

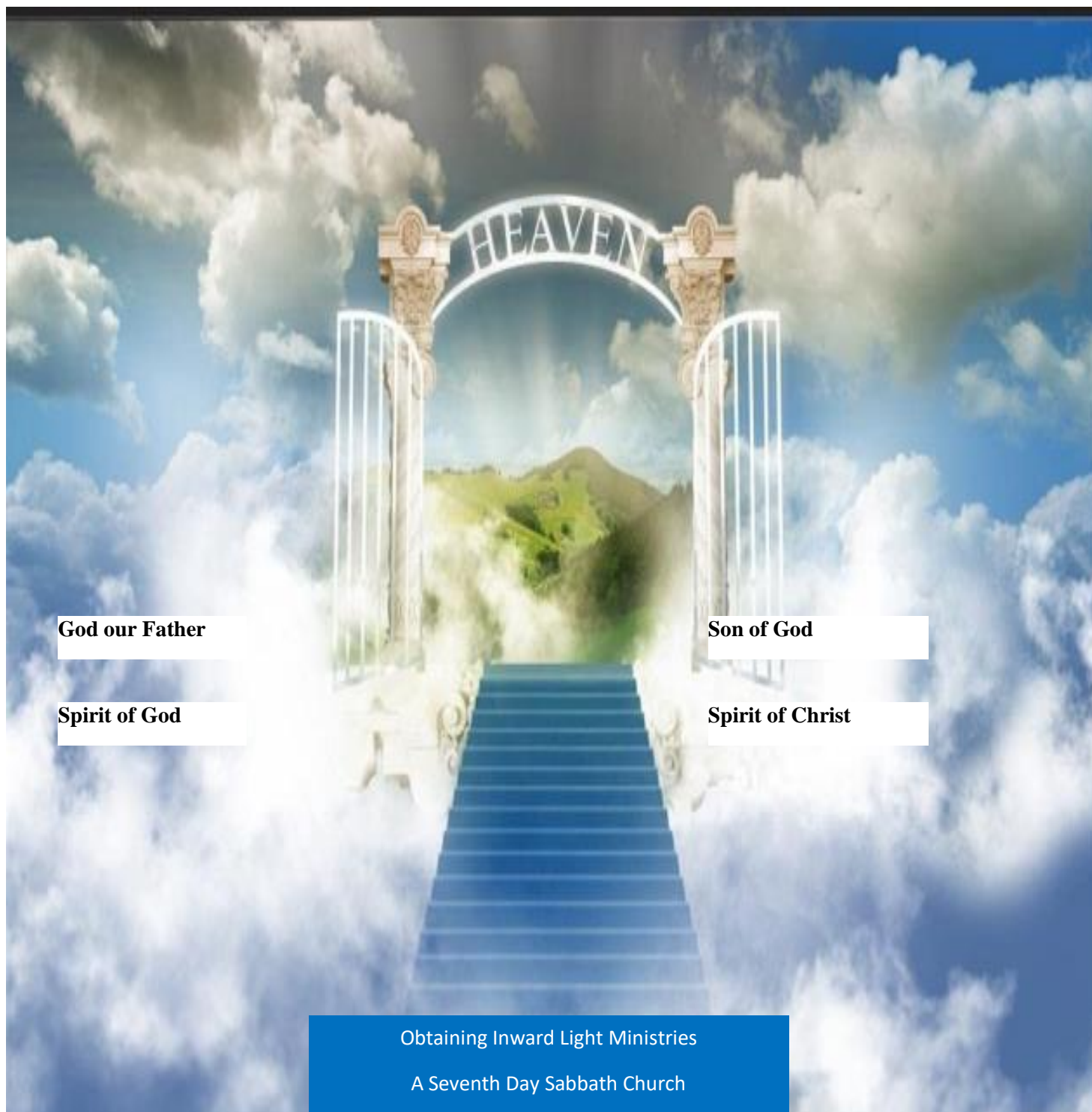
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# A HEAVENLY TRIO IS NOT A TRINITY

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Pastor Houston D. Taylor

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**God our Father**

**Son of God**

**Spirit of God**

**Spirit of Christ**

Obtaining Inward Light Ministries

A Seventh Day Sabbath Church

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# **A Heavenly Trio is Not a Trinity**

Come, let us reason together (Isa.1:18)

## **Chapter 1**

### **Introduction**

The Bible teaches us to rightly divide the word of God to show ourselves workmen that have no need to feel ashamed, and this deals with a person's conscience and free will to choose for themselves what they believe that which is truth as being led by the Holy Spirit. Every Christian who follows Christ's example of allowing people to choose for themselves is a person who understands the ways of God and Christ concerning free will and free moral agency. As God has stated in his word, "come and let us reason together," so it is with the elements of this book as it appeals to the conscience for a plain thus saith the Lord as a final stance in the truth about who God is.

For a moment, try and put all personal prejudices and biases aside and, with an open mind, contemplate, examine, and scrutinize the words of this book. If two people come together to reason over the word of God, then there must be a listening time to hear the first individual of any conversation as the word is opened with open minds as one or both of the individuals in the conversation may or may not change preconceived notions for a beneficially better understanding. Not everyone will agree with the findings and conclusions developed by this book, and that is okay as freedom of conscience and religious liberty is important to uphold and honor. However, it is the aspiration of the author that all will come into a more profound knowledge of biblical truth from a biblical perspective over theological, philosophical, and traditional orthodoxy views and values. The alternative views of Godhead outside the biblical approach can affect how a person views other vital doctrines of the Bible. For example, if a person believes in a trinity and reads the words "let us create man in our image," the automatic assumption is that God spoke to Himself in three persons in a trinity, as many in the world believe today, but when examining the scripture closely, there is nothing to support God speaking to, or within a trinity as a hypostatic union of a tripartite being within this verse, or the content surrounding this verse. Nor can a person find any scriptural evidence that would support that God spoke to an un-separatable, undividable consubstantiate trinity from the entire Bible. The big question then remains, why would people believe that God was speaking to a trinity? What is important to remember is that if the premise is wrong, the conclusion will also be wrong, and a person must guard against vain philosophies, traditions of men, and even personal bias as much as what is possible. The beginning of all true education is the right knowledge of who God is and His son, as revealed by the Bible, and these biblical truths will be examined throughout this book.

It should be noted at this point that truth in error remarkably looked the same and are collateral to one another on two separate planes which never intersect. A counterfeit resembles



the original to such a degree that sometimes it's hard to differentiate between the true authentic item or concept and the false or counterfeit one. And that is what caused the fall of humanity in the garden when the serpent uses words to beguile Eve. Another example of this same type of deceptive tactic is observed in the biblical terms used by Satan in an attempt to deceive and subdue Christ in the temptation of the wilderness event (**bible, for it is written, did God really say**). This non-trinitarian stance is not an attempt to reduce all of the early church father's teaching as null or disqualified. There are many truths in the doctrine of the trinity teachings with just enough error to cause precious truths to become hidden in the Bible through misconceptions, biases, or prejudices. These cultural biases need to be broken down within oneself in order to see truths that are right in front of the readers' eyes. There are many gems of truth taught by the church fathers who believed in a Trinity, and this book will make an attempt to only address the fallacy details regarding the Trinity and not take away from precious truths which do exist in the historical teachings of Christianity. It is not the author's desire to make void, or in vain, all historical Christian teachings of the church fathers. There are certain truths that are fundamental that are absolutely essential and central to the Christian faith that all other beliefs will build upon, and the doctrine of God and his only begotten son is one of those fundamental doctrinal beliefs that are so crucial as a foundation and should be examined prayerfully, and carefully. Anyone who would not want to give consideration to this doctrine must not be interested in seeking truth. The relationship itself depends on a proper understanding of who God is, which is redundantly reflected throughout the scriptures as of vital importance. God wants you to know him by his revelation and has made that also abundantly clear in his word of the holy script to humanity (No **other God's before** me; Ezek.11:12; Ps.46:10; Is.5:16; Prov.30:4).

