design way that we should follow, so as to please him and cause us to fulfill our purpose as regenerated sons (Eze 36:27).

Isn’t it then safe to say that Jesus lived a life that we should emulate or strive to be like? In his narrations, soliloquies and lifestyle he did and say things that a born-again believer ought to do (WWJD). Then, one of the reasons for often using the term father is for our example. Jesus was living each day meticulously as it was written about him years before. One scripture notes, “The son of man goeth as it is written of him,” (Matt 26:24). We “goeth” as Christ laid it out for us.

Therefore, “his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt” (In Pursuit of Purpose, Dr. Myles Munroe).

For a better explanation, Rom. 1:20 states, “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Godhead.**”

Which means that the invisible things are brought to our scope or finite understanding by the things that are created. The things of the heavens are too deep for our naked understanding. So if plainly stated we could not understand. In order for us to grasp his concept or purpose, he uses things that are made (earthly) or things we already understand. We already know the father son relationship and how difficult it is for a man to sacrifice his son, especially if it is the only one. However, we cannot fathom the sacrifice God made in coming to earth to save you and me. He has to use natural things he created to explain mysteries and heavenly knowledge too high for us to perceive. He uses analogies, which Rom 1:20 made clear.

The revelation is that "God [**Father**] was manifest in the Flesh [**Same Father as Son**]...Justified in the spirit [**Same Father as Spirit**]" (1 Tim 3:16). Now you see the mystery unraveled, especially after Christ ascension, but then we go back as if we don't understand why all this was done and say “wait a minute, if 'Jesus is the Father', that means the Father suffered and died.” You see the point. That is why in the parable of the sower Christ said, “Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them” (Mark 4:11-12). In other words, these philosophers (educated carnal minded fellows) Paul said would creep in unawares, did not understand nor perceive; of course, because of their motives. Yet, many of them are considered your "church fathers."

Nevertheless, Christ did say to the disciples, “know ye not this parable? And how then will ye know all parables” (Mark 4:13)? In others, if you don't know a simple parable as this how then are you going to know the parable that surrounds me – the Father incarnating or manifesting himself as flesh. The flesh died but the eternal Spirit did not because he rose from the grave. Being God as a man, he eat like a man, talked like a man, went to bathroom like a man, suffered like a man and sure enough for our redemption died like a man. God began to suffer (be grieved) when man fell from him in a continuing fall since Adam; so much so that he liken Israel's state to that of adultery, having many lovers with him. That has to hurt.

Christ later explained the parable of the sower to his disciples; meaning they could not figure it out, which has a meaning to us. Which simply is, "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor 12:3). In other words, the only way you're going to see this wonderful mystery of the Father coming to us as Jesus Christ is by the Holy Ghost; otherwise, if you are really carnal, you'll deem those who do as damn heretic; to you own hurt (Mark 3:29).

“However, Jesus spoke in proverbs in another verse about his identity as the Father will be clearly known by all, not just whom the Holy Spirit reveals it to; indicating a time, a day when he would speak plainly; These things have I spoken unto you in proverbs: **BUT THE TIME COMETH**, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. **AT THAT DAY** ye shall ask in my name: and **I say not** unto you, that I will pray the Father **for you**’ (John 16:25-26). [Notice in the last verse that he said when that time comes and they ask for something in his name he will not do as he did then and pray to the father for them, because they will know that he is the father whom they love and have been with.]”

One person said, “Logical is that Jesus talked as a normal person and not some complicated code.” What this person is feeling is what Christ said above. He clearly said he spoke in parables or as one Trinitarian confess, “Throughout much of his ministry Jesus' true identity, and the meaning of that identity, were pretty much obscured” ([Mark M. Mattison](#)). Christ clearly said that “all these things are done in parables” (Mark 4:11). That is the reason he could have also said, “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jer 33:3). The word unsearchable means that you cannot find it out even if you tried, that's why when you read the Bible you do so guided by the Spirit of God and for those who have not the spirit or haven't accepted his leading are still privileged to have Spirit ordained teachers; like the full length of this book.

**QUESTION 406 :** Apostolics keeping speaking of this two nature doctrine, can nature speak to themselves. Of course not, explain it if you can?

Here is Dr. White on the matter:

“Sometimes it is easy to get confused when the Bible describes Jesus in these two different roles, especially when describes Him acting in both roles in the same story...He could speak as man one moment and then as God the next moment’ (Bernard, quoted by [James White](#)). **As we've seen, natures do not speak, only persons do.**”

I keep hearing that being said. But divine nature refers to his role as God, and human nature to his role as Christ. Does that mean he can't speak as this and as that, and at the same time being one person? For instance, a married father. He has a fatherly nature or tendency to his children, while an intimate nature or tendency to his wife. At one point he can say to his wife let's have sex, acting in his intimate role or sensitized by his sexual nature. But he couldn't not say that to his children, acting in his fatherly role or protective nature. Does this make him two persons, obviously not. Then why is it hard to grasp the mystery of Jesus Christ being the one God incarnated? Even Mr. Graves, an apostolic, noted this trouble in his explanation,

"Therefore, when we say that Jesus is both God and Man, we mean that He is both Father and Son. As the Father, He is absolutely and PURELY God; as the Son, He is absolutely and PURELY Man. When Jesus claims to be God, it is with respect to His Essence as the Eternal Spirit, the Father; and when He says, "My Father is greater than I" (John 14:28), it is with respect to His created nature as Man, the Son...In this connection, let me make this point crystal clear - the doctrine enunciated in this booklet emphasizes the very real humanity of Christ; it is not at all the same as teaching that the Father IS the Son, or that the Son IS the Father. Such teaching is confused, illogical, and unscriptural - but when we say that Jesus is BOTH Father and Son, BOTH God and Man, that is a vastly different matter" (Robert Brent Graves, *The God of Two Testaments*).

Reason being, though it is obviously the case, it would seem unintelligible and confusing to pass on a simply gospel to say the father is the son; though the father is the son, as in Jesus Christ is God the Father and vice versa. Similarly, it looks like and definitely seems unintelligible when the two natures of Christ are presented in doctrine; for it would seem nature speak to each other. Which is not the case, but rather the incarnated father expressing his humanity for several reasons. Quite frankly, our words will always fail to explain the "mystery of godliness." It rather has to be believed as it is stated in scripture and not conjured with unbiblical words and notions, harnessed from years of exegesis. No wonder one person concluded,

"Jesus cannot be analyzed and calculated. But whoever speaks of him in human words is entering into the realm of 'rational' speech. There is no unique language for the realm of the incalculable and the 'irrational'. Thus, where we express 'eschatological history', the origin and the goal, God's reality in the man Jesus, our language collapses."

#### **QUESTION 407 : What is the "eternal generation" or "eternal Sonship" or 'God the Son' and can it explain Jesus' true deity, trinity or any Christology?**

The 'eternal generation of the son' is the same thing as saying the 'eternal sonship of the son' or that there was a pre-existed separate spirit begotten from the father before all creation, called the son; **eternal generation** suggest he was generated (really, created) before creation itself, and **eternal son** suggest that he was a Son when he was generated before creation itself. In other words, a facet of the doctrine of the Trinity; a way of legitimizing it, so as to say that they were three persons up in heaven before creation and that this alleged 'God the Son' didn't come into existence as 'The Son' at the conception of Jesus Christ. But that he existed "bodily" (tangible and separate) before in eternity; yet still proceeded from the father. He was existing before creation not just as the second spirit in the triune Godhead, but as his son from then. Those who deny this doctrine teach that Jesus became the Son of God at some point in history. Some say He became the Son at His baptism. Others say He became the Son at His resurrection or even at His exaltation. Most of them, however, say He became the Son of God at the incarnation. The same rhetoric and notions applies to the doctrine of the 'eternal procession of the Holy Ghost'. That is, a third tangible separate spirit, called the Holy Spirit, was "willed" from the father before creation and these three ruled as God – Trinity.

Therefore, the doctrine of the "Eternal Generation" only exist because there is the doctrine of the Trinity; no Trinity, no eternal generation doctrine. Since there is really no Trinity of persons, there is no eternal generation or sonship of the Son, neither an eternal procession of the Holy Ghost. There is in fact One God who became Jesus Christ and Holy Ghost in us.

But you don't have to take my word for it, here is Jung S. Rhee on the subject:

"In 325 A.D., the Christian Church admitted the doctrine of the eternal generation of the Son into the articles of essential faith for salvation and made it a pillar of the doctrine of the Trinity. The Nicene Creed confesses:

'I believe...in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.'

The doctrine of the eternal generation of the Son consists of two complementary concepts which are described in two technical terms: eternal and generation. First, Jesus Christ is the Son of God in the literal and metaphysical sense of "Son". The Father is the origin, source, and cause of the Son, and the Son is the offspring, image, and derivative of the Father. Eliminating the difference between human generation and divine generation due to the difference of nature, the relationship between the Father and the Son is precisely "father and son" in its real sense. The Son is, as the Nicene Creed confesses, "the

only-begotten Son of God, begotten of the Father before all worlds." The begottenness and sonship of Jesus is not metaphorical but metaphysical" ([A History of the Doctrine of Eternal Generation of the Son](#)).

Notice the last line of what he said, "The begottenness and sonship of Jesus is not metaphorical but **metaphysical**." Once again, it proves the point that the Trinity is a non-biblical doctrine built on philosophy and borrowed fallacy. The very word 'metaphysical' here means "theoretical philosophy of being" (Oxford Dictionary). In other words, not only is the trinity a theoretical philosophy, but it follows that all its tenets must be also; that is, the eternal generation of an allege 'God the Son' and procession of an allege separate 'God the Holy Spirit'. As Jung S. Rhee confessed, "No doubt. The doctrine of the Trinity was discussed, shaped, and confessed around the concept of the eternal generation." Yet there was a split in this because eternal generation doctrine threatens the present Trinity doctrine of Co-equality, co-eternality and being consubstantial. Because eternal generation not only states that an alleged Son existed before creation but that he existed as the son, thus making him a subordinate of the Father, which would lead to "a great danger in the denial of the eternal generation doctrine simply to protect the Son's co-equality, because it could lead to tritheism [three gods]" (Jung S. Rhee). That is the reason some Trinitarians have not opt to use this term in their defense of the trinity, even though "The doctrine of the Trinity was discussed, shaped, and confessed around" it. The founder of Christian Research Institute (CRI), Walter Martin, denied it obviously because of its implications ([Apologetic Index](#)). Though his friend Calvin Beisner upholds it, not knowing that it is the most orthodox Trinitarianism (subordinationism) and it exposes the trinity theory as only applicable in recognizing three gods or Gods. On the opposite side, if he wasn't so-called eternally generated as Son, then it means some time in history God created a second spirit to come and die on the cross - this is even further subordinationism and tritheism. That could be the reason Dr. John MacArthur, the most prolific trinitarian against eternal generation of the son has recant his denial of it. But you have to be for it or against it, except you can't have a Father, Son and Holy Ghost Trinity; hence no God for some. If you're a trinitarian you either confess one or the other, or else you're not a trinitarian. So you see the trinity doctrine just keeps falling away. You either deny it (hence confess subordination and tritheism) or uphold it (confess further subordination and tritheism).

Even the words eternal and generation are contradictory to the later co-equality doctrine of the Trinity, now embraced by its adherents. It is contradictory because eternal suggest unbegottenness yet generation suggest begottenness. Even further, put aside the word begottenness, eternal suggest not being generated and generated (begottenness) suggest not being eternal. The only conclusion for the eternal generation doctrine is subordinationism, hence tritheism. And the man said to create it was a Subordinationist - Origen.

In fact, one source said, "in the history of theology, Origen (185-254) is one of the first who used the orthodox term 'the eternal generation of the Son.'" "Joseph Trigg's conclusion that Platonic categories also enables Origen to arrive at a formula, 'eternal generation'." Therefore, the man who created the "eternal generation" doctrine was not only a subordinationist but also allied himself with Platonic philosophy to create his theology. "According to Edmund J. Fortman, Origen believed in the 'God of Platonism', rather than the God of the Scripture... Eugene De Faye totally agrees with him: 'Of all the influences which contributed to form his doctrine of God, the most apparent--and at the same time the most profound--was Plato and Platonism'" ([J. Rhee](#)).

So you see that the doctrine of the Trinity is not only contradictory but if a real application is attempted, it proves that three allege gods are worship as a Trinity; and if defended by consubstantiality, then it means God is not self-existence because he needs three persons to exist and thus it brings us back to the trinity theory being polytheism or tritheism.

The conclusion is that on either side of the coin, accept or reject the eternal generation, the theory of the trinity exposes its weakness of being philosophical paganism. If you accept the eternal sonship it means there is subordination of the three, which would be a composite of God and demi-gods as a triune God: Obvious polytheism and not the God of the Bible. If you deny the eternal generation theory you come up with some like what this professor of a Bible College wrote, "I have personally hypothesized that when the divine decision was made with regard to the incarnation, any of the three members of the Trinity could have accepted the various roles" (Middletown Bible Church). In other words, "This means that the Father could have been the Son, the Son could have been the Spirit, the Spirit could have been the Father or Son, etc." So clearly three independent beings or gods with no relation as they rule eternity. Anyone can decide to do anything. Classic Platonic philosophy of a pagan Godhead that existed in many pagan societies. Is it then clear that the doctrine of the Trinity is a false unbiblical doctrine that has ensnared many to philosophical paganism?

What has taken place is that our carnal minds are trying to put in words the mystery of God and having failed to do so, philosophy becomes an aid, which actually worsen the situation. So the results are the trinity and all its facets, including the doctrine of the eternal generation of the son. Hear, O Reader, the Lord our God, the Lord is one - any deviation from that is not of God and the Messiah and Holy Spirit is thus the same God. You cannot divide God into persons or substance or subsistence because of his manifestations (Jesus or Holy Spirit). He is one person and his substance is one, not existent only in three's. He is like no other, thus not comprehensible by humans. Only to be revealed by him, which he did, "Do not I fill heaven and earth? saith the LORD" (Jer 23:24); and, "I, even I, am he, and there is no god with me: I kill, and I make alive" (Due 32:39). From this we understand that God is everywhere and no one else rule as God with him, no allege eternal generated son or eternal procession of spirit. Therefore, the only description we really have of his substance is that "God is a Spirit" (John 4:24), one spirit (Due 6:4).

**Answer Notes:** 1. Trinitarians argue this verse, considered more precise, "God so loved the world that he gave his only begotten son..." (John 3:16). Meaning, the begottenness was before the incarnation and what made him a son in the first place to be given, according to the trinity theory. However,

the begottenness is the incarnation of Jesus Christ the man, giving heed to the earlier prophetic verse, "Thou art my Son, this day [incarnation] have I begotten thee" (Psalms 2:7).

### **QUESTION 408 : What is Christology and is it a key to understanding who God is?**

Christology is just a theological term for "that part of theology which deals with Our Lord Jesus Christ. In its full extent it comprises the doctrines concerning both the person of Christ and His works" (New Advent). It is also said, "Most theologians refer to the Deity of Christ when they employ the terminology 'high Christology' and have reference to the humanity of Christ when they write about 'low Christology'. However, the present writer utilizes the said terminology to speak of the preexistent Son of God.... Alternatively, ... 'low Christology' to speak of the man who was known as Jesus of Nazareth" (Christology and the Trinity: An Exploration, By Edgar G. Foster). Not two Christologies, as they are not two Christs (divine and human), but one Christology.

The creeds, conciliar proclamations, ecumenical councils and major Christian consensus were used to define and uphold a mainstream Christology. All theology can be said to be Christology because it all centers on Christ. However, the label Christology narrowly focuses on the deity, incarnation, existence or 'a preexistence' and everything that has to do with Christ Jesus. "Lutheranism insists that Christology is not a subset of, but is rather the whole of, Christian theology. This position came to be summarized as 'all theology is Christology'" (alliancenet.org). Theoretically this is true but a loose hold on it can lead to problems, like false claim of a references to Christ or even an alleged 'God the Son' in the Old Testament. In addition, "The rationalists came to their conclusions about God from nature, while Schleiermacher used the Christian consciousness and culture. In both of these systems, Christ was no longer the only way to salvation. Karl Barth reacted against this de-emphasizing of Christ by insisting that Christ was the first and only revelation of God. So perhaps one might conclude that the phrase 'all theology is Christology' applies to his program" (alliancenet.org). But conventionally speaking, it comprises the doctrines concerning both the person of Christ (the deity, incarnation, existence or 'a preexistence', etc) and His works.

### **POPULAR EXAMPLES OF CHRISTOLOGY**

**a. Apostolic or "Oneness" :-** (Dynamic Monarchianism, Modalistic Monarchianism, Sabellianism, Modalism) This Christology is the oldest known Christology and predates the apologists and all trinitarian views. This is the Christology that the Apostles held and all the early church fathers in Rome up until A.D 222, when Bishop Urban took over. It clearly teaches that God is one and there is no other. One individual and not three. Yet because he is omnipresent, omniscient and omnipotent, his manifestations are confused with different persons, as in individuals. However, his three distinct biblical manifestations are Father, Son and Holy Ghost. That is, father, who is spirit, is the same person enfleshed as Jesus Christ and of course is the Holy Spirit (1 Tim 3:16). Sabellianism, Modalism, Dynamic Monarchianism and Modalistic Monarchianism essentially teach the same thing. Patripassianism is often ascribe to this Apostolic Christology, but it doesn't deal with much deity. Sabellianism is also called successive Modalism. It is said that Dynamic Monarchianism and Modalistic Monarchianism taught different things and that even dynamic Monarchianism taught an adoptionist theory. This is an error, "The dynamic Monarchians stressed the humanity of Christ in order to refute the Logos teaching of a second divine Person, while the Modalistic Monarchians stressed the identity of the person of Christ and the father in a strong Modalistic sense. The Modalistic Monarchians stressed the divinity of Christ with the intent of identifying Christ as God the father. While the dynamic Monarchians stressed the humanity of Christ with the intent of refuting any idea that he was a separate divine person from God the father. It is evident from various historical references that both groups baptized in water in the name of Jesus Christ, and believed in the baptism of the Holy Ghost." Christ clearly had a divine and human nature and either could be stressed without altering doctrine. Therefore, Dynamic and Modalistic Monarchians aren't different, they just approach the truth differently; one say "half full", the other say "half empty." Neither are Dynamic Monarchians Adoptionists. All the terms mentioned, referring to Apostolics, were names thrown upon them by their adversaries, rather than they conjuring or ascribing to unbiblical terminologies or alias. The latest of these names thrown upon them is "Oneness Pentecostals."

**b. Logos Christology :-** Logos is Greek for "rational principle" or "the Word." They say the Bible indicates that the Logos is an object partner to God. However, the word (John 1:1) is not an object partner to God, but God himself, as a man is his thoughts. In fact, Justin clearly declared what he meant when he used the Greek phrase "deuteros theos" which means a "second god." They assert that John meant that Jesus was the same LOGOS that the Greeks believed in, although Greeks knew nothing about the true God nor of Jesus Christ. This was so because the Greeks had already a theory of a logos they deem was a "Theos" or God. That's the reason, the logo Christology was borrowed from Greek philosophy. "The Apologists sought to explain the relationship between God and Christ by appealing to the imagery of the Word or Rational Principle, particularly as understood by the Stoic philosophers. With the Stoics, the Apologists distinguished between the immanent Word [logos endiathetos] and the expressed Word [logos prophorikos]. With this distinction in mind, they could neatly differentiate between two stages in the existence of the Word: first as residing within God [immanent] and then as a distinct person who had been begotten [not created] by God [expressed]" (M. Mattison). In other words, before creation, much like a father has a son through a woman, God begat a son from himself. As a father and son are distinct separate individuals, so is 'God the Father' and an alleged 'God the Son', this notion follows for the Holy Spirit as well. "Justin argued that the Son (Logos) was not only in name distinct from the Father but was 'numerically distinct too'." "Ireaneus ratified Justin's

philosophy; This alien analogy based on the twofold stage theory was even contradictory to him. For he argues that it is impossible for Sige (silence) and Logos (speech) to co-exist in the same body of emanations.”

Even further erroneous views came into being from the logos teaching. For instance, Origen contends that the Logos created the Holy Spirit. In fact, both Justin Martyr and Origen speak of the Logos as a “second God” or as one who is in “second place” vis-à-vis the Most High God. The most noted spin off from the Logos Christology is the creation of the Trinity - three person Godhead. Others created other trinities from the logos teaching. “Theophilus [which Theophilus we do not know] clarifies matters for us: ‘In like manner also the three days which were before the luminaries are types of the Trinity, of God, and His Word, and His wisdom. And the fourth is the type of man, who needs light, that so there may be God, the Word, wisdom, man.’”

Basically, “Wherever the Logos Christology had been adopted the future of Christian Hellenism was certain (Adolf Harnack, *History of Dogma*, p. 13).” The foremost pagan Hellenism was the doctrine of the trinity.

**c. Trinitarianism :-** (subordinationism, economic trinity, co-equality or equalitarianism, tritheism). Trinitarianism in all its forms is the spin-off of the logos Christology started by Justin and all the philosophers. Subordinationism is the first known form of Trinitarianism and differs from economic trinity in that the persons are subordinate because of emanations; while in the later developed economic trinity they are subordinate because of the task or role they have to fulfill. Justin, the first apologist himself said, “the Son of the true God himself, that he holds a second place, and the Spirit of prophecy a third.” Economic Trinity, “for Tertullian, the Word became the Son of God when it was begotten of the Father prior to creation. The Son, though God by nature, thus occupies a subordinate role within the divine economy. Similarly, the Holy Spirit occupies a status of third rank: ....As can be seen in this description of the divine economy, the Son and the Spirit are not divine in a static way but in a dynamic way; they proceed from the one substance as they have separate tasks to fulfill. They are three in order and distinction, but one in substance....This changed significantly with the third-century Origen. Although Origen’s Trinity was also hierarchical, the Son and the Spirit being subordinate to the Father, Origen conceived of the Trinity as God’s eternal mode of being, not as an economy” (M. Mattison). The ontological Trinity, on the other hand, speaks essence (John 1:1-2), nature or attributes of the Trinity. Co-equality or Equalitarianism, in 325 A.D the Nice creed concluded that all three persons were co-equal. “It was on this foundation that Athanasius argued against every form of subordinationism. Later the Cappadocian Fathers extended the homoousia concept to the Holy Spirit, completing the doctrine. From this point on, the dominant viewpoint in the Church by far has been Athanasian Trinitarianism: One God existing in three distinct Persons, co-equal, co-eternal, consubstantial” (M. Mattison). Tritheism, when the nature of the persons of the trinity becomes distinct (Arianism) it is said to be tritheism or three Gods, rather than three beings make up one God. But frankly, if you have subordination of persons or even ‘persons’ in a God called trinity, it is still tritheism by application. Tritheism differs from polytheism only in number, ‘poly’ means many gods, ‘tri’ means three gods; thus a form of polytheism.

**d. Arianism :-** “Named for Arius of Alexandria, the Arians taught that the Word was not eternal. Arius did not believe that the Son is God, but an intermediate divine being, both in creation and redemption. Arianism taught, ‘he has dared to say, that ‘the Word is not the very God;’ ‘though He is called God, yet He is not very God,’ but ‘by participation of grace, He, as others, is God only in name.’ For the Arians, the experiences attributed to Jesus in the Gospels – hunger, emotion, death – could not have been predicated of the Word had he been fully divine” (M. Mattison). Arguably, the Son, a separate divine being came into existence when Christ was conceived in the womb.

It is attested that Subordinationism and Arianism is the same, however, what Subordinationism teaches is the three are of the same nature (Very God) but subordinate to each other. Arianism teach that they are subordinate by possessing different natures. Subordinationists and Arianists both give an hierarchy of persons, but subordinationist are not Arians. Subordinationist are the apologist – Justin, Tertullian and later Origen; from these came the logos teaching, economy of persons teaching, etc. Arians were deemed heretic because they made Christ of a different nature from the father. Rather than “one Species [GOD] different Kinds [Father, Son and Holy Spirit]” teaching of Hypostases, they held that it was different species [different hypostasis]. This directly implied three Gods, while subordinationism did so subtly by application alone. Arians treated Jesus Christ as the supreme of God’s creatures, and denied his divine status. The Arian controversy was of major importance in the development of Christology during the fourth century.

**e. Unitarianism or Deism :-** “God is uni-personal in his mode of existence.” Uni-personal isn’t Modalism, but God is uni-personal in that he is existing as one person or manifested as only one person; that is, he has never manifested in any other form, including Jesus Christ or the Holy Spirit, hence the Son and Holy Spirit is not God. Unitarians and Modernists affirm that Christ was not Deity, or that He did not claim Deity. “The word Deism is derived from the Latin word for God, *Deus*. Simply defined, Deism is the belief in God based on the use of reason and the observation of the natural world, as opposed to belief in God based on supernatural revelation. *Reject the divinity or deity of Jesus*. Believe that God respects human free will, and does not interfere in human affairs. Reject the validity of any scripture based solely on its status as revealed...They are ready to accept the truths

which science has discovered, and to adopt their theological conceptions to ascertained facts" ([American Unitarian Conference™](#)).

“David Ferencz (Francis David), for instance, died in prison November 15, 1579. For what faith? This: “All this time David was ill; but the next day, being Sunday, he roused himself and preached in the two churches at Kolozsvár, telling his people of what was impending, eloquently defending the Unitarian doctrine, and declaring the worship of Christ to be just the same as invoking the Virgin Mary or the saints. It was the last sermon he ever preached. ‘Whatever the world may say,’ he concluded, ‘it must some time become clear that God is but one.’” (Earl Morse Wilbur, *Our Unitarian Heritage*, p. 242).”

**f. Binitarianism or Dualism and Ditheism :-** A two person (individuals) Godhead and the Holy Spirit is just an agent for the two. I first heard this in a debate with a friend of mine, Min. Brown from Bethel of Camp Road. He was contending with a dualist and local talk show host, Ian Boyne. Dualism or Binitarianism states that two individuals make up the composite God; it follows all the tenets of the doctrine of the Trinity, except this time two persons. Tertullian was said to be a Binitarian at first, until the Montanists convince him of the personality of the paraclete or Holy Spirit. Lately, a movement under the Sacred name movement preach a “two Yahweh [Yahovah]” theory; saying there were two Yahovah (or Jehovah), one lesser and one greater. Then Ditheism is a belief in two Gods, who rule. It differs from Polytheism in that ‘poly’ means many gods while ‘di’ means two gods; thus a form of polytheism. More often, one God is good while the other is evil.

**g. Adoptionism :-** In the closing years of the second century, a heresy appeared which taught that Christ was a mere man upon whom the Spirit of God had descended. This teaching is more accurately known as adoptionism – a Christological heresy. Adoptionism has reappeared throughout Church history when some have taught that the man Jesus was adopted into the Sonship by an act of God. In general, adoptionism is any belief that Jesus was a man who was elevated to divinity at some point in his life. He was adopted into the Godhead, rather than being the Godhead. [clearly dynamic Monarchians did not teach this]

**h. Gnosticism :-** Simon Magnus is said to be the first promoter of this sect, though unverified. Basically Gnosticism and their doctrine is by knowledge. One source said, "they derived their entire heresy from certain Apocryphal books, especially from the Gospel of the Egyptians" (*Schaff-Herzog religious encyclopedia*). However, the views of Gnosticism varies, for instance, “Jesus Christ was presented by the Gnostics as a second or lesser God.” Yet another quote about Gnosticism said “That Jesus was the natural son of Joseph and Mary. The Christ came upon him at his baptism upon the body of Jesus for a short time and left him at the crucifixion, (like the Ebonite’s).” And finally Simon himself “stated that there was only one person in the Godhead, and that he was that person. Claiming to be the father in Samaria, the Son in Judea, the H. Spirit in the rest of the nations” (John Gill, *sermons and tracts vol.3 pg.513*). "In its way, it unites and reconciles the recognitions of Monotheism and Polytheism, as well as of Theism, Deism and Pantheism" (S. Hoeller). “The Gnostic Savior has no human nature, he is an aeon (æon), not a man; he only seemed a man, as the three Angels who visited Abraham seemed to be men” (newadvent.org).

“This was a philosophical system built on Greek philosophy that taught matter was evil and the Spirit was good. They taught docetism which promoted a clear separation between the material and spiritual world. Christian Gnostics said Since matter was evil God could not really incarnate in a human body” (letusreason.org). The Docetist Marcion and the Priscillianists grant to Jesus only an apparent body.

Therefore, Harnack, a severe critic to contextualization, could answer the question why “The Gnostic ‘Pentecostal’ were repudiated, whereas those of the Apologists [Logos Christology] were accepted [by the churches].” In other words, both the Gnostics and Apologist catholic fathers used Greek philosophy to make their doctrines, yet only the Gnostics are rejected today and men like Justin Martyr are considered heroes. Why was this so?

“The answers to these questions appear paradoxical. The theses of the Apologists finally overcame all scruples in ecclesiastical circles and were accepted by the Graeco-Roman world, because they made Christianity rational without taking from, or adding to, its traditional historic material [like using a human genetic cell to create a monster but it is acceptable because the traditional historic material, cell, is the same. While the Gnostics added a frog cell to the creation of their monster, so to speak. But both created monsters!]” ([J.Rhee](#)).

**i. Angel Christology :-** “One early response was that Jesus may have been an angel from heaven. After all, the Son of Man is a celestial figure who comes on the clouds of heaven surrounded by angels. The Greek text of Isaiah 9:6 describes the Messiah as ‘the angel of great counsel’. Perhaps Jesus was himself a powerful angel, or even an archangel. Traces of this Pentecostal can be found in a first- or second-century Christian book named *The Shepherd of Hermas*. One passage, Sim. 8.3., virtually identifies Jesus with Michael the archangel.

However, this view did not leave a lasting impression on the church. Later theologians, like Justin (Trypho 59) and Tertullian (*De carne Christi* 14), were willing to use the term ‘angel’ to describe Jesus in a descriptive way as one sent from God, but not as a

way to describe his nature. For most Christians, this is not a sufficiently exalted way to think of Christ [for he is God Himself]. Others do find it satisfying” (M. Mattison). In rare cases the entire race of Angels in heaven are considered the One God as in Elohim - plural – not a trinity.

**j. The Docetist** Marcion and the Priscillianists grant to Jesus only an apparent (not real) body [i.e. before his ascension] (newadvent.org). They treated Jesus Christ as a purely divine being who only had the "appearance" of being human.

**k. The Valentinians**, a body brought down from Heaven. When this world has been born from Sophia in consequence of her sin, Nous and Aletheia, two Aeons (Æons), by command of the Father, produce two new Æons, Christ and the Holy Ghost; these restore order in the Pleroma, and in consequence all Æons together produce a new Æon, Jesus Logos, Soter, or Christ, whom they offer to the Father. Christ, the Son of Nous and Aletheia, has pity on the abortive substance born of Sophia and gives it essence and form. Whereupon Sophia tries to rise again to the Father, but in vain. Now the Æon Jesus-Soter is sent as second Saviour, he unites himself to the man Jesus, the son of Mary, at his baptism, and becomes the Saviour of men (newadvent.org).

**L. Unknown:-** Humanity as His real manhood is denied (newadvent.org).

**m. Unknown:-** Christ is not the actual incarnation of God in Jesus of Nazareth but the symbol of God’s incarnation in humanity at large (newadvent.org).

**n. The Ebionites** (some), the **Theodotians**, the **Artemonites**, and the **Photinians** looked upon Christ either as a mere man, though singularly enlightened by Divine wisdom, or as the appearance of an æon emanating from the Divine Being according to the Gnostic theory (newadvent.org). Some Ebionites treated Jesus Christ as a purely human figure, although recognizing that he was endowed with particular charismatic gifts that distinguished him from other humans.

**o. The Socinians** – Denial of Christ’s Divinity (newadvent.org).

**p. Nestorius** and his followers admitted in Christ one moral person, as a human society forms one moral person; but this moral person results from the union of two physical persons, just as there are two natures in Christ. These two persons are united, not physically, but morally, by means of grace. The **Monophysites**, therefore, believed that in this physical union either the human nature was absorbed by the Divine, according to the views of Eutyches; or that the Divine nature was absorbed by the human; or, again, that out of the physical union of the two resulted a third nature by a kind of physical mixture, as it were, or at least by means of their physical composition (newadvent.org).

**q. Unknown:-** Christ’s moral life developed gradually, attaining its completion only after the Resurrection (newadvent.org).

**r. The Ubiquitarians**, for example, find the essence of the Incarnation not in the assumption of human nature by the Word, but in the divinization of human nature by sharing the properties of the Divine nature (newadvent.org).

**s. Monothelites**, admitting only one will in Christ (newadvent.org).

**t. Unknown:-** Christ was the sage of Nazareth, perhaps even the greatest of the Prophets, whose Biblical record, half myth and half history, is nothing but the expression of a popular idea of human perfection (newadvent.org).

**u. Christological kenoticism:-** “Kenotic theories have frequently been employed to explain how Christ could be ‘fully God and fully man’.....One subject that has continually initiated considerable controversy is the issue of Jesus Christ’s kenosis. The word kenosis (in this context) refers to the ‘self-emptying’ of the heavenly Logos, who was with God ‘in the beginning’ (Ryrie 260-262).....The term ‘kenotic’ derives from the Greek kenoo, which can mean: ‘to empty.’ Apparently, Theodotion was the first theologian to use ‘kenosis’ as a theological term in his translation of Isa 34:11. However, both Gregory Nazianzus and Cyril of Alexandria use the word to express the action whereby Christ ‘emptied himself’.....The Synod of Antioch in 341 CE decided that Christ emptied himself of ‘the being equal with God’ (kenosasis heauton apo tou einai isa theou) when he became incarnate. While the Synod thus emphatically affirmed that Christ is fully God and fully man, it simultaneously contended that he emptied himself of equality with God during his ‘incarnation’ (incarnatio).....Hence, one who believes in the incarnation is supposedly able to reconcile the Biblical occasions where Christ appears to lack divine knowledge and looks like he is passible, by appealing to the kenosis. As man, kenoticists contend that Christ was mutable, mortal, lowly, and weak; as God, however, they claim that he was Impassible, Immortal, Transcendent and Omnipotent. To resolve the ostensibly conflicting elements of this theological stance, Christian scholars invoke Phil 2:6 ff” (Christology and the Trinity: An Exploration, By Edgar G. Foster).

If a supposed ‘God the Son’ emptied himself of Godhood that would leave two persons in the Godhead and thus nullify the claim that God cannot exist if they aren’t three persons in the Godhead - Trinity. No second person, no God. Which of course proves the

Trinity theory false with application to kenoticism, because God always is and is self-existent, being one individual. Also, if he emptied himself of Godhood, that would imply that he could not raise himself up, as is attest to in scripture (John 10:18). Kenoticism then proves erroneous.

**w. Polytheism:-** The belief in many gods and Christ is one of them or the chief of them. Or the first created god (or angel) by God. References to this is cited by the use of the word Elohim translated angels twice in scripture.

**x. Apollinarianism:-** Taught that Jesus had an incomplete human nature.

**y. Macedonianism :-** Believes The Holy Spirit is a created being.

**z. Perichoresis:** “Whereby all of God is present in each Person, acts as a safeguard against charges of Tritheism.” So admittedly, before this doctrine, which is false, trinitarianism was tritheism. “The traditional doctrine of the Perichoresis or mutual indwelling...” (Boyd, p. 171). The 'mutual indwelling of the three persons.' It basically says that all three persons of the Trinity 'mutually indwell' each other and 'interpenetrate each other.' 'Hence,' says Dr. Boyd, 'we ought not to be surprised to find Jesus referring to the Father and to the Holy Spirit as dwelling within Himself' (Boyd, p. 171). Thus their 'surprise' about the Father dwelling in the Son 'was finally settled for them in the fourth century by the Perichoresis theory'" (Ross Drysdale).

## THE CORRECT CHRISTOLOGY

The only Christology that is true is ‘A’, and thus according to biblical revelation (Lk 11:23), all the others are wrong; they are mainly a spin off from the first error – logos Christology. In Apostolic Christology, it is not saying that God has three offices, roles or modes; but it is simply an analogy of what took place with The Father, Jesus and the Holy Ghost. That is, the same one God of heaven, deemed the father, came as Jesus Christ (John 1:1, 1 Tim 3:16) and also the Holy Ghost (Eph 4:6). The erroneous Logos Christology was common in the 3<sup>rd</sup> century because a new set of Gentile believers, hostile to Jewry, had greatly phased out the Jewish and mixed Gentile believers. This was one of the greatest errors in ‘Christendom’, because how can you progress if you take the knowledge of the foundation away; remember, “salvation is of the Jews” (John 4:22).

The first church, which were mainly 'Jews', upheld no doctrine of the Trinity before or after Christ; and so did the generations that followed - until the apologists. The Apostolics or Monarchians who use the roles/office analogy of the revealed mystery of Christ were later called Modalists or Sabellians; and then deemed heretic. Stating the revealed mystery of Christ, that he is God, was no longer enough because monotheistic Judaism was lost and “distinct persons” was introduced. So when you now say Jesus is God, it could mean anyone of the newly introduced individuals of the allege one God Trinity.

This formally replaced the original and true doctrine of One individual, who is God, manifesting as Father, Son and Holy Spirit - some call them roles or offices. What professed “Heresy hunters” have done is take analogies like these, of a true Christological doctrine, and use error to say this is our doctrine. For instance, I would use an analogy and say, "when I first went to my Uncle Tony house in the early 90's he was as busy as a bee." Then the “Heresy hunter” would say something like, “I heard Oneil say Uncle Tony can make honey in the 90's.” Or, “Oneil says Uncle Tony has the ability to sting people in the 90's.” All because of an analogy used to describe the industriousness of Uncle Tony. Similarly, our doctrine is that there is one God, who is one person and he came as Jesus Christ and being an omnipresent Spirit he is also the Holy Ghost and not limited to be everywhere and anyhow. In our failing words to describe this mystery we use analogy. Analogy is the resemblance of a thing and not necessarily the real thing; which all denomination uses. But “Heresy hunters” since Pentecost, through satan, have tried very hard to destroy the church by destroying the doctrine; one way is to pervert our wordings of analogies used to describe an indescribable God. That’s probably how all Christological doctrine started, by analogizing.

Before AD 151 there wasn’t a set Christological doctrine because all knew that Jesus was the one God of heaven - the father in flesh. But with the expansion of Christianity into new languages, among various religions and sect, an attempt was made to analogies Christology and someone ran with the analogy and said that was the “exact” doctrine or their Christology. Now that I’m thinking about it, that was probably the case with some apologists, down to present day Trinitarianism. Some probably didn’t believe in some of the things said, but was simply trying to express to the pagans the whole redemption process and Christological deity. For instance, if I was trying to teach a native tribe about the Holy Ghost and I said,

“He was in me, my seven other colleagues, but only I have the gift of knowledge and everybody else have different gifts. People, he’s like a personal life tour guide, the comforter he is called.”

To the native people, in the their language, they would probably think that the Holy Spirit was several gods and probably teach it that way to their friends. Or, to another people in the native china they would think the Holy Spirit is like pokemon or a pocket demon, different and distinct individuals from each other in each believer. That’s the reason not everyone should teach or has the gift of teaching and should refrain from doing so. Because only the Holy Spirit knows what to say, how to say it and when to say it to whichever person or people. It’s clear that I don’t believe the Holy Spirit are different gods for each believer, but using analogies and

not being inspired to teach can cause untold damage, and to that Christ say, “be not many masters [teachers], knowing that we shall receive the greater condemnation” (James 3:1). We can believe the same thing but through years of analogy, trying to define Christology, be led from unity and even into error; resulting into only one correct Christology above.

Similarly, the mention of father and son in reference to God (John 3:16) was also an analogy of what he did and not necessarily the exact thing (Rom 1:20). We had said earlier in Chapter 7, “the term father and son are not applied literally as we use it. The Lord uses things we already understand to describe salvation and other things far beyond earthly comprehension. So then, the term son is for our finite understanding; for even angels are referred to as the ‘sons of God’ (Genesis 6:2 & 4). These things are all for our understanding. ‘Great is the mystery of Godliness: God [the Father] was manifest in the flesh [Come as Son], justified in the spirit [And is the Holy Ghost]’ (1 Tim 3:16).” After Pentecost, the mystery was unraveled and true adherents fully knew what the Father and Son analogy meant.

Therefore, another problem that occurred is that we analogize the analogy rather than we using the analogy of the father and son and state that it is an analogy. This of course leads to errors upon errors. This is probably what the Logos Christology did and all its adherents. It is like giving someone concrete mixture and saying this is the house or giving someone dough and saying this is the cake. Analogizing the analogy is giving the unfinished as the finished, which erupts in errors; for instances, can you live in a concrete mixture or can you eat the dough for cake? No! However, when Apostolics (Monarchians) used analogies, they did so to the revealed truth itself rather than the analogy itself; hence, we have correct analogies, like “Modalism.” So you see why Christ said be not many “\*masters” (teachers), because the only way you can teach is not by trying to use logics to make it understandable to someone, as the apologists did, but only by the spirit or what God literally tells you; with often reference to his word.

This entire book teaches the correct Christology, so help me God. As stated, that was position “A”.

**Answer Notes:** 1. \* denotes, Though this is going into the Greek, which I often shy away from doing for various reasons, I must bring to attention the word Teacher from the question. In the actual KJV verse, it reads, “Neither be ye called masters: for one is your Master, even Christ” (Matt 23:10). Masters was translated teachers, but aren’t there many teachers in the body and even James said “be not **many** masters” (James 3:1); masters here is also translated teachers and the verse means that they should be teachers, but not many. However, the word Masters in Matt 23:10, Strongs numbers 2519, is different from others or in James 3:1, which has the strong numbers 1320.

Masters (2519) in Matt 23:10 means “guide”, then “teacher.” Masters (1320) in James 3:1 means “an instructor”, then “teacher.” Therefore, it rightly follows from Matt 23:10 that one is your guide, for no other can be your guide but Christ, that’s why he gave the Holy Ghost, “he will guide you into all truth” (John 16:13). A guide is also a teacher. Then what’s the difference with James 3:1? In James 3:1 masters first means “an instructor.” An instructor is different from a guide, though both are teachers. An instructor really reiterates what was given from the guide, and hence cannot teach or instruct without the guide. An instructor is more like keeping the saints in remembrance of doctrines already taught or confirms it when it is already taught to them by the Holy Ghost, your guide. The guide has to give the revelation to you first or else you cannot understand it even though the instructor is trying to teach you. That’s the reason “no man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor 12:3). After the guide puts it in your soul or pulls you to it, then the instructor will become understandable and make it “plainer”. So teaching and teachers are necessary, but not many of them for they can defeat the purpose of teaching; especially if they are not teaching from the guide and most often disagreeing. With many teachers, the believers who really wants to get save or understand will be in utter confusion and even discouraged from proceeding; even though the Lord is pulling, your misguided or off-time teaching would be pushing back God’s hand in the individual. Hence the latter part of James 3:1, “My brethren, be not many masters, **knowing that we shall receive the greater condemnation.**” So teach only according to the proportion that is given you by the Holy Ghost.

### **QUESTION 409 : Please explain Deuteronomy 6:4 because both Trinitarians and non-Trinitarians use it?**

“Here oh Israel, the Lord (Yahovah) our God (Elohim), the Lord (Yahovah) is one.”

Because elohim was used for all deities, be it one or many; which is most often many because other nations had many gods. Then they were simply saying, Yahovah, the name of our God, is not like your god, which are many, but he is one person. Yahovah our Elohim is not a Elohim of persons but is one person. In other words, we do not worship more than one God (person). All the other nations had multiple gods in unity. For instance, Hinduism has three main gods or persons in unity as God – Brahma, Vishnu and Shiva. “Bowman [from CRI] observes ...that pagan Pentecostals did indeed believe in triadic deities” ([sm](#)). Moreover, it was the norm for a nation to have more than one God, that’s why the Pagan Philistines said of Israel, “Woe unto us! Who shall deliver us out of the hand of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness” (1 Sam 4:8). To dismantle this notion from Israel, which all the surrounding nations had, God had Moses record Due 6:4. If Due 6:4 meant a unity of three persons as God then what would be the difference in making this statement? Rather, hear O Israel, the Elohim that we worship is one person – a clear distinction from all other nations. Hence we also find, “To you it was shown that you might know that the LORD, He is God; there is no other [not a unit of persons] besides Him” (Deuteronomy 4:35).

The Jews knew this “from the suckling up.” The first Christian knew this as well, that’s why they recognized Jesus as God, which was the correct explanation for his God-only prerogatives. What modern theology has done is to make a plurality of persons from the revelation of Jesus Christ and has broken the Due 6:4 heritage, rather than seeing that he is the same one God of Due 6:4. That’s the

only way they can get a three person God system, because it is no where to be found in the Old Testament, which is the school master of our faith. You can't build a doctrine as sacred as this from only the New Testament. Nevertheless, Trinitarians confess that they do, "It is only when we come to the New Testament that this one in unity is explained" (Mike Oppenheimer, Who is Jesus?). It was for this fact that the Israelites were chastised and rebuked, because they wanted to be like the other nations that had a harmony of persons as their God; yet Trinitarians are guilt of that today, starting from the apologists.