If the premise is wrong, the conclusion, by default, is also wrong. By the end of this book, it is the author's aspiration there should be a clear understanding of the heavenly trio from a biblical view and a rejection of the formulated Trinity doctrine, which is proclaimed to be a mystery above all mysteries, and a mystery beyond humanity's ability to reason or comprehend as stated by the church which formulated the doctrine as will be revealed and proved throughout sections of this book. There is a monstrous danger in believing that the revealed and transcendent God of the bible is a mystery and that you cannot know His Name or know Him. A theodicy is a revelation of who God is, and that is exactly what theology is all about, and what defines theology will be discovered later in these pages. That idea that God is such a mystery that a person cannot know him would be contrary to the written word of God as God has revealed Himself to humanity through His word. This revelation does not include a knowledge of the nature of God's Holy Spirit as that has not been given to humanity, nor will this book speculate on or about the nature of God as this would lead to presumptuous sin. A little insight about the trinity doctrine is that it does speculate about the nature of the Holy Spirit by its very definition and explanation, which is indeed presumptuous in its own theology by assumptions. However, it would be absurd to assume that everything about the heavenly Trio or Godhead can be known from a simple, non-exhaustive study as in this written material. And as a reminder, the harlot church has its God's name written on their foreheads which is "Mystery" (Rev.17:5). Therefore, if there is no other reason for studying this doctrine, the name within the harlot's forehead as "Mystery" would be an excellent one with two questions arising. Which church is the harlot church? And, what does the name "Mystery" signify as the name of the harlot church's God?

This book is a non-exhaustive study of the Heavenly Trio with a look at the different concepts regarding the heavenly Trio. All information contained here, within this book, is pertinent to a proper biblical, theological, and philosophical comprehension of the Heavenly Trio as not being a Trinity as mainstream Christianity has adopted by the tradition of men passed down through the ages. Please consider all of the words written within the pages of this book as the Bible instructs everyone everywhere to come and reason with God, and God has revealed Himself to all humanity through the pages of His Holy script, which will be examined. There are many mysteries and unknowns about the Sovereign of the universe. However, God has revealed himself to some degree as God within the scriptures. Therefore, humanity's God is not a mystery to those who want to know Him better and to know the truth, but the adversary will do everything to prevent that relationship.

This study will begin here with the history and origin of the Christian Trinity Doctrine, followed by brief explanations of different beliefs that exist among mainstream Christianity as orthodoxy in the world by sharing a select few conceptual models or motifs of God according to tradition, and theology, philosophy, and the Bible. There will also be systematic theological as well as exegetical studies throughout the pages of this book in defense of a non-trinitarian stance in the fundamental Christian foundation and formulate a Christological Centrality rather than a Trinity centrality of Christianity in defense against a trinitarian concept as being the One True God.

## Chapter 2

### History of Trinity

#### Orthodoxy and the History of the Trinity

Where does the trinity begin to become a Christian doctrine of faith and orthodoxy in the churches? History takes us back to a disagreement among early church leaders, which became known as the Arian Controversy. Here is an excerpt from the Stanford Encyclopedia with a link for further information and study.

##### 3.2 325–381: The Arian Controversy

It was only in response to the controversy sparked by the Alexandrian presbyter Arius (ca. 256–336) that a critical mass of bishops rallied around what eventually became standard language about the Trinity. This controversy was complex and has been much illuminated by recent historians (Ayres 2004; Freeman 2008; Hanson 1988; Pelikan 1971; Rubenstein 1999; Williams 2001). It can be briefly summarized as follows. Arius taught, in accordance with an earlier subordinationist theological tradition, that the Son of God was a creature made by God from nothing a finite time ago. Sometime around 318–21, a controversy broke out, with Arius' teaching opposed initially by his bishop Alexander of Alexandria (d. 326). Alexander examined and excommunicated Arius. Numerous churchmen, adhering to subordinationist traditions about the Son, rallied to Arius' side, while others, favoring theologies holding to the eternal existence of the Son and his (in some sense) ontological equality with the Father, joined his opponents. The

dispute threatened to split the church, and a series of councils ensued, variously excommunicating and vindicating Arius and his defenders, or their opponents. Each side successively tried to win the favor of the then-current emperor, trying to manipulate imperial power to crush its opposition.

From the standpoint of later catholic orthodoxy, a key episode in this series occurred in 325, when a council of bishops convened by the Emperor Constantine (ca. 280–337) decreed that the Father and Son were *homoousios* (same substance or essence). Arius and his party were excommunicated. The intended meaning of *ousia* here was far from clear, given the term's complex history and use, and the failure of the council to disambiguate it (Stead 1994, 160–72). They most likely settled on the term because it was disagreeable to the party siding with Arius. This new and ambiguous formula fanned the flames of controversy, as subordinationists and anti-subordinationists understood the phrase differently when signing on to it, and later argued for conflicting interpretations of it.<sup>1</sup>

There are no records remaining of Arius's teachings, as they have mostly been destroyed. All that remains is the testimony of the Catholic church regarding his exact teachings that may or may not be entirely true [needs support]. At this point in history, the church fathers believed that God and Jesus are of the same shared, consubstantial substance or essence as reflected above, which means Three Persons in one consubstantial Godhead. Another way to describe this belief is there can be no subordination whatsoever in the Trinity since all three persons share the inseparable equality of one substance present in divine unity.<sup>2</sup> With further study, it is revealed that this concept of three persons of one shared substance remains the same today as One substance or essence being God, but three persons. And this belief has become orthodoxy by tradition. Could this doctrine of one shared substance of the three persons not being independent as distinct Beings be biblically proven? Or, are the Father and Son of the same substance but two different and distinct Beings? It would be a true statement to state that the Son of God is of like substance as begotten, meaning that Jesus is the same Nature as his Father, divinity from divinity but not a continuous generation of a shared and combined substance, as consubstantiated un-separatable and un-dividable, that exhibits three different personalities. Both the Father and His Son would be distinct personalities as two separate living Beings, which are one in character, purpose, and nature. This would mean that Jesus would have a beginning, however, not created but brought forth in eternity past so far back that the finite mind could not comprehend the space of time as will be introduced and explained in the Imago Dei chapter and other chapters of this book. Jesus is the Only-Begotten in the universe, meaning the Only Begotten and not created as everything else in the universe is.

As these truths are unfolded from history, theology, philosophy, and orthodoxy, it may be discovered from the Bible that God and Jesus are one in Nature, character, and purpose but two distinct personalities as two separate beings of like but separate substance or nature as the Son was begotten in eternity past once. Notice here that the proposition of this study is that the Father and Son are one in Nature, being of the same divine substance but not

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<sup>1</sup> <https://plato.stanford.edu/entries/trinity/trinity-history.html#DevCre>

<sup>2</sup> Ref. Unknown.

sharing the substance or essence at the same time and within the same space because they are unique, distinct beings and personalities as the Bible reveals as **this** book will prove by a preponderance of non-exhaustive evidence. Throughout the pages of this book, it will also be discovered that the author believes in the Father, which is the only true God, and Jesus Christ as the son of God, who is also humanity's God by nature and exaltation, and the Holy Spirit which is the Spirit of God and the manifestation of Jesus Christ, also known as the Spirit of Jesus Christ, to the Saints. The Holy Spirit is the Spirit of God and the Spirit of His Son, which will be covered in the section titled "The Holy Spirit."

Many people today proclaim to be trinitarian, but when questioned about their belief define a tritheistic value or belief, or they express confusion about what they believe to be God from their personal point of view.

### **Trinity Defined**

1. No biblical definition for Trinity as the concept is strictly theological in nature according to many theologians throughout the ages (**ref.**).<sup>3</sup>
2. Trinity Defined from the internet-- NOUN (the Trinity the Holy Trinity) the Christian Godhead as one God in three persons: Father, Son, and Holy Spirit. a group of three people or things: "the wine was the first of a trinity of three excellent vintages" synonyms: trio · triplet(s) · triumvirate · triad · troika · triunity · triangle · triplex · trilogy · triptych · tercet · terzetto · pas de trois · trine the state of being three: "God is said to be a trinity in unity."
3. Trinity defined by Webster-- 1: the unity of Father, Son, and Holy Spirit as three persons in one Godhead according to Christian dogma 2: not capitalized: a group of three closely related persons or things
4. Catholic Doctrine on the Holy Trinity

[Used by the Catholics since 200ad and adopted into Protestantism at the council of Nicia in 325ad to resolve the Arian Controversy (Brackets are the words of Houston Taylor).]

The mystery of the Holy Trinity is the most fundamental of our faith. On it everything else depends, and from it everything else derives. Hence the Church's constant concern to safeguard the revealed truth that God is One in nature and Three in Persons. by: FATHER JOHN A. HARDON, S.J

234. "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is, therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith'. [GCD 43.] The whole history of salvation is identical with the history of the way and the means by which

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<sup>3</sup> **Needs Reference.**

the one true God, Father, Son and Holy Spirit, reveals himself to men 'and reconciles and unites with himself those who turn away from sin'. [GCD 47.]"<sup>4</sup>

For further study on Catholic Trinity, please see **Appendix A**. In this above statement, notice that Trinity is the mystery of God in himself and that this mystery is a central mystery to the Christian faith as the mystery of the most Holy Trinity. The centrality of the Christian faith becomes the doctrine of the Trinity instead of Christ and his Father, as stated in the quotes above and honored by the above mother church, which most all churches today are following. There will be a much deeper study regarding this toward the end of the book. What is the absolute foundation of a Christian's faith upon building all other Christian doctrines? Peter, Trinity, or Jesus Christ? Already trinity as the centrality of a Christian's faith is presented and contradictory to the word of God (Heb.1:1-5; Matt. 16:15-20). Jesus as the Rock and the centrality of the Christian faith will be discussed later in this material in greater detail.