**Answer Note:** 1. Point to note, a three persons Godhead is nowhere to be found in the New Testament either; rightly divided.

**QUESTION 410 :** Since God is a person, would not these titles (Matt 28:19) also be persons, therefore making them three persons? When each appears in Scripture they are a person, yet they insist that when all three are together, none of them are different persons, but only one person. But when they appear one at a time, they are one person also. Help?

You see how one who is non-believing to the truth can get confused when we use our words to explain away a mystery. A title in and of itself isn't a person, neither does a title make a person. A person fills a title. For instance, a friend of mine had a son and the position of 'God parent' was vacant. Is 'God parent' a person? No. When I filled that position as 'God parent' then I'm a 'God parent', but that doesn't make me, who I am makes the God parent. The God parent is just a title to what I become. Understand? A title is not a person, as far fetch as it is surmise here. Now, when we are in church and say I'm ministering, then I'm a minister, friend to the family and God parent to the son. Are there three persons present as minister, friend and God parent? No, yet all three of my qualities or if you may, titles, are in operation. Apply that explanation to your question. Nevertheless, no matter how hard we may try, our words will always fail to properly word the mystery of godliness for anyone who don't believe it. Making only a believer able to receive the things of God, rather than a non-believer waiting for evidence first. Hence, "we speak the wisdom of God in a mystery" (1 Cor 2:7).

**QUESTION 411 :** Is it true that persons who are Anti-Trinitarian are so because they don't understand the Conciliar Proclamations (creeds, Ecumenical Council, etc.)?

In defense to that one person noted:

*Conciliar Proclamations:* Many Christians inaccurately believe that the seven Ecumenical Councils of the early Church were occasions on which new doctrine was developed. Instead, the councils clarified the consensus fidelium (**consensus of the faithful**, or the "mind of the Church"), and defended it from heretical attacks. For example, the Council of Nicea (325 A.D.) did not "decide" that Jesus Christ is of the same substance as the Father. Similarly, the Council of Constantinople (381 A.D.) did not "decide" that the Holy Spirit is also God. Instead, these councils, in reaction to heresies afflicting the Church at the time, **clarified the biblical teachings for the faithful by creating pronouncements that would teach the biblical doctrines in ways that could be easily understood by the Church.** Thus, the Nicene Creed was written at the Council of Nicea in order to clearly promote the **core doctrines of Christianity** (including the belief that Jesus Christ is a distinct Person who is of one substance with the Father)" ([Jason Barker, The Watchman Expositor: Oneness Pentecostalism Profile](#)).

One, this was not the consensus of the faithful but the view held by the "powers that be", Constantine and his religious gang. Tertullian clearly said that the majority of Christians in Rome at the time were Monarchians (Apostolics). Plus 2/3 of the people attending the first council left in disagreement about at doctrine that has been thrown upon them. In fact, if it was a consensus of the faith they wouldn't have to kill all those who did not confess the Trinity in 388 AD, which eventually led to 68,000,000 people being killed. A real Holy Spirit back moved would not function or operate in this manner.

Two, the doctrine of the trinity was not to "teach the biblical doctrines in ways that could be easily understood by the Church" as Jason Barker said. It was started by the apologist so that "the **educated philosopher or pagan could understand**. The Apologists sought to explain the relationship between God and Christ by appealing to the imagery of the Word or Rational Principle, particularly as understood by the Stoic philosophers..." ([Mark M. Mattison](#)).

Three, the "core doctrines of Christianity" as Barker stated, were far from it. Where in the bible it explicitly mean that "they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire" (The Athanasian Creed), but rather one inherit eternal life by become born again (John 3:5). This sought of conciliar proclamation continued until 'saints were worship', 'Mary was like God', and many more erroneous doctrines that here is considered "core doctrines of Christianity."

It is for citing and knowing these three reasons why many have been murdered, belittled and classed heretical. Because even though there was an influx of erroneous philosophical doctrine introduced by the apologist and mandated by the powerful church, they still kept and adhere to apostolic doctrines. It is not that they misunderstood conciliar proclamation, but that they understood it and expected it, as warned by the following:

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:21).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col 2:8).

"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" (1 Tim 4:1).

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

**QUESTION 412 :** One person had quoted Frank where he said he got a new doctrine, following the Pentecostal experience of Azusa 1906. He was a stalwart with R. E McAlister, G.T. Haywood and Glenn Cook from the 1913 camp meeting that followed; "Frank Ewart stated of this message, "the shot had been fired, and its sound was destined to be heard around the world, as Christendom would soon be shaken by this new doctrine (p.106)." Does that mean his doctrine was new?

It was a poor choice of word by Frank, simply because he was elated to things the Holy Spirit had revealed to him, that he has never comprehend before. So, in a sense it was new to him, but had since existed throughout the world. When the Apostle Paul received the oracles in the wilderness, no man taught him. The Holy Ghost showed him, so it was new to him. He could have also said he received a new doctrine and it wouldn't mean a new doctrine, but it was the first time it was being revealed to him. What he fortunately did was to compare it with scriptures; he also went to Peter, and found that it was authentic. So is much of the doctrine I've heard from Frank; though I haven't heard a lot probably just baptism in Jesus name and the oneness of God.

This also goes to show that wherever a sincere believer is, or in what ever denomination he is in, when he hungers and thirst after truth, God will give it (Matt 5:6). Our denomination cannot set bounds on the word, if a group of Trinitarians seek the truth and be willing to sincerely receive it from God, they will get it (Mark 11:24). Surprisingly, in the apostolic churches I've been apart of, they usually have a consistent influx of converts from the trinitarian persuasion.

**QUESTION 413 :** 'His Own Did Not Know Him' (John 1:11), Does this means that the Jews didn't understand the Trinity - 1. John 1:5, 2. John 1:10, 3. 1 Cor. 2:14?

NO! It was speaking of the messiah coming to some of them in a lowly estate when they were expecting him to come as a great earthly ruler and destroy the nations that were perplexing them. In fact, most the early believers were Jewish and it was after their reduction and influence of the North (Rome, etc), then came talks about separate persons and Trinity. They held the correct belief that Christ was the very 'God the father' of heaven, especially from being grounded in Due 6:4. Speaking of a Trinity to them – from Peter's reign to the second century – would be damnable heresy.

**QUESTION 414 :** Does the example of the "Body of Christ" prove the trinity; one body, comprise of believers?

Scriptural Analogies: The Body of Christ:

1. Rom. 12:4,5
2. 1 Cor. 12:12-14
3. Eph. 2:21,22

No. This would only prove that the Trinity is polytheistic or tritheistic. Because many persons make up the body of Christ, each individual being a separate "self existing" entity, then the Trinity would be made up of three individual separate self existing entity. Clear tritheism, or a belief in three gods. The theory of the Trinity is that the persons make up a unit called God, like a football team. In another sense, the body is not a body without members and God (trinity) is not God without the three. This is clearly unscriptural and run into several problems. They function in the same way a large pizza does, one but many slices. You can't have a large pizza except all the slices are there. Similarly, the triune God is not God except they are three. Yet the body of Christ does not alter if per say one is lost or more added, theoretically. Hence, the example of the body cannot prove the Trinity, but rather show it for what it is - tritheism. It hinges on paganism formulated from Greek philosophy, extensively used by the apologists. In theory, the trinity is said to be safeguarded from polytheism, but in practical application it is obvious that saying three Gods cannot be avoided.

**QUESTION 415: I have listed A-G on why we accept and baptize saying what was said in Matthew 28:19 baptismal formula, any objections; of course, they can't be any?**

**A.** Both the minister and the believer render obedience to the Master's own explicit command whenever the words are used, "in the name of the Father, and of the Son, and of the Holy Ghost."

Incorrect. If I say to Andreneikia Gooden, "when you see Neisha, call her by name and tell her to open student fellowship." Now, Neisha came your way, would you say "when you see Neisha, call her by name and tell her to open student fellowship" **or** wouldn't you say, "Neisha, Oneil says you must open student fellowship." You see the point; one is repeating the command (Matt 28:19) while the other is saying or doing it (Acts 2:38). Obedience is not rendered by repeating the command (Matt 28:19); and it also doesn't fulfill the purpose of the command. "The words 'the name of the Father, and of the Son, and of the Holy Ghost' asks for fulfillment."

**B.** Matthew 28:19 fits the definition of a formula. It is an orderly statement of faith or doctrine. It is the prescribed words of a ceremony or rite. The words of the Lord Himself are all contained in one concise declaration. It is not necessary, as in the Jesus Only formula, to combine it with other Scriptures in order to get the complete name. It is complete within itself.

As seen above, is repeating the command complete within itself, in application to the believer? No! However, in theory or spoken to an already baptized minister who performs baptism, this statement has some credence; because if you told me to go baptize someone in the name of the Father, Son and Holy Spirit, I would know what to do. I wouldn't repeat the command but do what it says, baptize the person in the name of the Father, Son and Holy Spirit, which is Jesus Christ. When Peter stood up on the day of Pentecost, especially being an unlearned man, wasn't the Lord speaking through him? Those too are the words of the Lord. The only distinction between Matt 28:19 and Acts 2:38 is that the former is the theory, while the latter is the application. The former can be spoken to ministers, instructing them to baptize others; while the latter should be spoken over the candidate by the minister, for the remission of sins. The scripture that Acts 2:38 is combined with then, would be Matt 28:19; for it is the command to which Peter fulfilled. Hence, if they seems to not agree to you, it is because you have not understood the former (Matt 28:19). "In the name of" or "In my name" clearly suggests a proper name is to be applied upon fulfillment, not repetition of the exact words. This is clearly demonstrated above in rebuttal to 'A'.

**C.** Matthew 28:19 incorporates an orderly statement of faith. It summarizes the scattered and unsystemized thought and language of the entire New Testament concerning the nature of the Godhead. He who spoke these words desired their use as the formula, for they were purposely designed to set forth the doctrine of the Trinity in this initiatory Christian rite. The Master's own baptism by John was a vivid precedent for associating the Trinity with baptism. Jesus was there in person. God spoke from heaven and the Holy Spirit descended like a dove upon Him.

What is an orderly statement of faith? Every possible religious system claim to have an orderly statement of faith. Jesus is not stupid, if I knowing that you would repeat the words I gave concerning Neisha and student fellowship, then the objective would not be achieved, how much more Christ. He never intended the literal words of Matthew 28:19 to be used as a formula, he expected them to be carried out as anyone giving a command. For example, being an owner of a tax business I could say to an employee, "tell Marvin to get off the desk in my name." Are you going to say to Marvin, "tell Marvin to get off the desk in my name" or are you going to say, "Marvin, Oneil said you should get off the desk." You see the relation between the command (Matt 2:38) and the application (Acts 2:38). You don't repeat the command, you do it. We already discuss the full length of the trinity in these FAQ's and it can be clearly seen that no such doctrine exists; only in the minds of them who desire to hold onto it.

**D.** Matthew 28:19 is the only command in the entire Bible **given specifically** to those performing the rite of baptism. If you will examine all the passages in Acts dealing with baptism, you will discover that the commands there are to the believers themselves and not to the baptizer, or the minister. Matthew 28:19 is a direct order to those who administer the ordinance informing them to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

This is what I've been trying to say all along, this was the command given to the baptizers, not to be repeated but applied, they knowing that the name of the Father, Son and Holy Spirit is Jesus, as seen expressed on the day of Pentecost (Acts 2:38) in obedience

to Matt 28:19. THIS IS THE MOST CORRECT THING SAID, “the only command... given specifically to those performing the rite of baptism.”

**E.** It is unthinkable that the disciples disobeyed the express command of their Lord. The only logical and scriptural conclusion is that the apostles and other leaders not only obeyed His command to baptize but also obeyed His command to "baptize in the name of the Father, and of the Son, and of the Holy Ghost."

Of course the disciples obeyed the lord's command, it is first recorded in Acts 2:38. And did they baptize calling “the Father, and of the Son, and of the Holy Ghost” over the candidate? No! Then why can't you see that your own words and argument here prove you wrong.

**F.** The Matthew 28:19 baptismal formula is abundantly confirmed by the earliest Christian writings while the Jesus Only formula has no historical support at all. Justin's first apology was written in A.D. 153 about ninety years after the death of Peter and Paul. It was about sixty years after the death of John the apostle. Justin was a contemporary of Polycarp, who was a disciple of John himself, and he stated that Matthew 28:19 was the correct formula. There is another book called The Teaching of the Twelve Apostles and it is the oldest book outside the New Testament. It is also known as the Didache and is dated by most authorities between the years A.D. 70 and 100. Although the author of the book is unknown, it is a compilation of the teachings of the apostles which he had apparently learned either by personal instruction, oral tradition, or through their (the apostles') own writings or other New Testament writings then in circulation. While it does not possess the inspiration of the Scriptures, the Didache is an authentic record of primitive Christianity. It includes as instructions for baptizing that we ought to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and also that we ought to baptize in running or living water. There again, the Matthew 28:19 formula is used. And, lest we forget, I would remind you that there is not a single recorded incident in the Bible or any other genuine first-century book where any other formula was ever used in the first one hundred years of the Christian era.

Justin was a Hellenized philosopher who borrowed the logos Christology teaching from the Greeks and made it the pillar of the Christian faith by formulating the trinity. Thus anything else that constitutes Christian faith from his line and influence would be flawed; one source noted, “wherever the logos Christology had been adopted the future of Christian Hellenism was certain (Adolph Harnack, history of dogma, p. 13).”

Concerning the reference to the Didache, you mean the writings that the Hellenized catholic fathers hid in the canonical archives, burn all other inspired writing, murdered saints, banned the bible then years later say we have this source, the Didache. Apparently, when the scripture fails to Suda the doctrine they dig in their canonical archives and say, we have this and that. Who knows what could be forged, made up or simple don't exist. For instance, one author rightly quoted about the Didache:

"At one time this tract was viewed as a very ancient product -- as early as AD 70 or 90. Recent study, however, has conclusively shown that, in the form we have it, it belongs to the Second Century. There is nevertheless, no unanimity among scholars about its exact date or purpose. It has appropriately been called the 'spoiled child of Criticism'" (Cyril C. Richardson, Early Christian Fathers, p. 161).

Concerning the forgeries and alterations he added:

"It is not possible to tell how much of the Church Order he has faithfully preserved or how much he has altered" (Richardson, p. 165).

"We should assume, then, that some scribe in Alexandria about 150 AD edited two ancient documents which came into his hands... He made some changes in them -- how many we shall never know" (Richardson, p. 165).

Even further, most historians clearly acclaim that the Matt 28:19 formula was never the biblical formula for baptizing new converts, but rather the Acts 2:38 formula. Yet it is said there is no historical date. In fact, the bible is a historic book within the first 100 years of the church, and it recorded Acts 2:38 after the church was first birthed on the day of Pentecost; other accounts followed in the book of Acts. Here is a little history for you, then tell me how you feel thereafter;

"Eusebius lived between A.D. 264-340. He was a voluminous writer and compiled the earliest history of the ancient Christian Church. He had access to New Testament manuscripts that are much older than the ones we now have. Thus he had the advantage of being much closer to the original writing of Matthew 28:19. Yet he never quoted it in the Triune formula, but in all his citations (which number eighteen or more) he renders the text as: "Go ye and make disciples of all the nations **IN MY NAME**, teaching them to observe all things, whatsoever I commanded you." **Only after Nicea** does he alter this! In his library, Eusebius must have handled codices of the Gospels older by two hundred years than the earliest uncials that we now have in our libraries. Dr. Westcott says it is owing to the zeal of Eusebius that we know most of what is known of the history of the New testament. (Westcott, General Survey of the History of the Canon of the New testament, p. 108). Certainly, as a witness, he cannot be ignored. Perhaps the most compelling evidence we get from Eusebius is that after his visit to Constantinople and his attendance at the Council of Nicea, he **changed** his references to Matthew 28:19 and began quoting it in the triune formula! Thus he switched to the Trinitarian rendering immediately after Nicea, with its imperial threats of banishment to all who reject the newly officialized Trinity doctrine. He never knew or quoted any other form but the "My name" rendition until his visit to Nicea. Discretion appears to be the better part of valor in his case!" (Ross Drysdale)

As with the historical quotes from Eusebius you see that from Pentecost to the apologists there was no baptism calling on the titles. It was later introduced with pagan thoughts of the trinity. German Scholar Edmund Schlink has confirmed this,

First of all there is the problem of the "trinitarian formula". Nowhere else does the New Testament speak of baptism "in the name of the Father, and of the Son, and of the Holy Ghost". It speaks only of baptism upon (in) the name of Jesus Christ (with slight variations)... In that case, the baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text **has been transmitted in a form expanded by the church**.

I could hardly believe some would say that there was no evidence of baptism in Jesus name but instead the triune formula. This is really low. Show me one record in the bible where someone was baptize in the "Father, Son and Holy Ghost" titles and here a some references where persons were baptized in Christ's actual name:

"When they heard this, they were baptized in the name of the Lord Jesus" (**Acts 19:5**).

"Be baptized, and wash away thy sins, calling on the name of the Lord" (**Acts 22:16**).

"He commanded them to be baptized in the name of the Lord" (**Acts 10:48**).

"Repent, and be baptized every one of you in the name of Jesus Christ" (**Acts 2:38**).

**G.** Matthew 28:19 can be used as the formula and the baptism still be in the name of Jesus Christ because the Son is Jesus Christ. Jesus Christ is the sphere, the foundation, and the ground for Trinitarian baptism. Belief in, and confession of, Christ is the very heart of our baptism. Consequently, the words spoken by most ministers of the Gospel, baptizing according the Matthew 28:19, follow this pattern: On the confession of your faith in the Lord Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

Your baptism is not in the name of Jesus when you use the titles after the phrase "I baptize you in..." There was a reason the scripture says, "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12) and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col 3:17). It's the application of the name that gives the power, much like when someone is casting out a demon and they say in the name of Jesus...It is faith in this name that saves. His name is important, that's why the righteous runneth into it and are saved (Prov 18:10). The actual name must be applied. Any thing can be conjure to say with the baptism but it must follow that the this part must be said "I baptize you in the name of the lord Jesus Christ" or "I baptize you in the name of Yahoshua Ha Mashiah." Anything less is futile.

**Answer Notes:** 1. There has been extensive research to dictate the Matt 28:19 narration wasn't apart of the scripture. Hastings Encyclopedia of Religion and Ethics, sates under the article, Baptism-Early Christian: "The cumulative evidence of these three lines of criticism (textual, literary and historical) is thus distinctly against the view that Matthew 28:19 represents the exact words of Christ." Dr. Peake says in Bible Commentary: "The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words, 'baptizing them into the Name of the Father, Son, and Holy Spirit' we should probably read simply 'into my Name'" (p. 723).

However, in light of the fact, I argue away with it because it still works back out to baptism in Jesus name. So the facts, bible and tackling a straw man proves that baptism should be done in Jesus (Yahoshua) name. It is argued that it was interjected by a Trinitarian so as to keep inline with the trinity, I would lean to that view; but possibly, just possibly, the person who interjected it had an understanding of the name and just wanted to express it more – even in hiding under it with the persecution that came with the Nicea doctrinal enforcements. For at first, the word "persons" in the bible meant roles or manifestations, so some early Christians knew it was the same one individual who is God manifest as Father, Son and Holy Spirit.

**QUESTION 416 : I have listed A-F on why we abhor this apostolic doctrine you preach in this book, any objections; of course, they can't be any?**

**A)** The Oneness position cannot explain logically or Biblically the clear references to the pre-existence and Creatorship of the Son such as Colossians 1, Hebrews 1 and John 1.

Reason being, there is no such doctrine of a separate pre-existent person from the Father, called God the Son, who took on flesh in Mary's womb. How can we explain what cannot be explained, because such doctrine is not biblical, but most often paganistic. There is one God who is spirit, he pre-exist all beings and he is the same one who enfleshed as Jesus Christ. Chapters like John 1 gave reference to this, and not your position of a separate pre-existent person. In fact, this was fully dealt with in a very long FAQ and several others, the numbers are 171, 196, 209, 407, 150, 217, 426, 228, 232, 160, 431. Read it!

**B)** This position fails to demonstrate any kind of identification of Jesus Christ as the Father, and ignores or inadequately explains the many references that demonstrate the personal distinctions of Father and Son.

First, we must agree that the Father is manifested in Jesus (1 Tim 3:16), making Jesus the earthly image of the Father; hence, the Father. One, 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." Yet doesn't the scriptures also clearly calls him a son? Second, if the trinity was real (God), then the very fact that Jesus Christ is apart of the trinity, whereby the trinity cannot be God and doesn't exist without Christ, then he would still be Father; seeing that the trinity, not part of it, but all of it is God - and God is our father (Matt 23:9). So either way you take it, Apostolic or Trinitarian, it shows that Jesus is 'the Father'. The only thing is, there is no such thing as a trinity of persons (individuals), but that one person (individual) is God. This person is a spirit and possesses several prerogatives that no one else has. If there was another with them, then that person is God himself, most notably in another form. Christ has those prerogatives (omnipresence, omniscient, omnipotence, etc), making him God the Father. The distinction of Father and Son is then a mystery (1 Tim 3:16) that was concealed until his departure and consequential outpouring at Pentecost. Hence, the very God our Father "was in the world, and the world was made by him, and the world knew him not" (John 1:10). One reason the world knew him not was that he didn't come as the Father, but he came "as of the only begotten of the Father" (John 1:14). Notice the wording, "as of." There is no separate God the Son, so he came "as if," being **THE** Son of God. FAQ number 168 explains this. This gives rise to many reasons for the distinctions in a Father Son type relationship, explained many times in these FAQ's. But the most noted reason is exemplary, "his desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt" (In Pursuit of Purpose, Dr. Myles Munroe).

**C)** This position relies heavily on assumed and unproven presuppositions, such as the uni-personality of Yahweh [Yahovah]. These writers tend to be very selective in their choice of facts, which can also be seen in their easy rejection of textual evidence that contradicts their position.

The scripture clearly tells us that our entire salvation and godly knowledge hinges on faith. So if one is looking for overt evidence to believe, they are in the wrong persuasion. Because this Christian persuasion clearly tells us faith is the substances of things hoped for, the evidence of things not seen or apprehended (Heb 11:1). Nevertheless, that is not to say God's doctrine is unproven, because this entire book has presented it with as much scripture and revelation as possible, the only thing left to conclude is the very scripture that said, "if our gospel be hid, it is hid to them that are lost" (2 Cor 4:3). Also, we don't ascribe to "uni-personality," this is the teaching of Unitarians. Which also shows that this person is thoroughly unfamiliar with the apostolic doctrine; for under uni-personality, the Son is not God, neither is the Holy Spirit and Apostolics confesses both. His sonship manifestation began in the flesh, then transcended it. God is a spirit and any manifestation he is in he is still God. If I'm a Tax Preparer, Designer or Sales representative I'm still a man, these roles doesn't change my nature. If God manifest in any other state, he is still God. Uni-personality denies all this and states that God has never manifested in any other form than what he has originally been; even in the light of 1 Timothy 3:16. Hence, Christ is most often another enlighten human, angel or some lower deity sent. All facts has been presented in this book and any textual evidence that can match its truth is the scripture itself and if it seems to contradict our position it is simply because it is not rightly divided.

**D)** The Christological formulation of the Oneness position is untenable and without Scriptural support. There is no evidence that Jesus was two persons, nor that the two "natures" communicated with one another.

After reading this book, engulfed with scriptural support, this stance should no longer be the case; neither can it be called weak. Jesus is not two persons. This was never taught in this book, that is Binitarianism or Dualism. When some adherents speak of the two natures, they simply mean the interaction of spirit and flesh, much like how you commune with yourself (Eph 5:19, Luke 12:19, Psalms 42:11), love yourself (Eph 5:28-29) and wrestle with yourself (Luke 22:42). They do not mean Jesus had multiple personality disorder or did anything that was out of the norm. But for our sakes he lived as a man, spoke as man and prayed like men prayed; all for our sakes. For instance, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it..." (John 11:41-42). In other words, he was always praying aloud, even by himself, for our

benefit, in giving example and faith. This verse sums up the 'nature' communication paradox, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). God (spiritual nature) took on flesh (fleshly nature) so as to free us from it; they had to be a warring of the two. As in former times, we struggled with it being unsaved, to our own detriment – that's why he came and took care of that. Hence, "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" (Heb 4:15).

**E)** The understanding of the Logos given in Scripture is totally lacking in the Oneness perspective. The clear personal nature of the Logos must be sacrificed to maintain the system.

Unfortunately, this is not true. Many adherents to this persuasion argue quite well with the logos Christology. However, it is unfortunate because the logos Christology is not scriptural, but was borrowed from Greek philosophy, taught by a Hellenized philosopher name Philo and brought into Christianity by the renown heretic Justin martyr; became mainstream with the Nicea council and enforced with Emperor Constantine troops. But don't take my word for it: "Wherever the logos Christology had been adopted the future of Christian Hellenism was certain" (Adolph Harnack, history of dogma, p. 13). In other words, the logos Christology is pure borrowed paganism and should really be avoided. The word is God himself, as a man is his thought. Christ the man is God himself in human form. Hence, the word is not a separate person, but God manifest (1 Tim 3:16, John 1) as he has spoken.

**F)** The position asserts historical claims that are not solidly based in fact. For example, Oneness writers will assert that the "three persons theory" was a late innovation, while noted patristic authority J.N.D. Kelly has noted,

"Before considering formal writers, the reader should notice how deeply the conception of a plurality of divine Persons was imprinted on the apostolic tradition and the popular faith. Though as yet uncanonized, the New Testament was already exerting a powerful influence; it is a commonplace that the outlines of a dyadic and a triadic pattern are clearly visible in its pages. It is even more marked in such glimpses as are obtainable of the Church's liturgy and day-to-day catechetical practice."

Having the titles of Father, Son and Holy Spirit in a verse doesn't mean trinity. Do these allege verses say that God, Christ, and the Holy Spirit constitute a Trinitarian Godhead, that the three are equal in substance, power, and eternity? No, they do not, no more than listing three people; Abraham, Isaac, and Jacob are mentioned together numerous times, but that does not make them one. Peter, James, and John are named together, but that does not make them one either; or a trinity. J.N.D Kelly himself states that it was "even **more** marked in...liturgy and day-to-day catechetical practice;" not in scripture or what became scripture. Base on the "imprinted" notion they attained, they increasingly conjured quick relative references – normal human tendency. Scripture recorded instances of titles being used in a single verse, much like Isaiah 9. Because of the six titles listed, a pattern of six is seen, does that make a six person Godhead? No. But the apologists and Catholics made an erroneous doctrine of the trinity from selected imprinted patterns and placed it in all their writings and catechism, burnt other writings and murdered people if they didn't accept it (AD 381); all because it look like and appeal to the pagans and their philosophy. Before the apologists (2<sup>nd</sup> Century) came in there wasn't anything such as a trinity of individuals. In fact, when the word "persons" was used with the Greek and Latin, it came from the word 'Prosopon' and 'Persona', which means roles, faces or manifestations. So when it said "God in three persons" in some "liturgy and day-to-day catechetical practice," it meant God in three roles or manifestations, as taught by the scriptures; not three individuals. This became clear to the post-Nicean fathers to the point that they were startled and stop using the word persons and used hypostases. This even showed that they deliberately wanted to change the earlier apostolic doctrine. However, up to this day no one says God in three hypostases, but God is three personas. Nevertheless, learned Trinitarians mean three individuals, and the change of the meaning of the word person imply that as well. In chapter 12, "Cult, Heresy, A little History" and chapter 13, "Doctrine, Denomination and Religion" and many of the FAQ's, they are oodles of quotes to show that Monarchianism (Apostolic "Oneness") predates the Trinity; evidences that are solidly based in fact. A book by William Chalfant personally given to me, called "The History of The Monarchian Christians," explains this in some details. An even better book that shows that the Apostolic One God predates the Trinity and Catholicism is, "Ancient Champion of Oneness," by the same author.

#### **QUESTION 417: I have listed 1 to 3 points and briefly examine some of the New Testament evidences for our important doctrine of the Trinity, any objections; of course, they can't be any?**

**1.** The Incarnation. The birth of the Lord Jesus Christ as described in the accounts in Matthew and Luke show that the doctrine of the Trinity was not a later invention of theologians. Luke records what an angel said to Mary: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God" (Luke 1:35). Since other passages of Scripture reveal that the term "Most High" refers to God the Father, we have in Luke a concrete instance of the Holy Spirit, the Father, and the Son all being mentioned together in the supernatural event of the Incarnation.

This does not prove the trinity. It clearly shows that "God the Spirit" incarnated into the womb of Mary, thus producing God in flesh, which in relation to his divine and human nature, is called the Son of God. In addition, Jesus is also referred to as the most high. Do

this verse say that God, Christ, and the Holy Spirit constitute a Trinitarian Godhead, that the three are equal in substance, power, and eternity? No, it does not, no more than listing three people. Abraham, Isaac, and Jacob are mentioned together numerous times, but that does not make them one or a Trinity. The phrase "The Holy Spirit will come upon you, and the power of the Most High" is similar to this, "The hand of the surgeon will cut you, Dr. Delahay will make a big incision here." Is the surgeon and the Dr. Delahay different? No. Similarly, Holy Spirit and 'Power of the most High' refers to the same person, it is the style of writing. And 'Son of God' was mentioned in the future tense ("will be called"), not aligning itself with the other allege titles, but will be a result of what takes place. Hence, only one divine person was mentioned – God the Father - who is spirit. When the "Son of God" (Lk 1:35) is born he is not another person, but the same God who went (overshadowed) into Mary and has become a human being – spirit clothed in flesh.

**2. Creation.** Although the Bible does not explain to us how the three persons are the one God, it tells us most emphatically that the Spirit of God created the world (Gen. 1:2), the Father created the world (Heb. 1:2), and the Son created the world (Col. 1:16). If you check the creation references in the New Testament, you will see that these particular references are bolstered by several others teaching the same things. The apostle Paul declared in Acts 17:24, "the God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands." This forces us to an irresistible conclusion. As creation has been attributed to the Father, the Son, and the Holy Spirit singularly and collectively, they are the one God. There cannot be three gods. The Scripture declares: "Turn to me and be saved, all you ends of the earth; for I am God, and there is no other" (Isa. 45:22). Hence there is unity in trinity and trinity in unity.

You don't have to be forced to an irresistible conclusion, the bible clearly tells us that all three references points to the one individual from creation called God, "Great is the mystery of godliness, God was manifested in the flesh, justified in the spirit" (1 Tim 3:16). Not three different persons, but one person with three distinct manifestations to man. Not a unity of persons put forward as one, like a Jury, but one single solitary God. Hence no trinity and thus no unity in trinity.

**3. The Resurrection of Christ.** A final instance of Trinitarian emphasis is that of the resurrection of our Lord. In John 2 Christ declared to the Jews, "Destroy this temple, and I will raise it again in three days" (v. 19). John hastens to tell us that Jesus was speaking of the resurrection of His earthly body (v. 21). Other Scriptures, however, state that Christ was raised by the agency of the Holy Spirit (e.g., Rom. 8:13). And Peter explicitly states that the Father raised the Son (Acts 3:26). So, again, God's Word affirms the triune nature of God.

This alone should unravel the mystery that God is one and not three. For a simply act of rising from the dead can be done by any of the allege three and does not need all three. But to show that the allege three are the same person, evidences like these are given in scripture.

**QUESTION 418 :** Oneness writers claim that Col. 2:9 proves that Jesus is God the Father and Holy Spirit. Since Colossians 2:9 says that the fullness of "the Godhead" dwells in Jesus, Oneness writers have argued that the Godhead is in Jesus, not Jesus in the Godhead. This either/or approach, however, causes the oneness interpretation of Colossians 2:9 to contradict their interpretation of John 10:38 where Jesus states, "the Father is in Me, and I am in the Father." Since "the Father" in oneness theology is "the Godhead," John 10:38 in their terms would mean that the Godhead is in Jesus, and Jesus is in the Godhead. When Oneness believers deny that "Jesus is in the Godhead," what they mean to deny is that Jesus is one [of the] person in a triune Godhead. Colossians 2:9, though, does not rule out that possibility. What it affirms is that Jesus is no less than the full and complete revelation of God's nature ('theotetos', "deity") in the flesh. While not all three persons of God are incarnate in Jesus, all of God's essence is incarnate in Jesus (Pastor Roger Griffith of Bosque Farms Assembly of God, joywell.org). Isn't that so?

Nothing in humanity can be the full and complete revelation of God's nature. He is simply the "express image of his person" (Heb 1:3); meaning, a human manifestation of the one God, who is spirit. Or more precisely, the quintessential of how he made man to be. He created man in his image (Gen 1:27), but they lost it. Hence, Adam, at first was an express image of God; that's why the devil hated him. This is also why Christ is called the Second or "Last Adam" (1 Cor 15:45); the only other human who ever posses the image of God and also came to make others posses that image as well. Was Adam then God or had the fullness of the Godhead in him? No.

What is now true about the Godhead?

Robert A. Sabin adds, "The word Godhead, 'theotokos' in Greek, actually means 'the deity'. No one can be in the Godhead. There is nothing in scripture to support this. There is everything in scripture to support the truth that God is one, alone in his category. In Trinitarian thinking, and even in Oneness thinking carried over from Trinitarianism, the word Godhead is made to seem as a corporate term. The Godhead is thought of as being some sort of a panel, board, or composite of persons. We determine to put God [s] and man in the Godhead in a certain way. Only God is the Godhead. Nothing can be in the Godhead and only God is Divine. To say that

someone or something is in the Godhead is inappropriate and unscriptural terminology.”

What can then be said of Jesus being in the Godhead or vice versa?

Colossians 2:9 reads, "For in him dwelleth all the fulness of the Godhead bodily." The word "in" is not often used in these contexts to mean a literal 'in'; for instance, "in the cup there is water." But rather, it is identifying with someone. With Jesus, it is not a separation of persons - one being in the other. But rather, identifying that Jesus is simply the Godhead. "The Father is in me, and I in him" (John 10:38). In other words, both refer to the selfsame person. Seeing that the Father is the Godhead and he is in Jesus and Jesus in Father, it makes Jesus the Godhead. Hence, the one God who is spirit (John 4:24), deemed father, is enfleshed as Christ the Son; or, God (deity) as a man.

**Answer Notes:** 1. Seeing that according to Pastor Griffith only an allege "God the Son" was in the human Christ, he proves Col 2:9 contradictory to Trinitarianism. For it clearly states that the "fulness of the Godhead" was in him, not a part of God (allege Trinity), i.e one of three that is God; and if one of the three is in him then he could not have "in him...the fulness of the Godhead bodily." This would prove the Trinity tritheism. But at last, the Post-Nicea fathers found out this error and made another erroneous doctrine that Mr. Griffith probably didn't know of and many trinitarians. It is called Perichoresis – "the mutual indwelling of the three." That would mean an allege Father, Son and Holy Ghost (three persons) are in Christ. Scripture never states such thing and it is even blasphemous to say Christ was possessed by three spirits.

**QUESTION 419 :** “When pressed to explain Jesus’ prayers, some ‘Oneness’ Pentecostals assert that He prayed for our benefit, for show not in earnest: to set an example. Those who heard Him, they say, were watching someone pretend to carry on a telephone conversation with the button pressed down. Hearing Him cry: “O my Father,” they make the astonishing claim that God is a ‘hypocrite’, in other words a stage actor, who puts on various masks and disguises and pretends to carry on conversation. But would it not be hypocritical for God to condemn people for hypocrisy if He’s actually in that same line of work Himself?” In other words, was Jesus play acting?

This person also said,

“It’s in virtue of His incarnation that, ‘**though** He was a Son’, ‘**yet**’ He learned ‘obedience’: ‘...who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered’ (Hebrews 5:7-8). Yet who prayed with ‘vehement cries and tears’: the One who humbled Himself in taking on flesh, or that very ‘flesh’ which He took on? Surely the One who humbled Himself, becoming a man, or else the incarnation is a word, not a reality!”

This was already taken care of in the first FAQ under the chapter heading “JESUS?” FAQ number 168. Please refer to it. But just to reiterate a little.

If he was play acting, he wouldn’t have bled. He wasn’t pretending, the agony was felt, more so than any other being, because he created the beings that made him to be in this agony. If you can’t fathom one Holy Spirit speaking different things to millions of people simultaneously, as you now read this, then you can’t even begin to have an argument. What took place was for our benefits and fully captured in this quote:

“His desire to see all men and women know life as He intended it is so strong that he has tried again and again throughout the history of man to redirect us into His predestined path. The **life**, death and resurrection of Jesus Christ is His final attempt” (In Pursuit of Purpose, Dr. Myles Munroe).

He was “reconciling the world **unto himself**” (2 Cor 5:19) in a form that it was needed to be done in – MAN (1 Cor 15:21, Heb 9:22).

**QUESTION 420 :** What is referred to as Baptismal regeneration and what does it do?

The term ‘Baptismal regeneration’ was coined by adversaries of Apostolics, Pentecostals, Baptists and even orthodox Catholics. They claim those who follow the bible by saying baptism is necessary for salvation is incorrect and in disrespect call us “baptismal regenerationist.” Today the adherents of this sect (non baptismal regenerationist) don’t even read the bible, but are most often wagonists. They use the same term as their predecessors and hold the same wrong view that baptism is optional or not necessary for salvation. If you have read any of these chapters in this book or all three, “What is Regeneration?”, “What does it mean to be born again?” and “Why Baptize?” then you would see that water baptism is definitely needed for regeneration and/or salvation.

Surprisingly enough, all their forefathers, both who had twisted doctrines of the deity and those who had the correct one, all knew that baptism was for necessary for salvation. This Include Justin Martyr, Martin Luther, the Catholic Church, the Apostles and so on. This

doctrine about baptism doesn't 'save you' came up late after Christendom was extremely widespread. Water baptism, as commanded by the scriptures for salvation, was questioned and like the trinity doctrine, unofficially replaced with pseudo-Christian salvation.

If you don't believe me, take the quote from the founder and stalwart of the Trinitarian church, Justin Martyr, "Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. ...they then receive the washing with water....there is pronounced over him who chooses to be born again" (The First Apology of Justin, Chapter LXI).

Another apologist stated, "Thus, too, does the angel, the witness of baptism, 'make the paths straight' for the Holy Spirit, who is about to come upon us, by the washing away of sins..." (Tertullian, On Baptism, Chapter 6, circa 200 A.D.).

He was directly before the Nicea Council and they adopted it in all their creeds that baptism is to be for salvation and as early as 1992 the Pope confessed it publicly. When their daughters broke off into Protestantism they still upheld that part of the scripture that baptism must be taught for salvation or regeneration. Martin Luther taught it, Calvin taught it and of course the largest denomination in the USA, Southern Baptists, teaches it; nevertheless, most don't practice it today.

To say that water baptism isn't necessary is totally contradictory to the scriptures and tradition. For Peter clearly taught us, "baptism doth also now save us" (1 Peter 3:21). Why? It's the mechanism Jesus taught us to use, by faith, to wash away our sins (Acts 2:38), whereby he could have said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The only problem that really exist today among the many who still believe this, is that some baptize in the titles Father, Son and Holy Ghost while others baptize calling on Lord Jesus Christ; and in worse case, some opt not to say anything. Because we know that "there is none other name...whereby we must be saved" (Acts 4:12), then the purpose or intent for baptism, remission of sins, is not gained except the name is applied.

In addition, Mr. Drysdale added,

"All the early writings of the Church, 'Fathers' and Apologists, so understood it. Church History of 1500 years knew of no other meaning. Trinitarians must bid a reluctant farewell to 'church Fathers', 'church traditions', 'Cappodocians', 'Augustine', and 'Aquinas'. For they all held unequivocally to baptism for remission of sins. Allies on the Trinity; enemies of baptism. How much reliance can one place on that divided camp!"

**QUESTION 421 :** You often say that our mediator is a man, pointing to the verse 1 Tim 2:5, "the man Christ Jesus." However, we see the Holy Spirit, not a man, is also the advocator (mediator) in the use of the Greek word *parakletos*. Doesn't that make two persons our advocator or the doctrine that a man (Jesus) is our advocator erroneous?

Jesus is identified as a 'Paraclete', 'Comforter', in scripture: "My little children, these things I write to you, so that you may not sin.

And if anyone sins, we have an Advocate [*parakletos*] with the Father, Jesus Christ the righteous" (1 John 2:1). Then it is said that the word *parakletos* is also used for the Holy Spirit (John 14:16, 26; 15:26 ; 16:7); making the mediator not a man as stated in 1 Tim 2:5 and explained by me in chapter 7 (Jesus?) under the subheading, "Who is the mediator?"

Once again, the Greek gun. The two verses that I'd use to argue that sub-section, 1 Tim 2:5 and Gal 3:20, did not use the Greek word 'Parakletos', but the word 'Mesites'. All the occurrences of the actual word 'mediator' in scripture uses 'Mesites'. Mesites (3316), according to Strong's, correctly means "a go-between, an internunciator, mediator – from 3319, a word that means middle." This word was never, not once, used for the Holy Ghost.

So you see that 1 Tim 2:5 stand correct that "the man Christ Jesus" is our mediator. For "without shedding of blood is no remission" (Heb 9:22).

Another interesting fact to note, as already explained in that sub-section, the word mediator (3316) comes from the word middle (3319), hence the mediator is the middleman. So in this, our advocacy, you would have:

3. God – Top
4. Jesus Christ – **Middle**
5. Us – Bottom

Without him in the middle, we couldn't be saved and be redeemed to God. However, again, notice Gal 3:20, "Now a mediator is not a mediator of One, but God is one." That is, if Jesus is God and the Father is the selfsame God or person, how did this mediation happen; because a mediation is not of one, but it has to have at least two persons to go-between? That was the point that verse was

trying to show us, that is, God the Father came as Jesus Christ the Son. Then the mediation would look like the following, which is impossible, because it means the mediation is biased, but fortunately biased in our favor:

6. The Lord God Jesus Christ – **Top and Middle**

7. Us – **Bottom**

You see, Moses and the Law was a mediator between God and us. Hence, Moses was the first Mediator between God and man, but that mediation didn't suffice, "The law...it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal 3:19). So it's not the first time an actual man was our mediator, but his mediation was still wanting. The very next verse told what would suffice, "Now a mediator is not a mediator of One, but God is one" (Gal 3:20). That is, God became that man and mediator that would suffice. That's how the Apostle Paul and the first Jewish church understood the incarnation – the very one God they knew became a man, not an allege separate pre-existent "God the Son."

## Part 2

Even if advocator (parakletos) was the right word for mediator, it would still compute. "He shall give you another Comforter [advocator]" (John 14:16, 26). The mere fact it stated that he was giving another comforter clearly show that this advocacy is not the advocacy which Jesus took care of on Calvary, "for there is one mediator between God and men" (1 Tim 2:5). But this advocacy is another role of intercession, help and earthly administration from a heavenly perspective. To operate thus, you need constant access to the heavens. The Holy Ghost is that access or advocator; "But the Comforter [advocator], which is the Holy Ghost" (John 14:16, 26). He is not another person, but the same Lord in Glorified spirit form in us. Calvary had passed, those who are baptized have their sins remitted and now you need heavenly guidance by being spiritually resurrected. That's why this was said of the Holy Ghost, "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The man Christ Jesus is the one that really advocate you being free; which makes him your advocator. Any advocacy after that is follow up.

Therefore, one is your advocator but his advocacy varies with his manifestations to man. Father as Judge, Son as acquitter of Sin and Holy Ghost as reward of Aquittance. Father as adjudicator, Son as Plea and Holy Ghost as the Sentence; which is life and it more abundantly. **Son advocates** you being guiltless because you are sinless, because of Calvary. The **Holy Ghost advocates** your alimony check gets paid periodically from you winning the case. And the Father makes sure all is carried out, from the charge to the plea to the sentence. This would be confusing and dubious if this were three different 'persons', but since they are one and the same, once you believe and receive (Acts 2:38), all this is had. That's why he came. No more middleman, no more high priests, no more sins, no more court, no more blockage. Jesus is judge, lawyer and administration. Father, Son and Holy Spirit. It makes your salvation sure, for the God and judge of heaven is your lawyer (Jesus) and the same one (Holy Ghost) that will make sure you "get paid!"

What does this mean to us?

It means we should realize the mystery, one God manifesting to us as Father, Son and Holy Ghost. Because as explained in chapter 7 (Jesus?), it's actually a mediation of one (Gal 3:20), You and God; which to us is virtually impossible.

That's why No man can say Jesus is Lord (Yahovah) except by the Holy Ghost (1 Cor 12:3). You can't figure God out or count how many persons are in a "Godhead" by his manifestations or unique attributes. That's what the apologist did and came up with the trinity. That's what Arius of Arianism did and came up with a four person Godhead. That's why Benny Hinn did and came up with a 9 person Godhead; and the list goes on.