### **Other Beliefs of God Contrasted with the Trinity**

- **Tritheism** -- The belief that the Father, Son, and Holy Spirit are three separate and distinct gods, heretical in orthodox Christianity.  
**Source:**
- **Monotheism** -- the doctrine or belief that there is only one God.  
**Source:**
- **Pantheism** -- is the belief that all the forces in the universe are God. An example of **pantheism** is rejecting the idea that God has an individual personality. A doctrine that identifies God with the universe or regards the universe as a manifestation of God.  
**Source:**
- **Arianism** -- an influential heresy was denying the divinity of Christ, originating with the Alexandrian priest Arius (c. 250–c. 336). Arianism maintained that the Son of God was created by the Father and was, therefore, neither coeternal with the Father nor consubstantial.  
**Source:**
- **Simi Arain** -- The teaching of certain theologians who, after the Council of Nicaea (A.D. 325), sought a compromise between Arianism and the doctrine of Christ's consubstantiality with the Father. They were led by Basil, Bishop of Ancyra, and their sympathies were toward Orthodoxy, although they substituted homoiousios (similar to) the Father. St. Athanasius treated them kindly, and their influence was felt in the reaffirmation of the Nicene Creed at the ecumenical Council of Constantinople in the

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<sup>4</sup> <https://www.catholicnewsagency.com/resource/55748/the-trinity-%E2%80%93-catechism-of-the-catholic-church>

year 381.

Source:

Interestingly enough, this Semi Arian belief is surprisingly close to the biblical teachings found within the pages of the Bible. From the different beliefs presented, Semi Arianism would have to be the closest belief to what the author believes as well, which will be represented in the pages of this book. Two Beings (Father and Son) which are co-equal but not co-eternal of the same Nature but not a simultaneously shared nature (Prov.8; Phil.2; Jn.17). Homoousios, in Christianity, the key term of the Christological doctrine formulated at the first ecumenical council, held at Nicaea in 325, to affirm that God the Son and God the Father are of the same substance.<sup>5</sup> This does not represent the inseparable equality of one substance in three beings but makes them of one substance and essence. This does not affirm a trinity as the Father and son are of like substance, divinity from divinity, but not sharing at the same time in one substance and essence as a single source of inseparable and non-divisible existence. As an example, Eve is brought forth from the bosom of Adam, and Christ is brought forth from the bosom of God.

- **Agnosticism** -- Agnosticism is the view or belief that the existence of God, of the divine or the supernatural, is unknown or unknowable. Another definition provided is the view that "human reason is incapable of providing sufficient rational grounds to justify either the belief that God exists or the belief that God does not exist."

Source:

- **Polytheism** -- Polytheism is the belief in multiple deities, which are usually assembled into a pantheon of gods and goddesses, along with their own religious sects and rituals. Polytheism is a type of theism. Within theism, it contrasts with monotheism, the belief in a singular God, in most cases transcendent.

Source:

- **Unitarianism & Ultra-Unitarianism** -- a system of Christian belief that maintains the unipersonality of God, rejects the Trinity and the divinity of Christ and takes reason, conscience, and character as the criteria of belief and practice. [Ultra-Unitarianism would make Christ inferior to His Father, and God did not say in the beginning, "let us make man in our image and after our likeness" to an inferior (Bible; [Words in the brackets are by Houston Taylor.]

Source:

Unitarianism (from Latin unitas "unity, oneness", from unus "one") is a nontrinitarian branch of Christian theology. Most other branches of Christianity and the major Churches accept the Nicene Creed's statement of homoousion: one being in three hypostases: the Father, Son, and Holy Spirit. Unitarian Christians believe that Jesus was inspired by God in his moral teachings and that he is a savior but not divine.

Source: <https://en.wikipedia.org/wiki/Unitarianism>

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<sup>5</sup> <https://www.britannica.com/topic/homoousios>.

- **Atheism --**

Atheism, in the broadest sense, is an absence of belief in the existence of deities. Less broadly, atheism is a rejection of the belief that any deities exist. In an even narrower sense, atheism is specifically the position that there are no deities. Atheism is contrasted with theism, which in its most general form, is the belief that at least one deity exists.

Source:

And these differences are just to name a few that are in religious beliefs regarding the models or Motifs of God. All the saints are instructed by the authority of scripture to guard themselves against idols (1Jn.5:21; bible). With so many different models and motifs which one of these theologies is the right one? Could trinity be correct or incorrect, and if incorrect, which of the other beliefs, if any, are the correct model or motif? God strictly states redundantly throughout the scriptures not to have any other gods before him (Ex.20; ...). So again, this makes this study of utmost vital importance for the truth seeker who wants to know the biblical God.

With this kind of argument, a person could claim, as many have done, this is arguing semantics and syntax in linguistics. However, to make such a claim would deter and distract from the major topic and authority of a "plain thus saith the Lord." Words and their arrangement do mean something, most especially regarding who the God of the Bible is to humanity. It can be discovered who God is by studying the words of the Bible, where God has given humanity a revelation of Himself, both general and specific in the revelation of Himself.

## **Philosophy Of Trinity**

The origin of the philosophy of the Trinity can be dated back to the Catholic Church as a way to describe God.

- Philosophical According to Catechism

250. "During the first centuries, the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith."

251. "In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: 'substance', 'person' or 'hypostasis', 'relation' and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, 'infinitely beyond all that we can humanly understand'. [Paul VI, CPC # 2.]"

252. "The Church uses (I) the term 'substance' (rendered also at times by 'essence' or 'nature') to designate the divine being in its unity, (II) the term 'person' or 'hypostasis' to designate the Father, Son and Holy Spirit in the real distinction

among them, and (III) the term 'relation' to designate the fact that their distinction lies in the relationship of each to the others."

253. "The Trinity is One. We do not confess three Gods, but one God in three persons, the 'consubstantial Trinity'. [Council of Constantinople II (553): DS 421.] The divine persons do not share the one divinity among themselves but each of them is God whole and entire: 'The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.' [Council of Toledo XI (675): DS 530:26.] In the words of the Fourth Lateran Council (1215), 'Each of the persons is that supreme reality, viz., the divine substance, essence or nature.' [Lateran Council IV (1215): DS 804.]"

254. "The divine persons are really distinct from one another. 'God is one but not solitary.' [Fides Damasi: DS 71.] 'Father', 'Son', 'Holy Spirit' are not simply names designating modalities of the divine being, for they are really distinct from one another: 'He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son.' [Council of Toledo XI (675): DS 530:25.] They are distinct from one another in their relations of origin: 'It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.' [Lateran Council IV (1215): DS 804.] The divine Unity is Triune."

255. "The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: 'In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance.' [Council of Toledo XI (675): DS 528.] Indeed 'everything (in them) is one where there is no opposition of relationship.' [Council of Florence (1442): DS 1330.] 'Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son.' [Council of Florence (1442): DS 1331.]"

256. "St. Gregory of Nazianzus, also called 'the Theologian', entrusts this summary of Trinitarian faith to the catechumens of Constantinople: Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. . . the infinite co-naturality of three infinities. Each person considered in himself is entirely God. . . the three considered together. . . I have not even begun to think of unity when the Trinity



bathes me in its splendour. I have not even begun to think of the Trinity when unity grasps me. [St. Gregory of Nazianzus, Oratio 40, 41: PG 36, 417.]"