He plainly stated to us from the outset, "Hear, O Israel, Yahovah our Elohim, Yahovah is one" (Deu 6:4). Hear you people, Yahovah is not like what you think of the word 'Elohim' or what other nations reverence as "persons in a unit" God, but he is actually one person, thus, ONE GOD!

**QUESTION 422 :** When presented with the salutation of "Father and Jesus Christ" in most epistles, some oneness point out the fact that other verses say "God and father" (one), saying we are to think of the two persons here (Father and Jesus Christ) as one person. Is that so?

In defense of the distinction in the opening salutation "father and Jesus Christ," One Trinitarian wrote:

This is why mainstream Christians consider Titus 2:13 as a confession of the Deity of Jesus Christ. 'Oneness' grammarians hope to take the sting out of those lethal 'Father and Son's' by amalgamating them with the authorized version's quirky 'God and the Father's'. Though they look the same in the KJV's English, they don't in Greek. The KJV's 'God and the Father's', according to Granville Sharp's rule, intend to **identify**, not **distinguish** between 'God' and 'the Father':

"Giving thanks always for all things unto God and the Father [*to theo kai patri* - 'theo' has the article, 'patri' does not] in the name of our Lord Jesus Christ..." (Ephesians 5:20 KJV).

"We give thanks to God and the Father [*to theo kai patri* - 'theo' has the article, 'patri' does not] of our Lord Jesus Christ, praying always for you..." (Colossians 1:3).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father [*to theo kai patri* - 'theo' has the article, 'patri' does not] by him." (Colossians 3:17).

"Pure religion and undefiled before God and the Father [*to theo kai patri* - 'theo' has the article, 'patri' does not] is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

Can the same be said of any of the 'Father and Son' 'kai's'? No, they're 'and's', not 'even's.' In some cases even more can be said: **"Sharp's fifth and sixth rules** define constructions in which two or more personal nouns linked by 'kai' must denote *distinct persons*...*When the first noun lacks the article*, each noun must denote a *distinct person* (rule #5) - e.g., Rom. 1:7 and Gal. 1:1..." (E. Calvin Beisner, "Jesus Only" Churches, P. 46).

"(b.) When each noun is preceded by the article, each noun must denote a distinct person (rule #6) - e.g., Matt. 28:19, 'the Father and...the Son and...the Holy Spirit' are distinct persons..." (E. Calvin Beisner, "Jesus Only" Churches, pp. 46-47).

This is the reason in an earlier FAQ using the Granville sharp rule that I'd said this:

The rule probably was designed to dismantle other verses of truth, but after it is in use and accepted by all theologians, including Apostolics. The apostles didn't write or speak in Greek, they were simple men, and they had not an understanding of Greek grammarism. Rules and situation like these are created by the elite to stay elite and confound the simple revelation of the scripture.

These literary rules have little bearing in the writings of outcasted men who were led to pen the mysteries. Only Paul might have been considered "learnt" and even then he wrote to the level of the people so they may understand; not even in Greek, but Aramaic/Hebrew. Mysteries "cannot" really be penned, so what they did was give it to the believers as is. The believers then knew who God was, they wouldn't wrestle over this. When the translations and retranslations came to different people, especially inundated in a Hellenistic society then, it was embedded to suit that society – punctuations, idioms, reflections of the new trinity concept and much more.

Notice that the same style of writing is used by the later fourth century Roman/Latin people. They didn't write in Aramaic then translated to Greek or Latin, but strictly in Latin/Greek, yet the style is the same as the apostle who wrote in Aramaic. How can writers centuries apart of different culture and language write the same way ("kai" this and that) in different language? It's obvious that the first writing was converted or upgraded to the latter. You don't see me writing "thou should it be written that my name is Oneil McQuick," because I'm not of that time. That's what happened with the writings of the apostles and others, during to the fourth century; they were upgraded to Hellenistic grammar and thought (logos Christology, trinity, etc) and lost some of its obvious verbal potency. Hence, some Trinitarians can refer to a language and time that translated the Aramaic scriptures to Greek/Latin with a Trinitarian concept, and seem to be successful.

Then the audacity is given about literary devices from the Greek about words like 'kai.' Like the apostles wrote in Greek, like it can solve the problem at hand. I just hate it when theologians confronted with truth dive into an area of intellectualism they know that 'commoners' have no knowledge of, rather than accept truth. This Granville sharp rule and others like it proves nothing, but only buttress those who want to continue in the trinity theory when all else falls to the ground, from an inapplicable doctrine. What proves too much, proves nothing. When will men stop hiding under philosophy, intellectualism and fabricated formalities to cushion their doctrine that they know is false! My God man, this is one of the first times I'm getting very angry at this.

**Answer Notes:** 1. Please see "Ancient Language Notice" at the front of the book.

**QUESTION 423 :** "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your \*Teacher, the Christ" (Matthew 23:8-10). On its face, this passage explicitly forbids the common 'Oneness' Pentecostal practice of calling Jesus 'Father', because Jesus, on earth, speaking to His disciples, told them not to call "anyone on earth" Father. Isn't that So?

When he said that, he meant flesh or humanity, what came from the earth. He was not from the earth but came from above. Moreover, we know God is a spirit, (John 4:24) the same spirit that was enfleshed as Jesus Christ. When we called Jesus the Father, we explicitly mean the spirit of Christ. But we know Christ was a human, how else can we reference the Father except through him? That's why John writing to Christians said, "I write unto you, little children, because ye have known the Father" (1 John 2:13).

He was also pointing to the fact that Christ is the Father, but not his flesh, his spirit – no flesh should glory in his present. That's the reason Jesus also said worship God alone, but he receive worship also. He wasn't receiving worship of the flesh, but worship of who he was inside, "God the Father."

And lastly, it is a known fact that many "and" and other conjunctions were inserted by the translators inherently, to keep in harmony the doctrine of the Trinity. For instance, a verse such as Philemon 1:3 could have read, "Grace to you, and peace, from God our Father the Lord Jesus Christ."

## Part 2

One person added the following:

If Christians are the children of light then the light is their father. Who is the light?

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:44-46).

Yahoshua (Jesus) is the light. We are the children of light. Conclusion? Yahoshua (Jesus) is our Father.

The same person also said:

Titus 1:1-4. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Here the apostle Paul imparts blessings to Titus from God the Father and the Lord Jesus Christ our Saviour. So we have God who is the FATHER and we have the Lord Jesus Christ who is the SAVIOUR. Is Paul implying these are two separate and distinct beings of God? In that very same epistle, the same man writing, says the following.

Titus 2:13 - Looking for that blessed hope, and the glorious appearing of the GREAT GOD and our SAVIOUR Jesus Christ;

Therefore if God is the Father and Jesus Christ is the Saviour, then Jesus Christ must be both, for Paul says our great God and our Saviour is JESUS CHRIST.

Revelation 22:3-5. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Notice that the throne of God and the Lamb IS SINGULAR. Also his servants shall serve him not them. They shall see HIS FACE, NOT THEIR FACES. And HIS NAME, NOT THEIR NAMES shall be in their foreheads.

{Source: Michael Gibson}

**Answer Notes:** 1. \* denotes, Though this is going into the Greek, which I often shy away from doing for various reasons, I must bring to attention the word Teacher from the question. In the actual KJV verse, it reads, "Neither be ye called masters: for one is your Master, even Christ" (Matt 23:10). Masters was translated teachers, but aren't there many teachers in the body and even James said "be not **many** masters" (James 3:1); masters here is also translated teachers and the verse means that they should be teachers, but not many. However, the word Masters in Matt 23:10, Strongs numbers 2519, is different from others or in James 3:1, which has the Strong numbers 1320.

Masters (2519) in Matt 23:10 means "guide", then "teacher." Masters (1320) in James 3:1 means "an instructor", then "teacher." Therefore, it rightly follows from Matt 23:10 that one is your guide, for no other can be your guide but Christ, that's why he gave the Holy Ghost, "he will guide you into all truth" (John 16:13). A guide is also a teacher. Then what's the difference with James 3:1? In James 3:1 masters first means "an instructor." An instructor is different from a guide, though both are teachers. An instructor really reiterates what was given from the guide, and hence cannot teach or instruct without the guide. An instructor is more like keeping the saints in remembrance of doctrines already taught or confirms it when it is already taught to them by the Holy Ghost, your guide. The guide has to give the revelation to you first or else you cannot understand it even though the instructor is trying to teach you. That's the reason "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor 12:3). After the guide puts it in your soul or pulls you to it, then the instructor will become understandable and make it "plainer". So teaching and teachers are necessary, but not many of them for they can defeat the purpose of teaching; especially if they are not teaching from the guide and most often disagreeing. With many teachers, the believers who really wants to get save or understand will be in utter confusion and even discouraged from proceeding; even though the Lord is pulling, your misguided or off-time teaching would be pushing back God's hand in the individual. Hence the latter part of James 3:1, "My brethren, be not many masters, **knowing that we shall receive the greater condemnation.**" So teach only according to the proportion that is given you by the Holy Ghost.

**QUESTION 424 :** In the Greek, tou ("the") is used for each title, and each is separated by kai ("and"). This helps support the view that in this text three distinct individual persons are being spoken of: ...in the name of the (tou) Father and the (kai tou) Son, and the (kai tou) Holy Spirit. If the Greek text had been referring to only one person, it would have most likely read: ...in the name of the Father, Son, and Holy Spirit. or, ...in the name of the Father, the Son, and the Holy Spirit ([bible.ca](http://bible.ca)). Wouldn't it?

"What proves too much proves nothing," as this person often says. Telling us about 'kai' and 'tou' doesn't add any new meaning to the verse. It still remains that the name of the Father and the Son and the Holy Spirit is Jesus or Yahoshua, which literally means Yahovah (Jehovah) Saves. This verse also tells us that he is the person to whom the titles Father, Son and Holy Spirit pertains to; especially pointing to the singular usage of "name" and not names.

I marvel at the profess sword men of the bible that each time confronted with a irrefutable fact they dig into their waist and bring out a Greek revolver and shoot the opponent. Sword men fight with swords, cowards hide behind what the other opponent don't have. Firstly, it is extremely hard to translate from one language to another, it is not just word for word; but idiom, culture, time period, grammaticism amongst many other things are to be taken into consideration. Not to mention the translator's own understanding, whether erroneous or true will be plastered in it. So, no translation from the Greek, however accurate, can be a proof of nothing. In fact, majority of the New Testament was not written in Greek, including the gospel. It was first written in Aramaic. I did a newsletter on it some time ago from a good source but can't seem to find the newsletter; from then, I realized that many know the Aramaic origins. I recently cited one \*author who writes that "Abba" as in "Abba Father," is Aramaic. Little did he know that all the little weird phrases like "Talita Komi," "Eli Eli Lmana skabachtani" "Raca" and others were Aramaic words that Greek couldn't translate into Greek because they couldn't find a good Greek word, phrase or idiom to best match it. When I did the newsletter study and cited some areas of translating from the original, Aramaic, I found that it differ greatly from the Greek English Equivalent. But I couldn't find a bible that even mentions Aramaic much less have translations from it. Surprisingly, a Lay Pastor of a Jewish Congregation (Pastor McCoy) gave me a bible that he said was distributed to Jewish converts - NCPE. When I read it I found oodles of references that the New Testament was written in Aramaic. For instance, it said, "I saw a light from heaven, brighter than the sun, blazing around me and my companions. We all fell to the ground, and I heard a voice saying to me **in Aramaic**, Saul, Saul, why do you persecute me" (Acts 26:14)? Or, Acts 21:40, "Paul stood on the steps and motioned to the crowd. When they were all silent, he said to them **in Aramaic**..." Then I realize that the publishers of this NCPE bible were the same who publish 2/3 of the bibles in the world; NIV, NKJV and others. That is, the International Bible Society. But in the ones that we are given, there is not one mention of the Aramaic. They could get away with not mentioning that to us, because we are Gentiles. \*\*But the true Jewish scholars would quickly note this blunder. Because Aramaic was the language of the Jews, that's why Jesus spoke it and all the apostles. Hebrew was for the High class Jews and certain scribes. Aramaic was like a Creole or colloquial form of Hebrew. It is like saying the official Language of America is English, but most Americans don't speak fluent English and consequently don't write it either. The same can be said of Jamaicans, where the Readers' Digest refers to the island's language not as English but rather Jamaican English. Aramaic was somewhat like this. It was the official language read, spoken and written by Jews. The only places where Greek might have been written probably occurred when Paul was writing to the Greeks or Romans directly, not to the Jews in Rome; though I had doubted this view, when slightly mentioned to me by Rabbi Neal. Two sources note:

Irenaeus describes it as originally composed in "Hebrew" -i.e. Aramaic; but it has come down to us only in Greek (Caesar or Christ, by Will Durant; pg 556).

"The Qumran texts (cf. pp. 30ff.) and the Nash Papyrus, the square script was derived by a gradual process of development from the Aramaic script, which was used extensively (pl. 5). The earliest recorded examples are the 'Araq el-Emir inscription in East Jordan from the fourth or early third century B.C., and the earliest Qumran fragments from about 200 B.C. (4QSam b and 4QJer a)."

But we must not linger over details, alluring as the exploration of them would be. Let us try to deal broadly with the whole problem. Jesus Spoke Aramaic. All his words have come down to us from that Language. The first stories of his life and death were told in it. This, no serious student of the Gospels any longer denies. Most of the genuine Semiticisms of the Gospels are thus fully and naturally explained (Dr. Edgar Goodspeed, New Chapters in the New Testament Study; pg 148).

In other words, what is left of the New Testament is a spin over from Hellenism and post Hellenism, whereby the Greeks and Romans decided to put all literature in Greek and implement a Greek lifestyle throughout the Empire. The first step was to convert the Old Testament from the Original Hebrew/Aramaic to Greek. They called it the Septuagint. Then they did the same thing to the New Testament from the Aramaic. The New Testament was written by commoners and sent to commoners; therefore, it was most certain in Aramaic.

To make it more complex, most English translations weren't from the Greek but it was translated into several languages first, namely Latin. Thus, when the later scholars were credited with an English translation it was a development from previous translations.

In other words, when someone displays the Greek like how this person did, it means nothing solid. Even worst, it might be misleading as displayed in this quote,

“John [ref. 1:14] was very careful in the wording of these verses. He went out of his way in the **Koine Greek** to make sure that we understood both that Jesus is God and that He is not ALL there is of God" ([Mike Bugal](#), [www.heartlandchapel.org](http://www.heartlandchapel.org)).

John never wrote in Greek, he wrote in Aramaic. If you want the exact form the scripture was in you would have to come with a translation from the Aramaic. Unfortunately, the only preserved Aramaic Bibles are in the East and they are alike, no different versions. The Devil and his angles who know this have probably tried to pollute it, along with the many so-called Aramaic English Bibles that have since been in circulation. He knows many truths will be discovered so he will try to get ahead of us. A place to start is Dr. George Lamsa, he's renown for this, though I don't exactly know his doctrine. Fortunately, translators do not necessarily have to be inspired. Try reading his book “New Testament Origin” and his translation of the bible from Aramaic. I haven't opt to press this as much, the great problem it would cause; though truth should be “cost it what it will” if it be truth. For instance, the Aramaic word, **Rashiay**, “wicked”, in Romans 5:7, is rendered **Dikaion**, “just man.” The correct Aramaic text would read, “Hardly would any man die for the sake of the **wicked**; but for the sake of the good, one might be willing to die. But...while we were yet sinners, Christ died for us” (Rom 5:7-8). This makes sense now, doesn't it? So you see that many problems would occur even to them that have the truth. Many things we uphold would be shattered, more than likely things that do not necessarily altered the salvation doctrine. Like even Luke 14:5, **Breh**, “his son” in the Aramaic is rendered, “an ass” in Greek. The Correct Aramaic text reads “His son or his ox...;” while the one in your Bible reads, “an ass or an ox....”

What God has promised is that his word will never change, meaning the essence of it. So no matter how many times it is translated, reworded or converted, the essence will be the same and obvious perpetration detected, being inconsistent. In other words, from reading you will know that the saving name is Jesus (Yahoshua). You'll know that you must turn to him, be baptized in that name so that your sins be remitted and evidentially receive the baptism of the Holy Ghost. If you cannot get this from a translation, throw it out. You will especially know that God is one and not three individuals as one. In fact, one person correctly noted,

"The Aramaic Targums (Aramaic paraphrases of the Hebrew Scriptures) also shed light on the way we are to understand logos. The Targums used the word memra to refer to God, especially when referring to God's appearance in a form. Memra is the Aramaic equivalent of logos. They did not believe that the word was another person other than YHWH, but was YHWH manifest in a visible appearance" (Jason Dulle). [while on the other hand, when Justin created the Logos Christology, from the Greek, he made it plain that the Logos is a second God, adapted from Greek philosophy. So you see how much the language plays in. Fortunately truth cannot be suppressed.]

So when the Greek gun is fired at me while using swords, it just shows what a poor swords man the person is: And given just a brief example of the complexities surrounding the “Greek-Original-theory” above, you'll know the Greek gun needs to be put away. Unfortunately, sometimes I refer to it because I know most don't know better – to the Greek I become a Greek. For instance, just to shoot down the Greek “backative” for the trinity or plurality of persons in the Godhead, take this good observation from the Greek:

“It is helpful to note that when the Greek of the New Testament quotes from an Old Testament reference where ELOHIM (plural) is used of the one true God, the Greek THEOS (God) is used and it is singular (See Psalms 45:6-7 - Hebrews 1:8-9). When the New Testament quotes an Old Testament reference where ELOHIM refers to people or false gods, the plural form of THEOS is used. (See Psalm 82:6 - John 10:34-35 and Exodus 32:1 - Acts 7:40.) The Greek language does not use plurals in the same way as the Hebrew/Aramaic, that is, to indicate intensity, fullness, and plurality of attributes. If the point of ELOHIM, when used of the true God, was to indicate God is more than one, the Greek would use the plural form of the noun. The fact that the Greek uses the singular THEOS where the Hebrew/Aramaic scriptures use the plural ELOHIM of the true God settles any question as to the singularity of the true God” (Daniel Segraves, 'Elohim and the plural passages', January 11-13, 1996).

"We have seen that on the basis of the designation [of the word] Kyrios [Greek for Christ], early Christianity does not hesitate to transfer to Jesus every-thing the Old Testament says about God (Cullman, p. 307). Jesus, a man born on earth, could not usurp the position of God. Therefore, he had to be God in the flesh" (Robert A. Sabin, Life Tabernacle Bible Study Page).

Overall, truth cannot be suppressed!

**Answer Notes:** 1. \* denotes, Some recent scholars assert that certain books weren't written by the book's namesake and even years later; example, Luke. Having said this, the assumption can be made that the book wasn't then written in Aramaic originally, seeing it wasn't written by Luke and probably in a century where Greek had taken over, hence written in Greek. Then the same rhetoric they would throw on other books. The contention here, for me, is not the author, but the time it was written in and what language; as this seems like a ploy. The mere fact you have Aramaic words in scriptures today ('Abba' 'Eli Eli Lmana skabachtani', etc.) clearly showed that it was first in Aramaic, or else it wouldn't be there; as previously stated where this asterisk is placed above.

2. \*\* denotes, Though they admit a knowledge of the Aramaic from about 1973 with the first NCPE, that doesn't mean their new translations are correct, that is, the NIV (which is used in the NCPE), the NKJV, TNIV and other translation from the IBS. Here is little something on these modern translation – <http://www.threeq.com/pages/bibleversions.html>

3. We find this in the English from the Aramaic Peshitta, "Eesho M'sheekha" meaning "Jesus the Messiah." The Aramaic "Yah" sound was transliterated "Ee" and "shua" sound as "shoo"; where the same development follows for the word Jesus. Then it is quite possible that the peshitta (The most famous Aramaic scriptures) was Hellenized too; that is, put in Greek then back in Aramaic from the Greek. The most authentic Aramaic scriptures probably can be found in Ethiopia, which was never really conquered by any super power and has their national language as Aramaic (prominently by Amharic). That is if the devil hasn't gotten to it as yet, which more than likely he did.

#### **QUESTION 425 : If Modalism was the doctrine of the apostles, then why was it condemned universally by early church Fathers and at ecclesiastical councils? ([Department of Christian Defense](#))**

I like this question, because I have a source that hits this right on the head. The New International Standard Bible Encyclopedia vol 1, pages 395-396 under "Baptism" and referring to the Trinitarian formula or even Trinity in general says:

"But it is curious that the words are not given in any description of Christian Baptism until the time of Justin Martyr, and there they are not repeated exactly but in a slightly extended form. In every account of the performance of the rite in Apostolic times a much shorter formula is in use. The 3,000 believers were baptized on the day of Pentecost in the Name of Jesus Christ. The same formula was used at the Baptism of Cornelius and those that were with him. Indeed it would appear to have been the usual one, from Paul's question to the Corinthians: 'Were you baptized in the name of Paul?' No record of the Trinitarian formula can be discovered in the Acts of the Apostles. **The difficulty was considered by the Fathers.**"

Notice, 'Modalism' or Apostolic doctrines was plainly stated in scripture and upheld by the Apostles to the last Apostolic Bishop of Rome, Bishop Callistus (A.D. 222). However, the "church fathers" started to have difficulty with the already set doctrines laid down by the apostles, so they began to change it and condemn others. Surprisingly, these men rose after the New Testament was written and are apologists (pagan philosophers), who later became Catholics. They began to compromise the tenets of our faith to make it more appealing to the pagans - which was the purpose for their apologies. So you see that Apostolic Doctrine, called Modalism then by some, predates the doctrine of the catholic "Church Fathers." The secular upcoming gentiles Christian thought the simple apostolic doctrine "too difficult," so they adjusted it. Hence we find,

**"The doctrine of the Trinity itself, however, is not a Biblical doctrine... It is the product of theological reflection upon the problem... The ecclesiastical doctrine of the Trinity is not only the product of genuine Biblical thought, it is also the product of philosophical speculation, which is remote from the Bible"** (The Christian Doctrine of God by Emil Brunner).

Ross Drysdale added from his findings,

"An explicit reference to the Trinitarian formula of Baptism cannot be found in the first century" (New Catholic Encyclopedia, New York, McGraw-Hill, 1967, p. 59). "The Trinitarian formula was unheard of for at least 100 years (New Catholic Encyclopedia) [because Trinitarianism was not yet invented], then what conclusion is possible other than one which maintains that the Triadic formula for baptism was an unapostolic invention, birthed late in time, and devoid of New Testament precedent or approbation. The Catholics admit it, the Baptists admit it, scholars admit it, historians admit it -- in fact, among most critical New Testament researchers it's not even considered a debatable point any longer!"

One person then concludes, "Modalism is not alien to scripture for 1 Cor 12:5 tells us, 'There are differences of administrations, but the same Lord.'" So you see that Modalism or Apostolic doctrine predates the church fathers, who through satan, tried to eradicate the truth from men so they wouldn't be saved. Thank God that can never happen, "I will build my church; and the gates of hell shall not prevail against it" (Matt 16:18).

#### **QUESTION 426 : What is Perichoresis and how does it help in Christological development?**

It simply states that "all of God is present in each Person [of the trinity], acts as a safeguard against **charges of Tritheism.**"

Ross Drysdale added,

"The traditional doctrine of the **Perichoresis** or mutual indwelling...' (Boyd, p. 171). The 'mutual indwelling of the three persons.' It basically says that all three persons of the Trinity 'mutually indwell' each other and 'interpenetrate each other.' 'Hence,' says Dr. Boyd, 'we ought not to be surprised to find Jesus referring to the Father and to the Holy Spirit as dwelling within Himself' (Boyd, p. 171). Thus their 'surprise' about the Father dwelling in the Son 'was finally settled for them in the fourth century by the Perichoresis theory'."

In other words, the doctrine of the trinity **was flawed because if the pre-existent son indwelt the human son, then apart of God (allege trinity) was only in Christ; as against Col. 2:9**, "For in him dwelleth all the fulness of the Godhead bodily." Thus the doctrine of Perichoresis was needed to be formulated to solve this. In other words, after seeing another flaw of the trinity theory, instead of throwing it out altogether, they form another peripheral doctrine to cover up the error. However, one of the greatest fallacies of Perichoresis is that three spirits reside in one human body, never said in the scriptures. This can only be the case of demonic possession and we know Christ was not demon possessed.

And less you think the first error to which Perichoresis is said to solve was none existent, notice that even after the Perichoresis of the early centuries, Martin Luther said, "The Second Person in the Godhead... alone became true man... that neither the Father nor the Holy Spirit became true man" (Luther's Works 37, R. Fischer and H. Lehmann, eds., fortress Press, p.361). So then, Martin Luther is guilty of Tritheism, to which the doctrine of Perichoresis was formulated to hide. Tritheism is a belief in three gods, though denied, this is classic Trinitarianism. This "Son in a Son" theory is fatal to Trinitarianism (Col 2:9 & Titus 2:13), yet 97% of Trinitarians uphold it. Fatal it is indeed, for as we have already concluded, it shows Trinitarianism for what it is, polytheism. The Trinity theory is just flawed with errors and sad to say many across the globe cling to its fallacy. And sad to say, when confronted, rather than give it up they say things like these - "One Christian Pastor once said to me: 'If this Jesus of yours must be on the Throne in the Kingdom, then I do not want to be there!'" (revelations.org.za)

Hmmm...

**QUESTION 427 : Doesn't 2 Sam 23:13-17 proves the Trinity and supports the doctrine of Perichoresis, as it uses analogy to speak of the three shedding their blood through Christ?**

The text Reads,

"And **three of the thirty chief** went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And **the three mighty men** brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: **is not this the blood of the men** that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men" (2 Sam 23:13-17).

This does not prove or even help the doctrine of Perichoresis, nor does it speak of the three shedding their blood through Christ. David was exasperated at the fact that these three men risk their lives to get him water that he just couldn't drink it; the guilt would be overwhelming, so he poured it on the ground. He also related the water to the blood of the men, because they risk their blood for this water. An erroneous way of deciphering doctrine is used to come to the conclusion that is made in the question. That is, one conjures a doctrine, then find scriptures with similar pattern to this doctrine, then use those scriptures to justify that doctrine; even though the scriptures does no such thing. Rather, one should read the scriptures and from it see the doctrine therein. 2 Samuel 23:13-17 is not analogical to three spirits in Christ dying on the cross for you and I. It is literally a war scenario with David.

**QUESTION 428 : Did a so-called "Ecumenical Council" outlawed baptism calling on Lord Jesus Christ?**

Bro Copes writes,

"By the beginning of the third century the trinitarians began to condemn those baptized in Jesus name as heretics and to demand anyone who rejoined the church to be rebaptized with the trinitarian formula. Harnack in Outlines of the History of Dogma writes that,

...in all the ecclesiastical provinces there were Monarchian contests. He continues with many Occidental teachers, who were not influenced by Plato and the Orient, used in the third and forth centuries Modalistic formulas without hesitation."

Then,

"By 381, tolerance for the original Jesus Name formula came to an end. The Council of Constantinople condemned "Sabellian" baptism (as they called it) and in addition to the 'Constitutions of the Holy Apostles' the practice of 'one

immersion into the death of Christ' was outlawed and the triple immersion in the Trinity was declared the only valid one. (see, A.N.F, VII, p.513)

There's more than a shred of controversy going on here. It certainly seems that "two formulas" are locked in battle -- one 'in Jesus Name,' the other in the name of the Trinity: one, the Trinitarian formula, is decreed the "winner" by imperial force; the other is outlawed. Why was all this passed over so hastily? Could it be that the next most logical question to arise would be which formula was the first one? And as Trinitarians have long realized, the answer to that question is fatal to their contention" (M.B).

Because all historians and bible agree that Jesus name baptism predates the later developed trinity baptism of Father, Son and Holy Ghost. If this was cited they probably wouldn't get the chance to outlaw the former. Nevertheless, from Nicea (325) there were banning these biblical doctrines while under the guise of attempting to outlaw all heresy. Satan, through Constantine and his followers, were trying to wipe out the church from within; making it seems like the church but not the church, near God but far away from Christ or as one verse puts it, "Having a form of godliness, but denying the power thereof" (2 Tim 3:5). But as stated by Christ, even "the gates of hell shall not prevail" (Matt 16:18). The powers that be will always try to outlaw God's doctrine (Acts 5:28).

What is so-called outlawed or not outlawed, shouldn't be the basis for you accepting a doctrine or following it. But rather, what is biblical. As exhausted in this book, the baptismal 'formula' that predates the trinitarian formula is the biblical formula. It is clearly stated in Acts 2:38 in fulfillment of the Lord's command in Matt 28:19.

**QUESTION 429 : Thomas Weisser adds, "The Logos of John 1 was simply the concept in the Father's mind. Not a separate person!" But Robert Brent Graves muddies the water even more by stating, "Only when we begin to take John at his word that God "became flesh" can we begin to understand the power and the authority of Jesus Christ." Hence, one group of Oneness exponents seem to be saying that the Word was the Father Himself, but manifested in the flesh (Paterson and possibly Graves) while others see the Word as simply the plan of God put into place at the opportune time. Is that so?**

There is no difference, it just seems different because it is worded differently. Half full, half empty. That is, the word is similar to a thought, as said, "plan of God." You can't separate a man from his thoughts, in the same way you can't separate God from the word. In most sense you are your word and similarly, God the Father is his word. The word is more than the plan of God, it is God. The word is more than his manifestation in flesh, it is God. Or more appropriately, he is God. So the allege two groups are saying the same thing, but differently.

**QUESTION 430 : Are Apostolics, or commonly called "Oneness Pentecostals," apologists?**

A VERY BIG NO!

One person erroneously said,

"David K. Bernard, one of the most significant Oneness apologists" (Watchman Fellowship, Inc).

Though I'm not thorough in all Mr. Bernard's teachings (only the inherent basics), don't apply the appellation apologists to us, though it is a proper word. It has a bad taste and connotation, starting back from the first apologists of Justin's times. We are not apologizing for nothing. We are not compromising nothing. We are not trying to make the faith cute and user friendly. We are not trying to give an apology. We are preaching the exact words of Christ and his apostles, hence called Apostolics, not apologists. The bible and gospel is easy enough to understand. Take that appellation and place it on the pagan compromisers of Rome that turn Christendom into a constant error with their thoughts.... We preach the word, you either accept it or reject. We happily praise God if you do and shake the dust from off our shoes in your city if you don't (Mark 6:11). We are with Christ and his adamant stances. Christ said, "He that is not with me is against me" (Lk 11:23) no apology needed.

**QUESTION 431 : Trinitarians often ask us, "Who ever heard of a Son who was his own Father?"**

But Apostolics can also ask, "Who ever heard of a son as old as His Father?"

The above question that Apostolics can also ask was asked because one of the most prominent teachings of the trinity, is that the pre-existent son came into being the same time as the father or little after, like twins.

In answering the mixed up question that Trinitarians often ask is found in the fact that the son refers to humanity, for what was born of Mary was to be called "the Son of God." The spirit in him is God the father but with the flesh he is called the Son. The spirit had always been and the flesh begun at Mary. The same spirit that God incarnated in Mary is the same Father manifesting as the Son!

## Part 2

"SON" NEVER refers to deity alone, but always to God in humanity.

The Son was begotten on a certain DAY.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son - Hebrews 1:5.

He was made of a woman.

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law - Galatians 4:4.

The Son DIED.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life - Romans 5:10.

Concerning the relationship of the Father and Son, the Scriptures seem to teach that the relationship is one of Spirit to flesh. I say "seem," because the Bible never defines it in this way, but the evidence best supports such a conclusion.

It must be made clear that "the Son is *not* the same as the Father. The title *Father* never alludes to humanity, while *Son* does. ... We cannot say the Father is the Son." Jesus, the man, is not the Father per se, but is the Son of God.. But it was YHWH, who is the Father, who became flesh, and then related to Jesus as a Father to a Son, because of the subsequent limitation on His deity by the addendum of humanity to His previously unmitigated existence as exclusive Spirit.

Father specifically refers to God transcendent, without a human body, as he fills the heavens, being unlimited by the incarnation. The Son specifically refers to God immanent in a human body, as He is temporally located in the person of Jesus Christ, being limited by the incarnation. To confuse the **terms** is to confuse God's existence as Spirit, and God's existence as Spirit made flesh. I emphasize terms because we are not speaking about two different Gods. Let there be no mistaking it that the deity of Jesus Christ is the Father. Ontologically then (pertaining to the nature and essential properties of existence), Jesus is the same God identified as the Father. Functionally, however, because of the addition of a genuine human existence to God's person, Jesus is referred to as the Son of God. Jesus is the person of the Father, but in a distinct manner of existence...In such a manner of existence He is known as the Son of God, Jesus Christ.

What I am specifically speaking to is the temptation to exchange the name "Jesus" for "Father" simply because we know that Jesus' deity is the deity of the Father. Jesus called God *Father* for a reason, and the *Father* called Jesus His Son for a reason. The Biblical terminology is there for a reason. What we must do is understand why different terminology is employed of God; not change the terminology to fit our theology.

{Source: Jason Dulle}

**Answer Notes:** 1. God is only likened to a father, or calls Himself *Father* thirteen times in the OT (Numbers 11:12; 2 Samuel 7:14; 1 Chronicles 29:10; Psalm 68:4-5; 89:24-27; 103:13; Isaiah 9:6; 63:16; 64:8; Jeremiah 3:4, 19; 31:9; Malachi 2:10).

## **QUESTION 432 : Annunciation, Assumption, Immaculate Conception, Virgin Birth: What's the difference?**

They are different but closely related. Some are creations of Catholic erroneous thinking. Here are the definitions and synopsis.

**Annunciation:** "The act of announcing. The angel Gabriel's announcement to the Virgin Mary of the Incarnation. The festival celebrated (March 25th) by the Church of England, of Rome, etc., in memory of the angel's announcement, on that day; Lady Day." "The fact of the Annunciation of the Blessed Virgin Mary is related in Luke, 1:26-38. The Evangelist tells us that in the sixth month after the conception of St. John the Baptist by Elizabeth, the angel Gabriel was sent from God to the Virgin Mary, at Nazareth, a small town in the mountains of Galilee. Mary was of the house of David, and was espoused (i.e. married) to Joseph, of the same royal family. She had, however, not yet entered the household of her spouse, but was still in her mother's house...And the angel having taken the figure and the form of man, came into the house and said to 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'." That's all there is to the annunciation.

**Assumption:** "Christianity. The taking up of the Virgin Mary into heaven in body and soul after her death. A feast celebrating this event. August 15, the day on which this feast is observed." In other words, in her bodily form she was lifted off the ground into heaven. This is the catholic theory of the assumption. One source added, "It's also necessary to keep in mind what the Assumption is not. Some people think Catholics believe Mary "ascended" into heaven. That's not correct. Christ, by his own power, ascended into heaven. Mary was assumed or taken up into heaven by God. She didn't do it under her own power."

This unproven doctrine probably stated with St. John of Damascus. "St. John of Damascus (P. G., I, 96) thus formulates this tradition of the Church of Jerusalem:

St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.

No one knows exactly when and where Mary died they only have a tomb for her.

This doctrine could also be a spin off from the Immaculate conception doctrine. One source states, "if Mary is immaculately conceived, then it would follow that she would not suffer the corruption in the grave, which is a consequence of sin [Gen. 3:17, 19]." Not only is this wrong but seeing that Mary was not immaculately conceived then she will go through the rudiments of the flesh as others do. The "assumption" is just that, an assumption. One person noted, "They distort Christ's resurrection with the fantastic doctrine of Mary's bodily assumption, as 'Queen of the Universe', into Heaven (without even having to wait three days!). The work of the cross is diminished horribly, because Mary is also Co-Redemptrix and Co-Mediatrix, even ordering her son around in heaven!"

**Immaculate Conception:** "The doctrine that the Virgin Mary was conceived free from all stain of original sin. December 8, on which the feast of the Immaculate Conception is celebrated."

One source noted, "The term conception does not mean the active or generative conception by her parents. Her body was formed in the womb of the mother, and the father had the usual share in its formation. The question does not concern the immaculateness of the generative activity of her parents. Neither does it concern the passive conception absolutely and simply (conceptio seminis carnis, inchoata), which, according to the order of nature, precedes the infusion of the rational soul. The person is truly conceived when the soul is created and infused into the body. Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul. The formal active essence of original sin was not removed from her soul, as it is removed from others by baptism; it was excluded, it never was in her soul. The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Her redemption was the very masterpiece of Christ's redeeming wisdom."

Another source noted, "It's important to understand what the doctrine of the Immaculate Conception is and what it is not. Some people think the term refers to Christ's conception in Mary's womb without the intervention of a human father; but that is the Virgin Birth. Others think the Immaculate Conception means Mary was conceived "by the power of the Holy Spirit," in the way Jesus was, but that, too, is incorrect. The Immaculate Conception means that Mary, whose conception was brought about the normal way, was conceived without original sin or its stain—that's what "immaculate" means: without stain. The essence of original sin consists in the deprivation of sanctifying grace, and its stain is a corrupt nature. Mary was preserved from these defects by God's grace; from the first instant of her existence she was in the state of sanctifying grace and was free from the corrupt nature original sin brings."

Arguments have been fused about this, but clearly this is just catholic made up tradition or "tradition of men" (Col 2:8). It has never been proven by scriptures as NewAdvent.org and catholic.com confesses. The bible would have expressly tell us if she was immaculately conceived. Not only that, but this is unscriptural. No other human except Adam, Eve and Christ has been born without original sin or the cover up term of "stain" of original sin. Mary was born a sinner like you and I, but she was greatly favored by God to be meet for the master's use.

Notice this quote also, "We also know of another very prominent exception to the rule: Jesus (Heb. 4:15). So if Paul's statement in Romans 3 includes an exception for the New Adam (Jesus), one may argue that an exception for the New Eve (Mary) can also be made."

If Jesus is the New Adam, then he can only be called that if he was the only one after Adam to be born without sin, thus no other person before did; including Mary. And if he is the New Adam, how in God's name Mary could be the New Eve? Did Adam come from Eve or wasn't Adam divinely born of God? Wasn't Eve from Adam, and his wife? Does Mary fit these criteria? We are using our carnal minds to justify scripture. Re-Read the chapter "What Does It Mean To Be Born Again" and you'll see the exegesis on the First and Last Adam, plus the implications.

Flee this erroneous tradition of man.

**Virgin Birth:** The term refers to Christ's conception in Mary's womb without the intervention of a human father. In other words, whereas it is necessary for a woman to have sexual intercourse with a man to get pregnant, Mary did not, but in fact never had sex before, yet conceived a child. That of course is the savior.

### **QUESTION 433 : Who Are the Very Elect?**

*"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).*

Believers in the secret rapture claim that the Jews, who are supposed to be the "very elect," will convert the people of the earth, and Christ will come to rule it. Hal Lindsey, *The Late Great Planet Earth*, pp. 54, 111, 143. However, Christ did not commit the final preaching of the gospel to Israel as a nation. Although the disciples were physical Jews, and responded to the call to herald the gospel message, their election to preach the gospel was not based solely on race. Neither was the preaching of the gospel limited to them exclusively. It is interesting to note that the mighty preaching of the gospel in the early Christian church was accomplished by a cosmopolitan group of believers. Even on the day of Pentecost, when the Spirit was poured out in power, it resulted in a gathering of new converts who were composed of "Jews and proselytes." (Acts 2:10). The early rain power brought together true-hearted converts of Jews and Gentiles alike who in turn went out to preach.

This same election will happen when the latter rain occurs. The Spirit of God will be poured out on all flesh. The prophet Joel predicts: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel 2:28-32). Both Gentiles and Jews will take up the proclamation of the gospel with power, and the earth will be lightened with His glory!

Speaking to His disciples and to all followers in future generations, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20). And in the book of Mark He is recorded as saying: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16).

The "go ye" commission is general. It is not limited to a race or a nation. It is given to all believers. Jesus said, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). When this gospel is preached by the converted believers to all the world, then will the end come. This, Jesus made clear when he stated, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

It is those who believe in Him who are called the "elect." They comprise the final true Israel. This "elect body of believers" will be made up of converted physical Jews as well as converted Gentiles. At the coming of Christ, the word "elect" is given in reference to all who will be saved. Jesus declares, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:31).

{Source: ©2000, Louis Torres. Published by Remnant Publications. Taken from bibleinfo website}

### **QUESTION 434 : What is the church?**

Not a building, but the people who comprise it. *It's in the Bible*, Acts 17:24, "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands."

The church is people who believe. *It's in the Bible*, Ephesians 2:21, "We who believe are carefully joined together with Christ as parts of a beautiful, constantly growing temple for God." 1 Corinthians 3:16, "Don't you realize that all of you together are the house of God, and that the Spirit of God lives among you in His house?"

What does the church do? The church spreads the Gospel. *It's in the Bible*, 2 Timothy 4:2, "Preach the Word; be prepared in season and out of season; correct, rebuke, encourage--with great patience and careful instruction."

The church has God-given responsibilities. *It's in the Bible*, Ephesians 4:12, "Why is it that He gives us these special abilities to do certain things best? It is that God's people will be equipped to do better work for Him, building up the Church, the body of Christ, to a position of strength and maturity."

Each believer has a significant contribution to make. *It's in the Bible*, 1 Corinthians 12:13, "Each of us is a part of the one body of Christ. Some of us are Jews, some are Gentiles, some are slaves and some are free. But the Holy Spirit has fitted us all together into one body. We have been baptized into Christ's body by the one Spirit, and have all been given that same Holy Spirit."

Believers encourage each other. *It's in the Bible*, Hebrews 10:25, "Let us not neglect our church meetings, as some people do, but encourage and warn each other, especially now that the day of His coming back again is drawing near."

{Source: Taken from bibleinfo website}

### **QUESTION 435 : I'm an "officer" in another Christian persuasion, it's hard for me to turn around now; why or how can I change now?**

Believe it or not, many ministers, clergies, lay-persons, Bishops, Pastors, Evangelists, Teachers, Priests, writers, musician or any officer of a Christian organization might find that the content of this book sound new or it has never been biblically proven to them.

God loves you and wishes that all men be saved, both small and great. Allow the Holy Spirit to illustrate two men of renown that embraced this truth.

The book of Acts 8:26-39 recorded what probably was the start of the Christian apostolic church in Ethiopia. The Holy Ghost spoke to Phillip to go to an Ethiopian Eunuch (Acts 8:26). This Ethiopian Eunuch was like many of us esteemed religious leaders of today or probably more esteemed. Acts 8:27 said that he was "a man...of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure and had come to Jerusalem for to worship."

This man was in charge of the country's finances and feared God at the same time. He was a religious and God fearing man, for he traveled to Jerusalem just to worship in the temple. In addition, he had a copy of the scriptures (Acts 8:28-30), which only the religious elite possessed. Therefore, someone as "abased" as a disciple of a Nazarene carpenter shouldn't be able to instruct such a man.

However, when the Eunuch was reading a portion of the Bible from the book of Isaiah; Phillip then preached Jesus from the same portion that the Eunuch read from. It reads,

"Then Phillip opened his mouth, and began at the same scripture, and preach unto him Jesus" (Acts 8:35).

It is not recorded what was said thereafter but it is safe to say Phillip showed him the principles of the doctrine of Christ (Heb 6:12, Acts 2:38).

Firstly, they were still conversing on Jesus while traveling, for the following verse said, "And they went on their way" (Acts 8:36). However, what happened next showed that Phillip did preached water baptism unto him during that time; for the eunuch said, "see here is water; what doeth hinder me to be baptized (Acts 8:36): And of course, Phillip "baptized him" (Acts 8:38). Notice also that the Ethiopian and not Philip, was the initiator of the baptism.

If this book has revealed to you true salvation, do not hesitate to say, "what doeth hinder me" to now follow the truth; as the humble Ethiopian said. Find a church in your area that practices this true doctrine and follow it ([www.apostolic-churches.net](http://www.apostolic-churches.net) or [www.apostoliclinks.com](http://www.apostoliclinks.com) or [www.threeq.com](http://www.threeq.com) or <http://groups.msn.com/accommunity>).

One might say, "Phillip was a Christian and the eunuch was not, and I have been preaching and teaching Jesus for months, years and basically all my life and I have never heard of this before or just could not follow it."

Similarly, one might add to that, "I would be denying that I was saved all those years."

Well, take a look at another man I admire greatly.

His name is Apollos.

Acts 18:24 said this about him, "born at Alexandria, an eloquent man, mighty in the scriptures." Verse 25 went on to say, "this man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the lord, knowing only the baptism of John." So then, we understand that Apollos was a dynamic preacher with great boldness for he even "speak boldly in the synagogue" (Acts 18:26). He also went to bible school (instructed in way of the Lord), he was grounded in what he believed

(fervent in spirit), an excellent preacher (spoke and taught diligently) and he was good enough to influence a congregation (speak boldly in the synagogue). However, there was one vital ingredients missing. He was preaching strictly on initial belief in Christ alone (knowing only the baptism of John). And we learnt earlier that salvation goes beyond the initial belief.