## **The Theology or Philosophy of Trinity Formulation**

Based on the findings in history thus far, is the Trinity doctrine philosophical or theological in nature? And why would this knowledge of how the formulation of Trinity came to be within Christianity? In a theology of the Trinity, a person simply has to believe in the Trinity without any direct scriptural evidence. All theologians agree that this is indeed the case regarding the theology of trinity.<sup>6</sup> To begin with, a person should know what theology means to understand what mainstream Christianity has adopted from the theologians. So, what is the meaning of theology? Theology is the study of the nature of God and religious belief: religious beliefs and theory when systematically developed. To sum up and explain a theological concept of any type is to receive the overarching picture or grand narrative of the nature of God in the systematic study of the bible. This is a rough summary of systematic theology or theology, and the formal definition reads like this, "the study of the nature of God and religious belief: religious beliefs and theory when systematically developed. "Within Theology exists certain subsets which include but are not limited to Biblical theology, exegetical theology, historical theology, and the umbrella under which all the others subsist systematic theology."<sup>7</sup> Of course, the three major branches of Theology are Biblical theology, historical theology, and systematic theology. The trinity is said to be formulated by a systematic theology which is the seat of the other theologies. However, a theologian cannot formulate a concept strictly from systematic theology while excluding historical and biblical theology, or else the conclusion is inconclusive as the trinity doctrine is as there is no scriptural evidence. If there is no direct scriptural evidence, then this theology of the trinity is not exegetically formulated but eisegetically formulated and strictly philosophical. Most all theologians will admit, in all denominations, that there is not one scripture that proves a trinity directly explicitly, but that trinity is implicitly described, meaning that it is simple implied evidence in which this doctrine is constructed. However, there is an abundant amount of evidence in biblical and historical theology that denies the trinity doctrine meaning that the systematic theological conclusion of the trinity is faulty if this is, in fact, proven to be true throughout these pages.

Next, there will be an examination of the verses that make up the theological trinity used by most theologians and Christians alike. There are several Bible references that theologians use in their biblically systematic study. Let us reason together and examine these scriptures to test if this doctrinal creed can be proven as a truly systematic study to formulate a theological view of

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<sup>6</sup> Needs support.

<sup>7</sup> <https://www.biblestudytools.com/bible-study/topical-studies/what-is-systematic-theology-and-why-do-we-need-it.html#:~:text=Most%20notable%20is%20Theology%20the%20study%20of%20God.%20Within,under%20which%20all%20the%20others%20subsist%2C%20systematic%20theology.>

God. This study will use the strongest trinitarian arguments from the bible to test the theological results systematically from a biblical perspective.

## Chapter 3

### Trivial or Salvific Issue

One interesting point to remember is that Satan received ownership of this world through proxy in a manipulative and deceiving way and he receives worship in the same way when he became the prince of this world (**bible**). This is all the more reason to test all spirits. **[Need theses statement for this chapter]**

There has been much controversy over whether knowing truths about trinity is a salvific issue of who God is according to the Bible. Many today state that trinity truth is not salvific, and go further to say that the three in one God of Trinity means that Jesus is not the literal son of God but God himself. Many Trinitarians also state that the role of Son in the trinity is just a metaphor as ascribed in the trinity doctrine, also they have claimed that a non-trinitarian conception is a side issue but this claim is contrary to the word of God, contrary to what the son of God teaches, and a dangerous position to hold because of the salvific nature of this discussion.

## Chapter 4

### Non-Trinitarian Defense of Proposed Trinitarian Support Verses

#### A Biblical Exegesis of 1 John 5

For an [exegetical schematic structure](#) of 1 John 5, please see [Appendix E](#)

This section will begin with the reading of first John, chapter five, to refresh the memory of this section of content that will be revisited and exegetically examined for a correct biblical sound theology in this book's systematic theology approach to understanding the heavenly trio over the philosophical formulation of a trinity doctrine. When reviewing this section, please notice that the passages never refer to a trinity by definition or explanation by context, and if a person perceives a trinity from the context, it will be due to preconceived notions and biases that the reader began the reading with. The facts, linguistic syntax, and formal semantics of the message are what will be prioritized with refraining from using the expression of implications as this examination refuses to play on the words supplying implied results of assumption as many people are doing today. All succeeding trinitarian passages here in chapter three of this book will be examined in like manner for a clearer, more defined, and biblically sound understanding of the heavenly trio. Most authors admit that all people have their biases and prejudices and that

there should always be an effort made to push those preconceived notions and traditions aside when reasoning together to assure ones self that they in fact stand on a solid foundation or find themselves adjusting their personal core beliefs and values that they stay in line with the findings of the pure word of God.

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<sup>1</sup> Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him.

<sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments.

<sup>3</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous.

<sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>6</sup> This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

<sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

<sup>8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

<sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

<sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

<sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son.

<sup>12</sup> He that hath the Son hath life; and he that hath not the Son of God hath not life.

<sup>13</sup> These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>14</sup> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

<sup>15</sup> And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

<sup>16</sup> 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.

<sup>17</sup> All unrighteousness is sin: and there is a sin not unto death.

<sup>18</sup> 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.

<sup>19</sup> And we know that we are of God, and the whole world lieth in wickedness.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Many Trinitarians today are using 1 Jn. 5:7-8 as one of their strongest arguments in support of a trinity that is weak at several levels. First, most all scholars and theologians agree that this text is added and not in the original transcripts, being known as the Comma Johanna.<sup>8</sup> And almost all denominations agree that this text should not be used as support of a trinity because of 1 Jn. 5:7&8 is added text and not a part of the original documents from the middle east. The Author of this book does not endorse those findings, nor does he reject those findings in support or denial of a Comma Johanneum according to the context in question but believes in the inerrancy of the Bible and will back up the truth based on the context of the scriptures in question regarding the original conception and perception John intended his first-century audience to have. Through homiletical and exegetical outlines, this passage will be examined. It is the aspiration of the Author that all will come to a proper theological understanding versus a faulty and improper systematic theology. Dr. Akin, the sixth president of Southeastern Baptist Theological Seminary and an author, also acknowledges that Johannine is debatable but that theology, according to inerrancy by homiletical outlines, should support the text.<sup>9</sup> Scholars taking these actions are protecting the inerrancy of the Bible, and rightfully so, except that they seek to prove a unity of the Trinity according to orthodoxy, which is also faulty and debatable. Please keep in mind that **John was not trinitarian but more likely would have been of a monotheistic** background, who embraced the Messiah as the fulfillment of prophecies regarding the Son of God and the Son of Man.<sup>10</sup> This fact is not an argument or debate about the Comma Johanneum, and most pastors and scholars agree with this fact and know it. Nor is this an argument about the inerrancy of the Bible but a review of certain facts to reveal false conceptions and biases formed from a mainstream Christian theology.

Although most scholars and denominations say that the verses are added text, this does not mean that the Author of this book supports a denial of any portion of the word of God, as the Author believes in the importance of supporting the inerrancy and will attempt to defend what is believed, through exegesis, to be the true message of these verses within 1 John, chapter five. However, here are a few quotes from many trinitarian-believing denominations which support the historical findings of Comma Johanneum and the non-existence of a trinity concept within the entirety of the Bible. There is endless documentation of similar fashion among scholars in all denominations throughout history.

"In some versions of the Bible, the words "in heaven, the Father, the Word, and the Holy Spirit and these three are one. And there are three that bear witness on earth" appear in 1 John 5:7, 8 (NKJV). The only problem is they are a later addition, not found in the original manuscripts.

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<sup>8</sup> Needs support.

<sup>9</sup> Robert Willoughby, "Review of 1, 2, 3 John. An Exegetical and Theological Exposition of Holy Scripture, New American Commentary 38 by Daniel L. Akin and John 12–21. An Exegetical and Theological Exposition of Holy Scripture, New American Commentary 25B by Gerald L. Borchert," *Themelios* 29, no. 3 (2004): 53–54.

<sup>10</sup> Source.

"Among biblical scholars, there is agreement that this statement is not genuine and has been added, probably to support the doctrine of the Trinity..." — (Sabbath School Bible Study Guide: July – Sept 2009, p. 108)

"Exegetes and theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity."

" In the New Testament there is no reflective consciousness of the metaphysical nature of God ("imminent trinity"), nor does the New Testament contain the technical language of later doctrine (hupostasis, ousia, substantia, subsistentia, prosopon, persona)."

---(Encyclopaedia of Religion, Trinity, Volume 15, page 54, 1987)

"The doctrine of the Holy Trinity is not taught in the OT. "

---(New Catholic Encyclopaedia, Volume 14 page 306, 'Trinity, Holy (in the Bible)

"Trinity" is not a Bible word, nor is any theological definition of it given in scripture."

---(Harry W. Lowe, Australasian Record, June 15th 1959, Sabbath School lesson help, 'God's transcendent and mysterious nature')

"This Trinity doctrine destroys the personality of God and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush."