However, Aquilla and Priscilla “expounded unto him the way of God more perfectly” (Acts 18:26). They, more than likely taught him about the principles of the doctrine of Christ (Heb 6:1, Acts 2:38), of which he eventually followed.

That’s the reason I admire Apollos.

I believe he was a superior preacher (if there is such a thing), more learnt and more intellectual than Aquilla and Priscilla; yet he humbled himself when they taught him the truth. He then became a great help to the foundation of the early church; it is recorded, “when he was come, helped them much which had believed through grace: for he mightily convinced the Jews and that publicly, shewing by the scriptures that Jesus was Christ” (Acts 18:28). He became such an effective true Apostle that some folks in Corinth were foolishly contending between him and his peers saying, “I am of Paul, and another, I am of Apollos” (2 Cor. 3:4). In other words, this great preacher turned his life and doctrine around after realizing the truth.

“Can that be applied to me today?” You might asking?

Sure! I don’t know the authenticity of it, but I heard Bishop Eddie Long baptized his entire church over in the name of Jesus after he perceived its necessity. His church membership range in the thousands. This also proves that it can be done. Would you bother to do that?

This stands is a stands of a sincere man of God, who cares about his flock and his own soul; if it is so.

I implore every worker of whatever ranking in Christendom to choose today which way you will follow; the truth, turning one’s back on pass-convictions or part-doctrine and follow the principles of the doctrine of Christ for the saving of one’s soul. Or continue in one’s persuasion because of the considered results and lose the purpose of one’s belief; that is, to be saved (2 Tim 2:5).

God loves us all and desires that all men be save, both “**small**” and “**great**”.

“Now we have received not the spirit of the world, but the spirit of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual” (1 Corinthians 2:12 & 13).

Sir or Madam, it’s either you choose to receive it or not!

May the grace of God be with you.

### **QUESTION 436 : Why don’t all Theologians/Christians understand this truth that embodies this book?**

Christ clearly tells us, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight” (Lk 10:21).

In other words, God clearly hide these things from certain men that are considered wise in the world. So then if God hid something from someone, no one in heaven or earth can reveal it unto him or her. You can’t teach someone something that God hid, no matter how hard you try. Not that they can’t understand, but God just refuses to let them. That’s why we ought to fear the Lord greatly, because unless he causes you to understand the principles of the doctrine of Christ, in no way you can understand it or even turn to him to be saved (John 6:44, 1Co 12:3). Moreover, “the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because IT IS GIVEN UNTO YOU TO KNOW the mysteries of the kingdom of heaven, BUT TO THEM IT IS NOT given...” (Mat 13:10-11).

You might ask, “why would God do this?” “But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor 4:3-4).

Not only that, but notice the next verse thereafter, “For we preach not ourselves, but Christ Jesus the Lord” (2 Cor 4:5). Here Paul clearly stated that he’s not the one preaching but Christ in him. It would seem that the same question that you posed was presented to him likewise, or in a scenario. That is why he clearly told them that even though I preach and some don’t get saved, it is because “it is hid to them that are lost.” Then he backed it up by saying that he’s not the one preaching but “Christ Jesus the Lord.”

Then they are many theologians, who fulfill this scripture, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied" (Jer 23:21). Unfortunately, they can only do harm by scattering the flock, "he that gathereth not with me scattereth" (Lk 11:23). And by their prominence have caused many to stay in error, "I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD" (Jer 23:32). After years of it, it's hard to change that mind set embedded in erroneous doctrine. For instance, if you present Robert Schuller's son with some aspects of truth that is contrary to the Catholic Faith or his father's teaching, would he change? Hardly, not after his father build a legacy for him, the families of his congregation and Catholics worldwide.

Even Isaiah prophesied this of the leaders in Jesus' times, "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...For they loved the praise of men more than the praise of God" (John 12:40-43). The last line sums it up.

**QUESTION 437 : Even after all this evidence is clearly presented, there will be many who will reject the great truth of the oneness of God. How can this be possible?**

"...For flesh and blood hath not revealed it unto thee, but my Father which is in heaven..." -Matthew 16:17.

Jesus said- "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" -Luke 10:22.

{Source: Tom R.}

**QUESTION 438 : But how can so many people be wrong?**

"...For **wide** is the gate, and **broad** is the way, **that leadeth to destruction, and many there be which go in thereat:** Because strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it. **Beware of false prophets which come to you in sheep's clothing...**" -Matthew 7:13-15.

And which road is more heavily populated- the wide road, or the narrow? Obviously the wide Road.

Nevertheless, Rom 11:1 states, "I say then, Hath God cast away his people? God forbid... 2 God hath not cast away his people which he foreknew... 5 Even so then at this present time also THERE IS A REMNANT according to the election of grace."

{Source: Tom R.}

**QUESTION 439 : I appreciate your desire to teach the truth. I will read your book to see what needs to be "straighten out" or "ironed out" about the teachings on bible.ca. However, I do not need to read your book to know you make false claims... [THEY ARE LISTED IN THE ANSWER] (Danny Gardner , bible.ca, April 2005).**

Thanks for your letter, you wrote,

"You claim that the Lord ask you to write...at the age of 17, yet you quoted one of the scriptures that proves that claim cannot be true. Jude 3 says 'the faith was once for all delivered to the saints'. When was it delivered? In the first century."

Exactly, not in the second century or formalized in AD 325. The same oracles that were delivered to the apostles then are the same things I'm preaching, nothing new. The emphasis on it needs to be strongly reaffirmed because what was given in the first century was muddy up the following centuries and even there after; which in actuality leaves the majority of believers in error. Thanks for pointing that out.

"The gifts of prophecy, interpretation, tongues, revelation, miracles, word of knowledge, healings, all ended when the revelation was complete (1 Corinthians 12:1-31; 13:8-13)."

For this read FAQ 28 at this link <http://www.threeq.com/faq/faq287.html>. Upon reading it you'll see why a commission was given to write, not necessarily a new thing but bring back the old.

"Every teaching found on bible.ca is based on scripture."

You mentioned Joseph Smith, I know he claims the same thing; and many others you deem damn heretics. What needs to be done is to search the scriptures to see if what I claim to be so is so, the word has to be rightly divided. Please do read the book and send your honest review. God bless and one love, "I have no greater joy than to hear that [YOU] walk in the truth" (3 Jn 4).

**QUESTION 440 :** It seems to me your book illustrates Jesus as a suit of clothes. Did Jesus die on the cross, or was it simply a jacket? Sad indeed is a doctrine that reduces the sacrifice of Christ to discarding a suit of clothes. He gave his “life” a ransom. Jesus said, “Father, into thy hands I commend my spirit.” (Dennis Carrow, bible.ca, April 2005).

When you die, would a suit of clothes die or you, seeing that the real you is a soul covered in flesh? So if you concur that when the human Jesus died he was simply a suit of clothes, you also would be a suit of clothes and hence for a suit of clothes a suit of clothes died, which would still quits it out, wouldn't it? No. When Christ died, a human being died for the sins of all. Like you and I are humans, he too became human to save us. Just because he was before humanity and then put it on, you cannot strictly regard his humanity simply as a literal ‘suit of clothes’ and we didn't. But rather say exactly what the scripture says, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same [BECAME HUMAN]; that through death he might destroy him that had the power of death, that is, the devil” (Heb 2:14). Remember, what he's saving is the real you and not necessarily your flesh, what you call a “suit of clothes,” hence the verse, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God” (1 Cor 15:50). Coming to earth was enough giving of himself, much more suffering in flesh and going through the agony of human death. Please read the book from cover to cover and all this will be explained fully, I promise! God bless and thanks for writing.

**Answer Note:** 1. What makes you human is your flesh, without it you're a wondering spirit. A suit of clothes cannot have that comparative effect. The only time the word suit can come into play is in terms of loose analogies, like saying “earth suit.” There is nothing in existence called an “earth suit,” so we would have metaphorically referred to flesh – a “lifeless non-intelligent” material of our earthly being – not in terms of being like a literal suit of clothes.

**QUESTION 441 :** Can I quote you from this book in rebuttals or constructive criticism/expository or even counter arguments? It is well done but just in case we don't agree, can I make references to this writing, whether errors or praise.

Yes you may definitely do so and even email me for counter arguments, [answers@threeq.com](mailto:answers@threeq.com). However, as I've tried to do when quoting other sources, be ethical, apply tact and don't thwart the obvious, if you can't find anything solid to counter. For instance, in the Spring Uncut Version, no re-reading was done after sleepless nights writing, so I know obvious blunders would be there, but not blunders that detract from essence – grammar, source, typo, spelling, etc. – and even in this raw state it is more potent than if edited; hence the Uncut notice at the front of the Spring Uncut Version for sale. For example, I had written this:

Once again, when a person believes on Jesus Christ and/or even has been baptized he/she will RECEIVE the Holy Spirit. However, if one hearken more to the voice of the Lord, he will show that one is incomplete. The spirit of the Lord was with the disciples before the day of Pentecost. St. John 14:17 states it plainly, “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.” Christ said this just before his ascension; meaning during the period prior to Pentecost the spirit was with them and led them to the upper room. He assured them this because like the crucifixion, he was leaving them again, but this time don't go back fishing the spirit is with you and shall be in you.

It's obvious as a bible student I know John 14:17 was said before his crucifixion but type this probably when my head was bucking at 3:00 in the morning. I saw this when doing a slight re-reading in summer and it should read:

Once again, when a person believes on Jesus Christ and/or even has been baptized he/she will RECEIVE the Holy Spirit. However, if one hearken more to the voice of the Lord, he will show that one is incomplete. The spirit of the Lord was with the disciples before the day of Pentecost. St. John 14:17 states it plainly, “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.” Christ said this before his crucifixion and ascension; meaning during the period from Peter's denial to Pentecost, the spirit was with them and led them to the upper room. He assured them this because when he leaves in death at the crucifixion and permanently at the ascension, don't go back fishing, the spirit is with you and shall be in you.

However, such errors would be unethical in quoting for it is not an error to doctrine, but somewhat like a typo and doesn't detract from essence; especially that I'm literally typing over 2 million characters/letters and over .3 million words in this book personally. Some errors, probably even the above, can only be seen by me the author, because I know what I want to say: As an artist who paints but what comes out to everyone else is a master piece, but not to him, for he had the original master piece in his mind and it's not what he painted.

What can be quoted from it that is worth quoting is that I said those who receive Christ or is baptized will automatically receive his spirit but not spirit baptized evidence by tongues and that I gave the scripture for that - John 14:17, then you counter it if possible. And being that

the case and you have not been spirit baptized or of another persuasion, know that God can be around you and not in you and hence you can have a familiarity with his spirit but still unsaved, which can only be accomplished by him coming into you evidence by speaking in another tongue, having baptized in his name – Acts 2:38. Therefore, as a minister, bishop, pastor, clergy, lay person or just a reader, the spirit wanting you saved led you to this material, to which upon confrontation with the truth you maybe fully converted like the disciples on the day of Pentecost, who had the spirit with them before they were converted (Luke 22:32). It is not too late to turn, “Eternity is too long to be wrong.”

It is still not edited or traditionally published, but from summer 2005 it has been going through the self-publish process to be released year end, so it is still Uncut but now “Published Release Uncut Version;” whereby, as said, being uncut in a sense has more potency.

**Answer Note:** 1. Another type of these tedious non-detracting errors can be seen in chapter 7 under the sub-heading “Who is the Mediator,” where I list 8 statements and 8 scriptures of the God of the Old Testament and Jesus. In the previous copies down to summer 2005, number 7, which reads “Both are the first and last,” I’d put Isaiah 41:4 as the Old Testament reference for God, saying he is the first and last. However, upon doing my yearly cover to cover read of the Bible I found out he didn’t actually say he’s the “First and Last” in this one verse, but in it he says that he is the First and with the Last. Now does that detract from the fact or lose essence in what I was saying? No! I simply know that they are several such verses and randomly picked one without looking twice at it. Would that make the point nonsense because the reference cited does not contain the exact phrasing? Again, No! For you have several of them, e.g. Isaiah 48:12 or 44:6, if it was the only one then it would be nonsense. But the point remains strong because essence is gained and remains, regardless of. The reason Isa 41:4 jumped out at me was that the Lord himself was dealing with me concerning my purpose and shockingly enough that reference of he being the first wasn’t a reference of being God or exaltation of his divine attributes, but the first dispensational savior of the Tribe of Judah, that is, Christ of Nazareth; Moses was the only one before him that issued in a new era of God’s grace, but he was not of Judah. From Isa 41:1, he is not the last either, that’s why he said he is “with the last;” the last liberator from Judah. The liberators and Kings were to come from Judah, as Jacob prophesied. This first began to happen with Othniel, the first Judge of Israel, then David first King of Israel of Judah and God’s real first choice of Kings, then the Kings thereafter to Christ, who is King of Kings. Yet, he is not the last, though the greatest and epitome or reason for the Lions of Judah; Othniel being the first young Lion and Last Lion being the Old Lion (Gen 49:9, Isa 30:6), of course, Christ is THE Lion, the middle or the Lion in his prime or prime age. He is the first Lion of Judah to usher in a new dispensation, grace as against Law, Moses being the first dispensational liberator but not of Judah. But there might be a last dispensational liberator and Lion of Judah. Jacob prophecy says, “Judah is a lion's whelp,” a whelp means children or off-springs. So Judah will breed or furnish Israel with Lions. As said, this first began to happen with Othniel first Judge of Israel down to David then to Christ. Jacob continued, “he stooped down, he couched as a lion, and as an old lion; who shall rouse him up.” That is, “he stooped down” means the young Lions; “he couched as a Lion” means The Lion Christ. “As an old Lion” means a last Lion to come after Christ. Let’s go to another book. The book of Job tells us, “The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad” (Job 4:10-11). The “teeth of the young lions” speak of all the Lions before Christ. The “stout Lion” speaks of Christ, stout meaning the Lion in his prime – heavy, solid. But it mentions something else, “the stout lion’s whelps are scattered abroad,” meaning this stout lion, Christ, has many young Lions that are Scattered abroad in the Earth; of course, these are the Christians where the scriptures says this stout Lion “hast made us unto our God kings and priests” (Rev 5:10). But at last it also said, “The old lion,” meaning an Old Lion of all the Lions scattered abroad – many lions, but you have THE Lions; and because of the stout lion’s whelps, which the old is of, the old Lion is overshadow, “or perisheth for lack of prey” because the others are eating them up – speaking in analogy, because it means by the zeal of all the lions all the prey (strong holds, devils, works of God) is being defeated greatly and the old Lion wouldn’t seem as great by his works because of the many great works of the stout Lion’s whelps, he would be more like a goldsmith putting on the beautifying finishing touches after Christ the carpenter laid the foundation, structure and entire building. However, Jacob said, “as an old lion; who shall rouse him up” (Gen 49:9)? This old Lion mentioning because he would be the last Lion or last “new era liberator” which Isa 41:4 alludes to: Or, the last Lion to breed more Lions or have whelps. Judah bred the Lions leading up to Christ, “Judah is a lion's whelp,” then Christ bred the Lions leading up the Old Lion, “the stout lion's whelps are scattered abroad,” and so a last Lion would be another King Lion who spawn another set of whelps. Notice the word whelps, could easily read helps in analogy. For Christ whelps were his helps to his cause and so the whelps before him to the cause of God. If God be willing, I might expound (needed for you have false prophets) on it further in another book, here ends this one.

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#### End Notes:

1. Thank you for reading and God bless you!

## FURTHER READING



“Study To Show Thyself Approved Unto God.”  
(2 Timothy 2:15)

## FURTHER READING

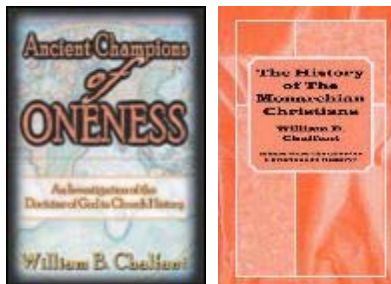
*“At the mouth of two witnesses,  
or at the mouth of three witnesses,  
shall the matter be established.”  
~ Duet 19:15*

One should not be satisfied with the limitation of this book, or any book for that matter; though the bible is the final judge of all truth. However, God has graced certain men to expound his word in more details and show relevance for today.

The ultimate reason for searching the bible is to know that one is saved, regenerated, born-again or redeemed back to God. To know this one must seek to know the savior. Knowing the savior will lead one into a relationship with the invisible God; however, obeying him will save you (doctrine). That is, correctly following what the bible says we must do for salvation.

What is more important?

Knowing the person you're going to marry, with a long distance verbal relationship or ultimately getting to be with the one you love. It is extremely vital that we study to show ourself approved unto God (1 Tim 2:15). The following books might help. Unfortunately, you might not be able to pick them up at your local bookstore, so providing site links will help. They can all be found at these links ; some can even be obtained free. <http://www.threeq.com/pages/morebooks.html> or <http://groups.msn.com/accommunity/books.msnw>.



**Ancient Champion of Oneness -- William Chalfant**  
**The History of The Monarchian Christians -- William Chalfant**

If you are serious about finding out Historical and doctrinal truth, I would advise anyone to purchase these books. The book of Jude warns us to contend for or to seek to possess the faith of the early church. Contending for this faith means, doing what the early apostles and saints did; and believe in what they believe. Not only is this important to do but detrimental to the saving of our souls. The early apostles knew that men would try to make this gospel more world friendly and even opt to “apologize” for Christianity. Most often, this is done out of sincerity, so no condemnation. However, it has some serious effects on humanity.

This book is a thorough investigation of the doctrine of God in church history. Prior to the Catholic and Protestant movements, the apostolic church was here--but did it survive through the centuries? Here is the new edition of Ancient Champions of Oneness, with the author's additional research added since the first edition came out around 20 years ago. It is startling to note the astounding difference between the apostolic church of 33 AD and the historical Catholic church of approximately three centuries later. How do we explain the drastic changes in doctrine, methods, and structure of the church? Who are the real heretics and who are the real orthodoxy? This book attempts to document what happened. These books are very good sources for authenticated truth.

For “Ancient Champions...” ISBN #: 0912315415 (visit <http://www.PentecostalPublishing.com>).

For “History of the Monarchian...” Library of Congress #: 2002093352 (call 1-800-650-7888, Morris Publishing)



### **No Wonder They Call him the savior – Max Lucado**

If you really want to know what Jesus Christ did for you (Gospel), read this book. Believe you me, it is REALLY WORTH every penny; in fact even more than what it really sells for! This book will make you fall in love with Christ, even if you're an Atheist.

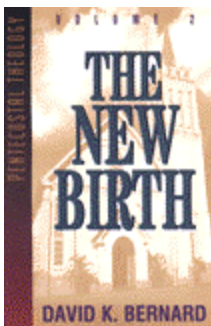
“What Jesus did for us on the cross has been told ten thousand ways and more -- as it should be. Do you think you have heard it all? No, ten thousand times, NO! Max Lucado takes us on a journey into the very heart of God -- into the very heart of Jesus -- depths that have never been plumbed.

‘Father!’ (The voice is hoarse). The Voice that had called forth the dead, the Voice that screamed at God, now calls, ‘Father!’ ‘Father!’ The two are one again. The forsaken is now found. The schism is now bridged.

‘Father.’ He smiles weakly. ‘It’s over.’ Satan’s vultures have been scattered. Hell’s demons have been defeated. Death has been damned. It’s over. An angel sighs, a star wipes away a tear. ‘Take me home, Father.’ Come ten thousand angels! Take this wounded troubadour to the cradle of his Father’s arms!

Farewell manger’s infant. Bless you, holy Ambassador. Go home, death slayer. Rest sweet soldier. The battle is over.” -- Reviewer/Reader

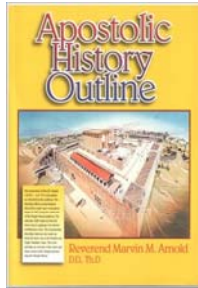
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### **The New Birth -- David K. Bernard**

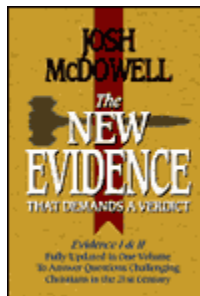
Understanding is the aimed in this book. The treatment of the oneness of God is simple: but the truths are profound, scholarly, and priceless. The New Birth will also cover detailed aspects of salvation that will open the tenets of salvation more clearly. You may obtain a hard copy and other books by Mr. Bernard at <http://www.NewLifeupc.org> or visit <http://www.PentecostalPublishing.com>.

**ISBN #:** 0912315776



### **Apostolic History Outline – Rev. Marvin Arnold**

This book affirms that the Upper Room Church of Acts, AD 30, Jerusalem, was alive and doctrinally utilized in every decade since the Day of Pentecost until this moment. This is to say, the Church of Acts chapter two never died and never ceased to function. Further, it never digressed into a lesser form. Specifically, it never became Gracized or Latinized, meaning it was never associated with Catholicism. Moreover, it was never in the hands of Martin Luther. Apostolic Christian doctrine (Acts 2:1-4, 36, 38; Deuteronomy 6:4) has always been separated and apart from any other religion that would not have or hold Acts chapter two doctrinal tenets. Visit: <http://www.ApostolicBooks.org> under the category 'history.'

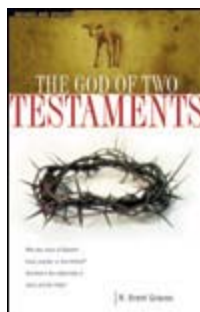


### **Evidence That Demands A Verdict – Josh McDonald**

“This is not an apology, but rather a concise defense that this book [bible] and it’s purpose is just as real as you And I.” – Reviewer

“Evidence that demands a verdict’ examines the bible and it’s authenticity from a purely scientific and legal perspective. Its findings are well documented, scientific, verifiable and logistically sound. In summary, the volume clearly establishes that the Christian bible is the most authenticated literary piece ever put in print. It has more source attesting to every literal sentence, word and letter of it’s content than any other book; so it is the trustworthiest of all ancient writings. This book shows that the bible’s contents are historical, accurate, archeologically verifiable and still remains the best account for ancient history.”

**ISBN #:** 0785243631 **Publisher:** Nelson Reference, visit <http://www.bn.com>



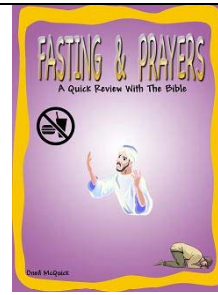
### **God of two testaments -- Robert Graves**

Graves poses an intriguing question: "Is the God of the apostle Paul (who was a Hebrew Christian) a different God from the God of Abraham (who was the first Hebrew)?" His answer is a firm no, and he sets out to prove it.