---(J. N. Andrews, Review and Herald, March 6th 1855, 'The Fall of Babylon')

Furthermore, in support of biblical inerrancy, it can be proven that first John 5:7 Does not represent a Trinity from the content surrounding this context through an exegetical study of first John chapter five. Let us begin with an exegesis examination of 1 Jn. 5. This attempt is to place that content known as the Comma Johanneum back into a proper setting by biblical theology and place it in context so that we may arrive at the meaning John intended this letter to present to its readers. One crucial thing to remember when reasoning the facts is that when the premise is wrong, the conclusion is also wrong. So, for a moment, try to push aside the trinity biases of preprogramming and look at this content with an open mind.

The verses which Trinitarians claim point to unity in the Trinity of undividable and inseparable substance as the True God is verses seven and eight, which state, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one (1 Jn. 5:7-8)." What is interesting to note is that there is absolutely no logical way a person could formulate a trinity god from these two verses unless they have approached the two verses with preconceived notions and personal doctrinal biases, as these two verses plainly state that there is a record being witnessed to by three Persons and three properties within heaven and the individual that is bearing a particular record. This is not a denial

of the Heavenly Trio but a rejection of unity in the Trinity based on the philosophical description mainstream Christianity has adopted through faulty systematic theology and a misunderstanding of what the meaning of Three Persons of the Godhead signifies and does not mean three beings.

The properties within an individual in a tripartite configuration do not represent a trinity God, and this verse is the corresponding verse to the proceeding verse seven, and verse eight also does not suggest a unity of divinity in the Trinity. If verse seven makes an undividable and inseparable triunity of a trinity doctrine, then a person would most certainly have to do after a similar matter with verse eight in the three properties bearing record within one individual on earth and assuredly would miss the actual record being testified of with its contradictive implications of a trinity doctrine in context as self-evident and self-supportive beyond doubt of the surrounding verses.

If a person assumes such a possibility, then they have rejected the record that the tripartite arrangement has testified, in both verses, which is a True God giving His only begotten son for the salvation of souls in verses seven, eleven, thirteen, and twenty (Jn.5:7, 11, 13, 20). And the life and blood of Christ, by his Spirit testifying to the believer's salvation, within the believer in verse eight. Most importantly, this testimonial record is a safeguard against idols by the context surrounding these two verses, which will be exegetically examined and explained, which is the main purpose of the theme and main idea.<sup>11</sup>

Here below is a beautiful quote that is just cited for more insight into verse eight that helps to clarify the true meaning of this form of oneness by the record in testimony. In the simplest terms, the blood and water represent the life of Christ and his divinity mysteriously blended in the humanity of Christ, who was the Son of God that condescends to take on the human flesh. The blood is the life given by Christ that testifies of the salvation within a person, and the water is Christ himself in his life lived in humanity and this water as having his testimony or mind in keeping his saying which is life and spirit to the hearer as the water of salvation (need more bible verses in support of this claim Jn. 6:63). Believers become partakers of divine nature receiving the water of salvation by the shed blood of the Lamb. This represents the believer's testimony and faith. Those who become partakers of the divine nature through Christ also are begotten of God (begotten of God-bible).<sup>12</sup>

There are three that bear witness, the Spirit and the water and the blood, but as these three agree in one (1 John 5:8), we may conclude that the two witnesses certainly refer to the life of Christ, as revealed in the Spirit, which testifies of Him (John 16:14), the Word or Water, which is Himself (John 1:1), the Water of Life, and the Blood, which is the life of Christ. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. And so also, whatever the two olive trees represented, they poured out of themselves into the lamps (PTUK September 7, 1899, page 566.1).

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<sup>11</sup> PTUK September 7, 1899, page 566.1; HCBC, 33

<sup>12</sup> HCBC,393 [All abbreviated notes will be edited and corrected in final draft for Turibian style formatting]

Moving forward into the exegetical structure of first John, the book of first John was written by John, the youngest of the Apostles, during the missionary work of Jesus.<sup>13</sup> John wrote the book in the first-century a, approximately 90ad, and probably wrote the book in Ephesus.<sup>14</sup> John had revelations given to him by the angel sent from Jesus with the messages from God (Rev.1:1-2). These messages from John were sent to the churches with certain reproofs, warnings, and lessons for the edification or exhortations. The trinitarian text that is in question, known as the Comma Johannine, is sandwiched within a powerful theme of worship concerning God and His Only begotten Son, and this theme is eternal life for the believer.

The main idea and ultimate goal here was to instruct the saints on how to protect themselves from idols or false gods by revealing the Only True God and His Only Begotten Son, which is **eternal life**. This theme of eternal life is the record, in verses seven and eight and is recognized in verses one, eleven, thirteen, and twenty. Although verse one does not explicitly state eternal life, its suggestion of begotten refers first to the Son of God and then to the saints as they are also begotten by adoption as partakers of the divine nature, which will be explained later in the volumes of this series. The other verses pointed out here in the context clearly and plainly stated the testimony of the record as being eternal life through the Son of God and the knowledge of the only true God, which is the Father of Jesus Christ, as can be understood by these verses (1Jn.5:1, 11,13, 20). John did not leave the imagination room to doubt who God is and God's distinction as a separate personality and Being from His Son, as reflected by the three times God is mentioned in verse twenty. But if the testimony of John is not enough about what is eternal life, then a person has to look no further than Jesus Christ with the same record of the testimony just before the Gethsemane scene, at the upper room prayer in John chapter seventeen, where Jesus plainly states the same concept and idea (Jn.17:1-3).<sup>15</sup>

The testimony of the Only True God and His only begotten son is throughout the Bible, and this right knowledge of God and His son is the beginning of all true education which starts with a correct biblical view of this theology or revelation of God. John explains in verse eleven that the record of this passage, i.e., the three that bear record in heaven, and the three that bear record in the earth in the believer, is that God hath given to believers' eternal life and that eternal life is through His Son (1Jn.5:11). This record is contrary to the unity of Trinity, and this record lines up with Jesus' testimony of what is eternal life (Jn.17:3).

The purpose of this letter is revealed in verse twenty-one when John delivers a stern statement which is the conclusion or cause for such a letter which was for the first-century church to keep themselves from idols (1Jn.5:21). The effect of not guarding against idols, and worshiping false gods would most definitely mean to lose eternal life since this was the theme and central idea of this letter in the testimony of the record of this letter which has been covered here above. This loss of eternal life could even happen by willfull ignorance after receiving such

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<sup>13</sup> John as the youngest disciple, John wrote the book in 90 ad.

<sup>14</sup> Constable, Notes on 1Jn.

<sup>15</sup> Source-Testimonial prayer of Jn.17 as a gethsemane scene.

a message. Furthermore, with this being stated, the only safeguard from worshipping false gods or idols is to know the True God and His Only Begotten Son according to these passages and the testimony of that record.

Logically, if a person creates the concept of a three-in-one, inseparable, indivisible god of one shared substance, the result would be a variation of the description of this testimony of record being presented by John and set up a false conceptional god in the place of the True God and His only begotten son which is eternal life based on the main idea of these passages. The purpose of the content is to be born of God, as reflected in the opening and closing verses (1Jn.5:1, 20). And this is followed by the concluding verse by keeping oneself from idols (1Jn.5:21). The description of eternal life is the significance and theme of this content (1Jn.5:1, 11,13, 20). And the characteristics of God's true church on earth are also within the context (1Jn.5:2-3, 7-8, 11, 13, 20).

The true church on earth has two main characteristics that Jesus describes through his servant John to the world in the book of Revelation and is found within the verses here above within the context of these passages (1Jn.5:2-3, 7-8, 11, 13, 20). John states that the church will be a commandment-keeping people with the testimony of Jesus Christ (Rev.12:17; 14:12).

Next, the witness of the record is within verses nine through fourteen, and the passage clearly and plainly states that this witness is the witness of God, and that witness of God is that He is testifying of His Son (1Jn.5:9-10). And it goes on to state in verse ten about God's witness of His son Jesus that those who believe in the son of God hath the witness within himself and for those who do not believe God's witness and the record that God is giving of His son here are making God out to be a liar (1Jn.5:10). Verse eleven further elaborates on the record of God which is that "God hath given to us eternal life, and this life is in his Son" (1Jn.5:11). In verses twelve through fourteen, in complete confidence and without a shadow of a doubt, this record of God is sure about His Son of eternal salvific significance for believers' and comes with a promise if believers are found doing God's will concerning this record can obtain an eternal existence (1Jn.5:12-14). The promise of the presented conditions within the passages of receiving God's testimony can be read in verses fourteen and fifteen (1Jn.5:14-15). And there is a clear distinction between God and His son within the passages. Non of this negates the fact that Jesus is our God as well however, Jesus is not the Father or the True God as the passage expresses, and other verses of the bible testify (**bible**).

So, who or how does John describe God within these passages? There is a clear and distinct definition of who God is without confusion within the passages. **[needs to be written]**

If this record of the testimony of God is received and believers are doing God's will by receiving this record of testimony, then they are considered overcomers (1Jn.5:4). There are other sandwich verses surrounding verses seven and eight about the record and witness regarding a believer as an overcomer. These two sections here of verses four to six, and sixteen to nineteen are sandwich verses regarding the effect of the content outside these sections as the purpose of the meaning within the passage of the testimony of the record and witness which affords eternal life (1Jn.5:4-6, 16-19).



## Overcomers

What about the connection between the overcomer and the record being professed within this passage above that becomes so significant for the reader? What is the record being bared and what effect does this testimony have to a believer in 1 John 5:1-5? When a person studies these passages it can be quickly determined that in order for someone to be an overcomer based on this context, they must believe the testimony or record that is being shared. People get caught up in a manmade conception to the point of missing what is most important and of an eternal significance within the passages content itself. Not to mention how a false conception of who God is can sway how the passage is viewed and may even hide the truth within the false concept of trinity by the preconceived notions. This is how the conclusion is most always wrong if the premise is wrong. Wrong biases, prejudices, traditions will cloak the truth in a garb of error.

So, the testimony is that Jesus is born of God, begotten of God, and whoever is born of God overcomes the world. Furthermore, the victory that overcomes the world is that those who are born of God believes that Jesus is in fact, the Son of God as this passage opens and ends with this testimony. To overcome the world a person must believe in God, not a trinity, and that Jesus is born and begotten of God as the Son of God (1Jn.5:1-5). There is nothing within the content that would design a trinity and based on the record and the context of the record one would be in opposition and contrary to the record if the false conception of a trinity god is formed from this passage.

The main idea and ultimate goal here was to instruct the saints in how to protect themselves from idols or false gods by revealing the Only True God and His Only Begotten Son which is eternal life.

Jn.5:11, 13, 20. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him [God] that is true, and we are in Him [God] that is true, even in His [God] Son Jesus Christ.

This is the true God, and eternal life. This true conception of God is observed in Jesus' prayer in John 17:3 and is affirmed throughout other scriptures within Johns writings, and all of the other apostles writings (Jn.5:30-47, 6:47, 11:25, 17:3; Acts 16:31; Romans 10:9 –10, Rom.6:23).

### The Three Record Bearers of 1 John 5

According to John there are three record bearers in heaven and three witness bearers on earth within a person and three that bear record in heaven. Notice that the passages do not refer to a three in one god but merely implies something about a record and a testimony. The actual testimony of the three record bearers is completely contrary and opposes any concept of a three in one god simply by the testimony that God gave His son and eternal life is through and in his son (1 Jn. 5:9-13, 11, 20-21). This chapter of John also opens and closes with the same testimony from verse one, and verse twenty to twenty-two. This testimony of the record of God's son, not a trinity's son, is for the protection of the saints against false worship of idols. Interestingly,

worship of false idols could be literal or abstract such as vain philosophies of man's devices that lead the minds astray and cloak the truth in a garb of error. A misconception of who God is could become an idol and hide the truth right before a reader's eyes by traditions, prejudices, or biases. In most cases people will cling to such an abstract idol for the sake of comfort in a pragmatically ecumenical setting. By a preconceived notion of trinity a person would completely miss the testimony of the record God reveals to John for the admonishment and edification of the saints.

In verse seven there are three that bear record in heaven, and the three are one. What is this passage stating? Does this design a three in one god? Or is there something more significant that needs to be understood? The three are bearing record in heaven that Jesus is the literal son of God. The testimony is specific in who God is and who the son of God is. The most important part of verse seven is the record of the Father, the Word, and the Holy Ghost (1 Jn. 5:7). John uses the same Greek word *logos* in John, chapter one that describes the son of God who was with God from the beginning and came to our world when he took on flesh and dwelt among humanity. John chapter one will be discussed in succeeding sections of this volume.

#### The Three witnesses of 1 John 5

Of the three record bearers in verse seven there are the Father, the Word which is the Son of God, and the Holy Spirit which represents the Holy Spirit or Spirit. The Spirit is the connection point between heaven and earth, God and humanity as can be noted by verses seven and eight by the three witnesses in earth, which agree in one and the three that bear record in heaven. The agreeing in one would represent individuals who believe that Jesus is the son of God according to the record within 1 John 5 and revealed in verses nine through fourteen (1Jn. 5:9-14).

In a closer examination of the three witnesses in earth which agree in one the Spirit reveals the two witnesses of Jesus Christ which are the water and the blood (Jn.16:14-15). This water represents Jesus' sayings and teachings that are as the water of life that he gives to humanity as the Son of God, and the blood represents the life of Christ given for humanity (bible). As also reflected in Jn.16:14-15, God testifies of His Son. The promised Holy Spirit is given to the Son of God at his ascension and the Son of God sheds that Spirit upon his disciples (Acts 2:32-33). The Spirit bears record in heaven and bears witness in earth, in one, and that witness is the literal life, life lived by Jesus in words and actions, and the life given by Jesus on behalf of those who will be saved represented by those who overcome. John also presents the Holy Spirit as being the Spirit of Christ in the first three chapters of Revelation with the most prominent and obvious observed in the last message to the seventh church as Spirit's invitation to come in and sup with the believer (Rev. 3:14-22; also see: Acts 20:28; Col. 1:20; Heb. 9:14).

#### The Connection Between Verse Seven & Eight

There is a connection between verse seven and verse eight in *pnymah*, which is the Greek word Spirit (G4151). By developing the correct understanding of what John is teaching his audience of the True God and His Son as eternal life, the connection becomes clearer between the three record bearers and witnesses. It is safe to state that the Spirit is that Divine Nature because the bible also proves this claim in a number of ways as will be demonstrated and explained in chapter 8 and other volumes of this series. Nowhere in the verses or in the content

of 1 John 5 is stated implicitly or explicitly that there is a God of three beings inseparable, indivisible while sharing the same space and time nor does this passage infer a metaphorical being coming to humanity in three different authorities through spiration of procession. By understanding the Spirit of the three record bearers and three witnesses is the key and connection that helps clarify the proper perception of John's testimony.

This section of 1 John 5 has already proven by a preponderance of evidence what John is teaching about God and the Son of God as well as this truth being the main idea as eternally significant. Now the attention is turned to the Spirit in verse seven and eight as the connecting link of heaven and earth of record bearers and witnesses. The witness in a person on earth is the Spirit, the water, and the blood. The Spirit testifies of the water and the blood (**Jn.6 bible**). The Water represents the life of Christ lived while the blood represents the life sacrificed for believers. So where does the Spirit fit into this witness of the three in one, in earth? The Spirit represents the divine nature of Christ as he possesses two natures. Jesus is both, human and Divine (**Phil. 2; Jn. 1, 17; Heb.1**). The water represents Jesus' life lived as humanity's perfect Anthropos example. This human nature of Christ is the water of salvation to a thirsty soul and example of how to live a righteous life on earth as Paul and James suggests with walking in the Spirit that a person has been made alive (**bible**). People have been made alive by the sacrificial death of Christ on many believer's behalf (**bible**). The divine Spirit testifies of the blood and water but what divine Spirit could this be referring to except the divine nature of Christ as the literal Son of God that descended from heaven and took upon flesh (**Phil. 2; Jn. 1, 6, 17**). With this understanding of the three witness, and the correct perception of what John's true message about God and His only begotten son the three that bear record in heaven can be none less than the Father, the Son of Man, and the Son of God or another way to phrase this is the Father, the Son of God, and the Spirit of Christ, hence, the heavenly Trio in a non-trinitarian view (**bible**).

Jesus is both the Son of God, and the Son of Man who lived among humanity and the title of Jesus Christ represents this very concept and both natures of Jesus (**bible**). As far as any scholar can possibly know, Jesus is the only being in the universe with two natures consisting of both human and divine. This divine Spirit that offered himself from the foundations of earth's history links heaven and earth as revealed by John in verses seven and eight (**bible**). By Jesus' words in John 6 this truth becomes evident about the dual nature that John reveals throughout his gospel. Due to the nature of this study there will only be a brief overview of John 6 and how Jesus presents himself in the third person of speech which gives this truth more stability as the Spirit of Christ is the third person of the heavenly trio who knocks on a person's heart (Rev.3:20-22).

### The Eternal Spirit, the Water, and the Blood

There are many verses that may support the findings stated here above but the main focus in this brief discussion will be from John 6 where Jesus addresses his audience while speaking of himself in the third person as he does many times throughout the scriptures. This is where a heavenly trio comes to reality, and that reality is in the Son of man, or the Spirit of the anointed Messiah known as the Christ (**bible**).