**ISBN #:** 1567220452 (visit <http://www.PentecostalPublishing.com>).



**Demonology Revealed – Oneil McQuick**



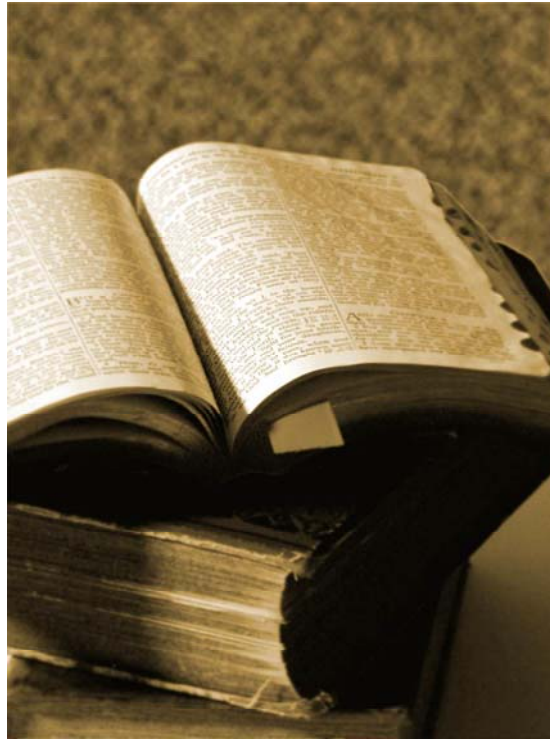
**Fasting and Prayers – Oneil McQuick**

Demonology Revealed is for spiritual development after mastering the tenets of salvation; or for those grounded in Christ. Demonology Revealed is not necessarily a how to book, but underlines the essences of demonology, from the throne of God, passing through the heavenlies to the throne of your home; nothing left untouched. Everything is cover and one should be left biblically sound in all wisdom concerning demonology. Might I add, this is something every Born Again Believer should know!

Fasting and Prayers is also for spiritual development and is vital to know while on our Christian Journey; it's for all, both beginners and those grounded in Christ. I want you to have this book - "Fasting and Prayers." Reason being, it is an ancient landmark that is quickly fading away in all the newness of today's church. However, as alluded to by Christ it is of vital importance and its proper tenets must be known.

Visit <http://www.TruthSeries.org> **or** <http://www.LiberationIM.org> **or** <http://www.lulu.com/godshop>

# RESEARCH BIBLIOGRAPHY



**“The Lips Of The Righteous Feed Many.”  
(Proverbs 10:21)**

## RESEARCH BIBLIOGRAPHY...

*The lips of the righteous feed many*  
~ *Proverbs 10:21*

The Holy Spirit is the one who gets and deserves all the praise and honor. Notwithstanding, often times, he uses vessels of the house (2 Timothy 2:20); good and bad are suggested here. In fact, the bible said every matter must be established by more than one, so then certain materials were cited elsewhere: Because "Purpose cannot be fulfilled in isolation" - Myles Munroe.

A man of wisdom had this to add, "Without counsel purposes are disappointed: but in the multitude of counselors they are established" (Pro 15:22). He further went unto say, "Every purpose is established by counsel" (Pro 20:18) - King Solomon.

Therefore, here is the 'work cited'. It's to the best of my recollection and far less than actual. Thanks to the many people who have also helped through preachings, teachings and personal conversations. Titles of the works cited are in italics.

Now, notice I said vessels of the house, for they are some amongst the saved pretending to be saved but are wolves. To be apart they must be like "the Romans in Rome," and hence will speak truths they have heard or sucked. Quoting the truth I have done because I have received the truth and it's plainly stated in the bible, but giving dependence upon a person or source I do not, for the said reason stated above. Only God knows the heart, but we can know the truth, whichever vessel is said to be saying it or against it. For instance, if Satan says only Yahovah (Jehovah) of the Bible is God (Due 6:4), would you doubt that only Yahovah is God? That's plain truth. What he would do or a mole, is state this then later down says something like, "it has been shown me, Jehovah God and I have become one and I am God, the same God, like Jehovah, reverence me." By one's works we can know if you are of the truth or not, and if not would not quote you as truth, but against it; and thereby we would not pick doctrine from the undoctinal. However, some can pretend, even purposely, and later manifest this by undoctinal claims or works, later down; hence this verse comes into play, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us" (1 John 2:19). So when I quote I put no dependence in the quoted source, however credible he or she is, I'm only referencing or juxtaposing the truth, which cannot be shaken. For instance, a later fault of someone quoted here for the truth cannot discredit the truth or hinder it, let us look pass people and look to the truth and his word and it rightly divided; though give honor to whom honor is due, see FAQ 77 but also see FAQ 345.

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## ABOUT THE AUTHOR

*“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”  
~ Eph 4:11-12*

Oneil McQuick has responded in a most positive way to the challenge of youthful strength by choosing to channel his energy into the very rewarding exercise of the study of the word of God. This undying love for the Word of God has allowed him to be the author of several books (Truth Series, Truth Series Expanded, Truth Series Evolution) including: “The Voice,” “Demonology Revealed,” “Fasting and Prayers,” “You Believe, Now Receive,” “What is his name,” “Student Manifesto,” “Sexuality Series” and others.

He will also confess that his studies, however intense, have not afforded him the privilege to expound on the word of God, but like Jesus, it was simply given! In other words, it is the spirit of the Lord upon him that has graced him to write these books, booklets, newsletters, tracks, pamphlets, magazines, web pages and articles; as he confesses, "Nothing more, nothing less! Grace!"

His Christian walk began in Kingston when he received the Lord Jesus Christ as his personal savior under the ministry of Bishop S.U. Thomas. His subsequent migration to Florida facilitated his tremendous spiritual development and has laid the foundation for him to equip himself for the tremendous task which he has set himself to maximize whatever means necessary to touch and change peoples' lives. He has served in several areas of ministry including men, youth and outreach; with certifications in lay counseling. He is the founder of Liberation International Ministries and a licensed minister.

More Details on Oneil at: [www.McQuickEnterprise.com](http://www.McQuickEnterprise.com)  
[www.McQuickdDesigns.com](http://www.McQuickdDesigns.com)

Elder G. Johnson, M.B.A

(Bank Manager, Bible Teacher, Head Admin Personnel for the Emmanuel Apostolic Churches)

## FOREWORD

*“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”  
~ 1 Cor 12:27*

“The Voice” speaks to us about the issues that face the body of Christ. Oneil McQuick is dedicated to study and research. His writing reflects his commitment and his willingness to think outside the box. McQuick tackles the tough issues. He analyzes the pitfalls of religious denominational dogmas and presents truth as the alternative.

As you turn the pages, you will view first hand the work of a man committed to the Gospel of Jesus Christ.

More Details on Oneil at: [www.McQuickEnterprise.com](http://www.McQuickEnterprise.com)  
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Dr. Bernie L. Wade

(Dr. Wade is the Presiding Bishop of the 25 million member International Circle of Faith)


## MY SINCERE APPEAL AND REQUEST TO YOU


Please spread the word about this book project and find ways and means to distribute the book itself. On a few pages down is a flyer, I ask that you simply copy it at a copier, cut off the copied holes edge and re-copy. From that second copy, copy as many as desired (50,100,1000,2000) and distribute it in your church and local influence. You can use any of the flyers for this; you can even tear them out when done and give to friends. It is greatly appreciated, God led, God blessed and you are giving back to the Kingdom of God. Thanks very much for doing this and please keep sweet in Jesus (Yahoshua). God bless you! You may also find the flyer at <http://groups.msn.com/accommunity/special.msnw> or <http://www.threeq.com/pdf/flyer2.pdf>.


## WHAT THE CHAPTER IMAGES MEAN


*“A word fitly spoken is like apples  
of gold in pictures of silver”  
~ Proverbs 25:11*


A thing that might be foreign to Judeo Christian faith is the use of many pictures, because of its historic ties to paganism and pagan worship. The intent of this is epitomized when reverence is given to the images itself (2 Kings 17:10-11). However, the pictures in this book have no pagan meanings to them, but rather conveying a message through illustrative analogy. They are neither of things in heaven, under the earth or in the deep seas (Ex 20:4). Of such, I’ve provided the meaning for the pictures in this book.


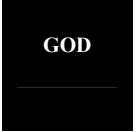

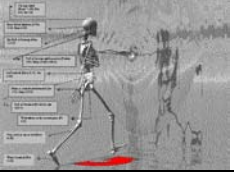



	<p><b>The Cover</b></p> <p>A man behind bars or jailed with the words “Denomination” written on the bars. This suggests a man being bound by the prevalent influential teachings of Denominations and Religions. Bound from salvation and its benefits, to which this book intends to set him free by the truth: “ye shall know the truth, and the truth shall make you free” (John 8:32). The man is in a silver tone because I didn’t want him to have any ethnic decent but represent all men everywhere.</p>
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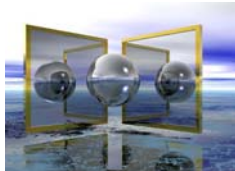
	<p><b>Chapter 1 - INTRODUCTION – WHAT IS FAITH?</b></p> <p>A man wrapped in cords, the man being wrapped suggests the state many are in because of doubt, whereby faith is the cure. Hence the chapter heading, “What is faith?”</p>
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	<p><b>Chapter 2 - WHAT IS SALVATION?</b></p> <p>Shows a man in altered reality sweeping sand under the water. The sand is his sins; it’s many and everywhere. He neither can sweep it because it combs through the rake and when in the water is spreads even more. It is his way of dealing with sin and his “belief system.” God looks down on this and further sees his sins and him trying to hide it. He then sends the eternal cure for his sins, rather than rebuke him. This is referred to as salvation.</p>
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	<p><b>Chapter 3 - WHAT’S THE REASONS FOR BEING BORN AGAIN?</b></p> <p>A newly born baby. This is exactly how we become in the spirit when we receive salvation. We were born in sin (Ps 51:5), but now reborn without it. We become new, pure and undefiled.</p>
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	<p><b>Chapter 4 - WHAT IS REGENERATION?</b></p> <p>Regeneration is the same thing as being born again. The man in the enclosed darkness is in misery and trapped, being unregenerated; while the toddler on the outside in the light is free and has experience regeneration by being born again and is growing in the Lord.</p>
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	<b>Chapter 5 - WHAT DOES JUSTIFICATION MEAN?</b> The sea reflects the color and light of the sky. What justification does is make us righteous forever (Heb 10:14), but that righteousness is the highest righteousness and eternal because it is a reflection of Christ's righteousness, and not our own; he died for us. We become just as holy as he is, joint-heirs (Rom 8:17).
	<b>Chapter 6 - GOD?</b> There is no picture just a black background and a quote from God in white (light). Nothing pictorial can represent God. He is just his word.
	<b>Chapter 7 - JESUS?</b> The sea at chapter 5 was used to represent us, now a bread is cast into the sea. It is the bread of life or Jesus Christ, that when put in the water (came to earth) dissolves (Holy Ghost) and become food for believers, that they may live.
	<b>Chapter 8 - REALLY, WHAT IS REPENTANCE?</b> Again, water represents us who believe, in this picture. Here a dead man, makes a round about turn and joins us in becoming born again, where he is made alive. That's what repent means, to turn!
	<b>Chapter 9 - WHY BAPTIZE?</b> Here a hand pushes out of the water, to show that he went in and came up with life; "whereunto even baptism doth also now save us" (1 Pet 3:21). Here the water represents the water of "water baptism" and us born again saints. That is, in the previous picture the dead man turn to the water and now become born again. He was a skeleton, but now that he enters the water and is born again, he has new flesh on his bones or is being reborn.
	<b>Chapter 10 - IS THE HOLY GHOST NECESSARY?</b> Here the man is fully pushing out of the water, as new life from above reigns down on and in him. The reflection of the water is seen in the sky above him, as the Holy Ghost reigns down on all the water (us).
	<b>Chapter 11 - BIBLICAL CONCLUSION!</b> After you have put together a piece of furniture from a box and screws are left, it means you haven't put in a screw or somewhere is loose. The screw here represents the opposite, that is, saying, "No screw was left unturned." We covered all the basics of salvation and now giving you the summation in this chapter.

	<p><b>Chapter 12 - CULT, HERESY, A LITTLE HISTORY?</b></p> <p>This picture represents cult and heresy, in that there is only one ball (truth) and the others are counterfeit mirrors (cult and heresies); meaning, they are not real. This picture also represents history, in that history should be or is the same throughout the centuries (other balls reflecting). Hence a type of this verse, “That which hath been is now; and that which is to be hath already been” (Ecc 3:15).</p>
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	<p><b>Chapter 13 - DOCTRINE, DENOMINATION AND RELIGION?</b></p> <p>This is what most denominations, religions and false doctrines have done to many – put them in jail, while the light is on the outside. Like the front cover, this chapter helps to free you from this prison.</p>
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	<p><b>Chapter 14 - TRUTH, FABLE AND THE BIBLE? (FAQ)</b></p> <p>The infamous “Persist of Memory.” Over the years truth has become fable and unbiblical notions are the set “religiosity.” This chapter intends to contend for the biblical faith of the Apostles again (Jude 1:3), and prove that it stood the test of time and vital for today.</p>
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	<p><b>FURTHER READING</b></p> <p>The water in the picture represents the word. Much word has already been given, but more word, represented by more water being poured on the water, is given in this section; through references to other books. The water below could still represent us, as after reading this book, references are given to be watered even more.</p>
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	<p><b>RESEARCH BIBLIOGRAPHY</b></p> <p>There is the bible and under it another book upholding it. The book under it represents the many people that gave reference to the bible truths in “The Voice...,” even though sometimes they don’t agree. Whatever they said, for or against the truth, was clay in the potter’s hands (Isa 29:16) to attest to the biblical authenticity of the doctrine given in “The Voice...”</p>
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# Who is right? Who is wrong? What makes who right or wrong?

"God has 9 parts (tri theistic). A. God has a body, soul and spirit B. Jesus has a body, soul and spirit. C. Holy Spirit has a body, soul and spirit."

**-BENNY HINN**

(Benny Hinn broadcast, recorded Oct 13, 1990)

"We believe in one God, who is eternal in His existence, Triune in His Manifestations, being both Father, Son and Holy Ghost AND that He is Sovereign and Absolute in His authority" "I believe in one God...I do not believe in three Gods."

**-T. D JAKES MINISTRIES**

Doctrinal Statement for Potter's House Ministries, March 18 1999 & Charisma News Service (Post date: February 22, 2000)

"I preach repentance so positively, most people don't recognize it."

**-ROBERT SCHULLER**

Chrystal Cathedral

"Repent ye therefore, and be converted, that your sins may be blotted out."

**-SIMON PETER**

Acts 3:19

"If you don't know Jesus as your personal Lord and Savior, please pray this prayer. As you confess it with your mouth and believe it with your heart, you will be born again. (Romans 10:9-10) You will meet Jesus!"

**-JESSE DUPLANTIS MINISTRIES**

www.jdm.org

"Receiving Jesus Christ, that is not being born again."

**-PASTOR LARRY HUGH**

Call to conquer (T.B.N, Jan 6, 2002)

"The very foundation of Christianity begin to crumble once we begin tampering with the eternal security of the believers...every facet of one's theology."

**-CHARLES STANLEY**

Tele-evangelist, In Touch Ministries, T.B.N

"Righteousness is not earned [works], but recieved."

**-CREFLO DOLLAR**

Changing your world (T.B.N, Jan 13, 2002)

"Being born again - repentance, baptism, and receiving the Holy Ghost are not considered by God to be works [of righteousness]."

**-IRVIN BAXTER**

Writer, Prophecy teacher, international speaker (EndTime.Com)

"Repent and be baptized every one of you." - Acts 2:38 (It is not meant as an option, it is a command)."

**-JOHN HAGEE**

www.jhm.org

"Baptism in water ... is a symbol of the Christian's identification with Christ in His death, burial, and resurrection ... The following recommendation regarding the water baptismal formula is adopted; to wit: "On the confession of your faith in the Lord Jesus Christ, the Son of God, and by His authority, I baptize you in the Name of the Father, and the Son, and the Holy Ghost. Amen."

**-KENNETH HAGIN MINISTRIES**

www.rhema.org

When we baptized them in Jesus name, the devils come out screaming! [paraphrased]

**-MARILYN HICKNEY**

Today with Marilyn (T.B.N 2001)

"We believe in the Baptism in the Holy Spirit as distinct from the New Birth, in speaking with tongues as the Spirit of God gives utterance (Acts 2:4). [\*] in the gifts of the Spirit, and the evidence of the fruit of the Spirit."

**-KENNETH COPELAND MINISTRIES**

www.kcm.org

"Many times when someone is baptized in the Holy Spirit, God will bless him or her with the gift of speaking in tongues" "Now, you've heard no doubt people say, "Well, the only true evidence of the baptism of the Holy Spirit is speaking in tongues." But I believe that the only true evidence of the baptism of the Holy Spirit is

Agape love: the love that comes from God."

**-CHUCK SMITH**

The Word For Today

Calvary Chapel (www.calvarychapel.com)

"Speaking in tongues is a normal part of the believer's experience with God, the personal devotion of the believer, and the public meetings of the church. Most of all, we can expect a person to speak in tongues when he first receives the Holy Spirit into his life."

**-DAVID K. BERNARD**

The New Birth

"We believe that the baptism with the Holy Spirit, according to Acts 2:4, with the evidence of speaking with other tongues."

**-FRED PRICE**

http://www.flcwfm.org

"I don't care about your doctrines as long as you name the name of Jesus, as long as you believe He died dead and was buried but came out of the tomb on Sunday morning and ascended to the Father ... I don't care about anything else!" "let Him sort out all this doctrinal doodoo!"

**-PAUL CROUCH**

T.B.N

"Doctrine is indispensable to Christianity. Christianity does not exist without it."

**-WALTER A. ELWELL, Editor**

Baker's evangelical dictionary

"His desire to see all men and women know life as he intended it is so strong that he has tried again and again throughout the history of man to redirect us into his predestined path. The life, death and resurrection of Jesus Christ is his final attempt."

**-DR. MYLES MUNROE**

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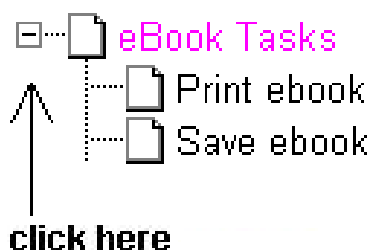
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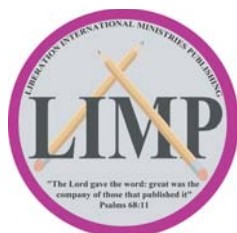
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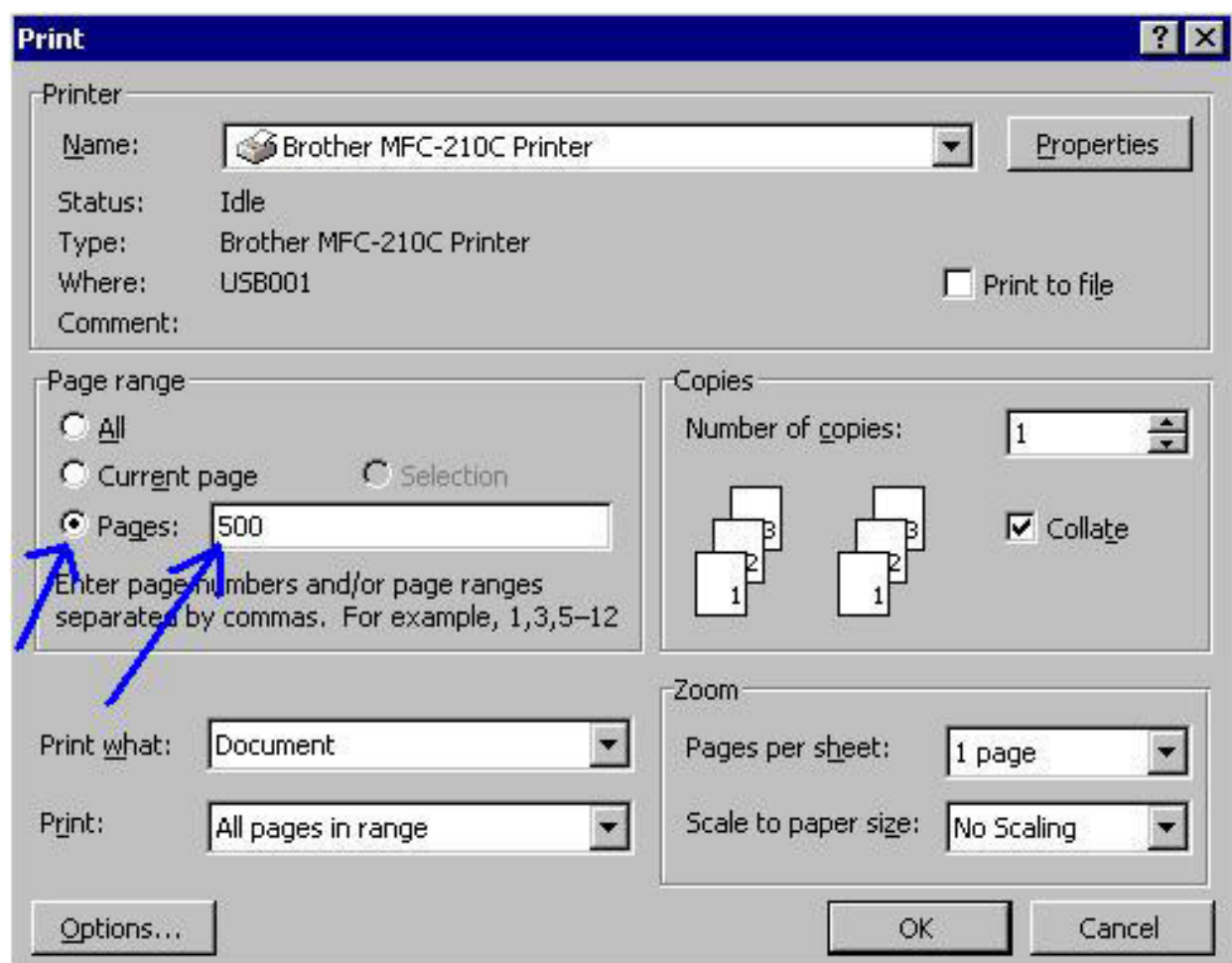
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