### Conclusion of the Matter of 1 John 5

In conclusion to 1 John 5, if a person builds a trinity out of verse seven, they must also have to build a trinity of verse eight as well and that would be contrary to the witness and record bearers of the testimony within the context of the content within 1 John 5. Trinity has absolutely nothing to do with this content presented and misleads a mind further away from the biblical teachings John intended his audience to understand. **[Finish writing the conclusion]**

## **An Examination of Genesis 1 & John 1**

### **A Biblical Examination of the Genesis Creation**

In the creation account, there can clearly be seen the presence of God and His Spirit, but one would have to turn to the scripture throughout the Bible in order to determine whether the son of God was also present during this event. If you have these three entities or Beings at the creation account as a trinity or three God's then surely the scripture would identify this concept at least once within the pages of the Bible as God does reveal Himself in the scripture. However, there is not even one scripture that clearly lays it out in a trinitarian fashion, as some would propose or others would suspect. Instead, by a preponderance amount of evidence, it can be observed that the truth is contrary to a trinity god in the creation account. Through further study, these findings and results will surprise most people in this revelation of God from the scriptures.

**For further study Please see the chapter titled "A Biblical Defense in Support of Imago Dei."**

#### **Genesis 1 Conclusion**

How is it that so many Trinitarians refer to the creation event and try proving a trinity doctrine when there is absolutely no biblical evidence in support of the trinity doctrine outside of assumption? Logically a person could not even infer a three-in-one, undivided, and inseparable consubstantial God of three persons in one substance.

**Gen. 1:1-3** -- 1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**Gen.1:26-28** -- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

**Gen.2:21-25** -- 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. {made: Heb. builded} 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. {Woman: Heb. Isha} {Man: Heb. Ish} 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

**Heb.1: 1-3** -- 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

#### **John 1:1-4**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men.

#### **Colossians 1:15-17**

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.

#### **Hebrews 1:1-2**

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

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Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.

#### **John 17:5**

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

**Genesis 1:1**

In the beginning God created the heavens and the earth.

**Isaiah 44:24**

Thus says the LORD, your Redeemer,  
And He who formed you from the womb:  
“ I am the LORD, who makes all things,  
Who stretches out the heavens all alone,  
Who spreads abroad the earth by Myself;

**Psalms 104:29-30**

You hide Your face, they are troubled;  
You take away their breath, they die and return to their dust.  
You send forth Your Spirit, they are created;  
And You renew the face of the earth.

**Psalms 139:14**

I will praise You, for I am fearfully and wonderfully made;  
Marvelous are Your works,  
And that my soul knows very well.

**1 Corinthians 8:6**

yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

**Ephesians 3:9**

and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

## **Baptism of Jesus**

### **Correlate to John 14 as an explanation**

- Matthew 3. 1 In those days John the Baptist came, preaching in the ...
- Mark 1:1-11. 1 The beginning of the good news about Jesus the Messiah, the ...
- Luke 3:21-24. 21 When all the people were being baptized, Jesus was ...
- John 1:30-34. 30 This is the one I meant when I said, ‘A man who comes after

## **Notes**

After Pentecost the emphasis was on the word receive. In his powerful sermon that day, Peter said, “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of

your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38, italics mine). [Graham, The Holy Spirit]

++++My thoughts

Interesting correlations of baptism in the name of. Some passages mandate in the three fold name and others in the name of Jesus. How could these two ways of baptism be correlated as to not contradict the other. A proper concept may have to be formulated outside of the trinity.

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. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance” (Acts 2:14). The one for whom they were asked to “wait” had come! [Graham, The Holy Spirit]

++++My Thoughts

Here one must look at how the Holy Spirit came to the disciples from Jesus (Acts 2:32-33; Heb.1; Jn. 17:1-3).

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## Matt.28 The Great Mandate

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*Matt.28:16-20 -- 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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: {teach...: or, make disciples, or, Christians of all nations} 20 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. Amen.*

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Here is an interesting quote, “What determines whether a set of ideas is heretical or not is whether those ideas are approved and adopted by those who happen to be in power. Orthodoxy is simply the set of ideas that won out; heresies are the losers.”<sup>16</sup>

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## Gen. 1

### Please see the chapter titled, “A Biblical Defense in Support of Imago Dei”

In the creation account there can clearly be seen the presence of God and His Spirit but one would have to turn to the scripture throughout the Bible in order to determine whether the son of God was also present during this event. If you have these three entities or Beings at the creation account as a trinity or three God's then surely the scripture would identify this concept at least once within the pages of the Bible as God does reveal Himself in the scripture however, there is not even one scripture that clearly lays it out in a trinitarian fashion as some would propose or others would suspect. Instead, by a preponderance amount of evidence it can be observed that the truth is contrary to a trinity god in the creation account. By further study these findings and results will surprise most people in this revelation of God from the scriptures.

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How is it that so many trinitarians refer to the creation event and try proving a trinity doctrine when there is absolutely no biblical evidence in support of the trinity doctrine outside of assumption. Logically a person could not even infer a three in one, undivided and inseparable consubstantial God of three persons in one substance.

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You send forth Your Spirit, they are created;  
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## Chapter 4

### **Introduction: Results from the Theology of a Trinity**

- Denials of Godhead Belief by default of believing in a Trinity
- Association Fallacy
- Traditionally cherished by orthodoxy
- Oracles Hidden through misconception
- **Dedication & Worship**

After reviewing the biblical perspective of a non-trinitarian heavenly trio later in this study, an examination on the results of believing in a theological Trinity, listed here above, and the importance of a proper understanding of God, His Son, and their Spirit will be conducted and explained!

## Chapter 5

### **A Non-Trinitarian Biblical View of the Imago Dei**

#### **Introduction**

In venturing back to the beginning to look at some aspects of God from a biblical perspective and theological anthropology and ontology regarding the express image, the image and its motif in the first Adam, and the express image and its motif in the second Adam. This paper will attempt to describe the concept of Imago Dei from a biblical, theological, and philosophical viewpoint. Throughout the paper, there will also be a defense proposed against modern, secular, and non-orthodox perspectives that are circulating throughout the world today. The Imago Dei, from a biblical and theological perspective, can be a little ambiguous, with gray areas that need to be worked out when doing exegetical studies. In giving close attention to observation in the exegetical studies, a person can formulate a value and concept of what Imago Dei represents and its purpose by abductive reasoning. This will include inductive and deductive reasoning when concluding a possible Christian view by what is apparent and inferred through the scriptures. Of course, there is a preponderance amount of evidence in examples given by Christ, the prophets, and the New Testament disciples that suggest who the true Imago Dei is after the fall and the original Imago Dei and Anthropos before the fall as will be revealed throughout this non-exhaustive study.

With humanity being created in the image and likeness, a person would think that many would respect others as they would want to be respected by others because of this single concept, but unfortunately, the fall has marred that image within humanity, and the moral powers within

humanity do vary considerably from person to person.<sup>18</sup> Within the sections of this non-exhaustive chapter will be discussed the overview of the doctrine of Imago Dei, major views of Imago Dei, a biblical defense in favor of Imago Dei in humanity and Christ against modern, secular, and non-orthodox perspectives, and the implications of Imago Dei for individual interactions and also the horizontal relations in ministry.

## Overview of the Imago Dei Doctrine

Within the scriptures of the Bible, there are references made about the Imago Dei several times, which is not at all conclusive or explicitly described when it comes to humanity possessing the image of God today from an ontological and anthropological view (Genesis 1:26–27, 5:1, 9:6; 1 Corinthians 11:7; Colossians 3:10; James 3:9).<sup>19</sup> With sin entering the world at the fall of Adam, in the beginning, there seems to be a contrast between the original image of God in humanity versus the marred image of humanity base and in today's world.<sup>20</sup> However, marred this image might have become due to sin, humanity still possesses some of the original images of God and three major theological views, which are the resemblance view also known as substantive view, relational view, and the representative view.<sup>21</sup> With these overarching views mentioned, there are a number of topics that fall within those three categories, which could be summarized as the image in the creation of man, the depravity and moral image by sin, and dominion over creation by representation, Christ is the true Anthropos and telos for humanity, the restoration of humanity by the hyperstatic union as the express image of God, contingency and doxology restored in the second Adam, and the restoration of creation dominions. There are other ways to view the Imago Dei, such as the God-stamped image of the human in representing God as his ambassadors over creation, but dominion is also lost and marred by sin and the fall as the human relinquished ownership of this world when he submitted by proxy to the serpent (Rom.6:16).

Within the three major theological views mentioned above of the resemblance view, the relational view, and the representative view within the grand narrative of Imago Dei, the resemblance view points out the nature of man as possessing certain qualities and characteristics that resemble God's moral character (Heb.8:10, 10:16; Ps.37:31; Jer.31:33; Isa.51:7; Rom.2:15). Furthermore, this resemblance could possibly represent the moral, spiritual, and intellectual abilities and attributes within humanity to a certain degree before a transformation of the perfect pattern, and to a greater degree after the transformation found within telos by Christ (Matt.22:37-

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<sup>18</sup>Y. Michael Barilan, "From Imago Dei in the Jewish-Christian Traditions to Human Dignity in Contemporary Jewish Law," *Kennedy Institute of Ethics Journal* 19, no. 3 (2009): 235-236.

<sup>19</sup> Unless otherwise noted, all biblical citations are from *King James Study Bible* (Nashville: Thomas Nelson, 2014), Genesis 1:26–27, 5:1, 9:6; 1 Corinthians 11:7; Colossians 3:10; James 3:9.

<sup>20</sup> J. B. Stump and Chad Meister, *Original Sin and the Fall: Five Views* (Downers Grove: InterVarsity Press, 2020), 1-77.

<sup>21</sup> Marc Cortez, *Resourcing Theological Anthropology: A Constructive Account of Humanity in the Light of Christ* (Zondervan Academic, 2018), 191; Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Wm. B. Eerdmans Publishing, 1994), 11-35; Stanley J. Grenz, "Jesus as the Imago Dei Image of God Christology and the Non-Linearity of Theology," *Journal of the Evangelical Theological Society* 47, no. 4 (December 2004): 621.

40).<sup>22</sup> Also, in remembrance of this traditional view or resemblance, the Bible mentions that God has a form. Although God's form is not of human nature, the physical human nature resembles God's form but there is not an anthropomorphic contribution to God from the humanistic value as God cannot be limited to human nature or its five senses (Gen.1:26-27; Deut.33:27; Gen.6:8; Ex.6:6; 2 Kgs.19:16). This does not negate the fact that God is a Spirit, and his nature or substance is unknown to humanity except what He reveals through His word (Col.1:15; 1Tim.1:17). This resemblance view can also be considered as a vertical identity but the relational and representative view as a horizontal identity in relationship and representation of an individual in society at large.<sup>23</sup>

The relational view concerns intrapersonal and interpersonal and existential experiences between one's self and God or oneself and others around them in vertical or horizontal relationships.<sup>24</sup> The Imago Dei, in a relational view, can consist of many traits and characteristics as the stamped image of God in an individual can be recognized by that individual's actions, such as concerning the fruits of the spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance (Gal.5:22-25). The relational view can also be considered a concept of source and channel, with God being the source and the individual being the channel for that source to the horizontal plane of relationship and community as an example of image bearing that can be seen and the rulership over dominion by a representative view as well.<sup>25</sup>

## **A Biblical Defense in Support of Imago Dei**

In order to properly formulate a defense for the divine image stamped upon the human person, this study will begin with God's words, "let us make man in our image after our likeness" (Gen.1:26-28). The Bible is not very explicit regarding the Imago Dei explanation but instead would seem very implicit and that it is by implications and through inference there one can understand and formulate a proper theological concept of God's image being stamped upon the human agency and the significance of the Divine Image. With an understanding and belief in the Trinity, a person might assume that God was speaking to a triunity of undivided and inseparable substance in Himself instead of to his son. In strictly examining the facts of the term image bearer and also the spoken words of "after our likeness" a concept will emerge of who he is speaking to by what is created. One can clearly see that two beings are created of one nature which is considered human (Gen.1:26-28). In a similar manner of likeness, Jesus was brought forth from the Father, as he himself stated many times, and these two beings, the Father, and the Son, or also one in nature character and purpose in a similitude with what is created in their

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<sup>22</sup> Grenz, *Jesus as the Imago Dei Image of God*, 621-623.

<sup>23</sup> Jonathan M. Threlfall, "The Doctrine of the Imago Dei: The Biblical Data for an Abductive Argument for the Christian Faith," *Journal of the Evangelical Theological Society* 62, no. 3 (2019): 546-554, [https://www.etsjets.org/files/JETS-PDFs/62/62-3/JETS\\_62.3\\_543-561\\_Threlfall.pdf](https://www.etsjets.org/files/JETS-PDFs/62/62-3/JETS_62.3_543-561_Threlfall.pdf).

<sup>24</sup> Ibid.

<sup>25</sup> Paul Sands, "The Imago Dei as Vocation," *Evangelical Quarterly* 82, no. 1 (January 2010): 28-41, [https://biblicalstudies.org.uk/articles\\_evangelical\\_quarterly-08.php](https://biblicalstudies.org.uk/articles_evangelical_quarterly-08.php).

image and after their likeness (Proverbs 8; Jn1:1, 8:42, 6:38, 10:30, 16:27-30). Here proverbs chapter 8 would have to be qualified as representing Christ being brought forth from the Father in eternity past, and the qualifier would be that Jesus was made our wisdom for us who is also the alpha and the Omega, the beginning, and the end of the Imago Dei (1 Cor.1:24, 30; Col.2:3; Rev.21:6-7). [Prov.8 needs to be expounded on here as proof text for the sonship of Jesus in that chapter by the evidence of finding life in Wisdom or suffering death by rejection within the verses. Please view the chapter and section on “Christ our Wisdom” in this book] Here in these passages can be seen that Adam is an image bearer of God, and the male and the female or created in the likeness of God as well. John depicts this in John chapter one of the beginning as stating that the word was with the True God and the and the word was God, as can also be noted in Hebrews, Philippians, and John, chapter seventeen (Jn.1:1-14; Heb.1; Phil.2; Jn.17:3). This beginning of creation concept it does not undermine a heavenly trio but instead points to beautiful truths which may be hit by the biased theological formulations by implications through inference. Based on a preponderance amount of evidence, the most logical understanding of Adam and Eve is made in the likeness of God as image bearers. This abductive reasoning would seem sound in that God was speaking to his son, and this representing two beings of one divine nature and creating two beings of one human nature (Gen.2:21-25; Gen.5:1; Jn.1:1-3, 17:1-5; 1Cor.11:7-12; Jms.3:9). The defense regarding other aspects of the Imago Dei has been covered and the overview of Imago Dei in the above sections proceeding this one. Due to the limited nature of this book, the study of this chapter will not be exhaustive.

There were two parts to the divine image, as noted above here in this biblical defense for Imago Dei. The first part was a divine image stamped upon humanity and the second part was in the likeness of God in the creation of humanity which has been covered. The first Adam did not possess any evil propensities as being pure and holy with divine attributes, qualities, and characteristics in both thought and action as part of that stamped image would be representative of dominion as appointed by God (Gen.1:28; Gen.9:6; 1Cor.11:7-12). By the fall of Adam, due to disobedience, the Image of God in Man of character, purpose, and nature became perverted, obscured, and marred (Rom.5:12-14, 6:23, 8:22; Gen.3:22-24). Jesus, humanity's creator, condescended and came to this planet and cloaked his divinity in a garb of humanity for eternity to become the perfect Anthropos and desirable telos as the express image of his Father.<sup>26</sup> Jesus points this out to Phillip when questioned, “show us the Father.” (Phil.2; Heb.1:3; Jn.14:8). Jesus is humanity’s Everlasting Father as the second Adam however, this does not make Jesus the One True God who is Jesus’ God and Father (Isa.9:6; 1Cor.8:6; Eph.1:3, 4:6; 1 Pet.1:3; 2 Cor.1:3-4; Heb.1). A biblical defense for one main view of the Imago Dei as the second Adam and perfect Anthropos is the next logical viewpoint to consider.

## **One Main View of Imago Dei of Christ as the Second Adam**

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<sup>26</sup> David R. Hodge and Terry A. Wolfer, "Promoting Tolerance: The Imago Dei as an Imperative for Christian Social Workers," *Journal of Religion & Spirituality in Social Work: Social Thought* 27, no. 3 (2008): 303-311, doi:10.1080/15426430802202203.

As noted already, Jesus is the second Adam which reflects a close relationship between the first Adam and the second Adam at the creation, and the Bible mentions that the plan of salvation was laid at earth's foundations and that Jesus is the image of the invisible God (Rev.13:8; Col.1:15).<sup>27</sup> The apostle Paul also points out the fact that there is a natural body and a spiritual body and he puts them both in the same letter within close proximity pointing to a spiritual existence of Adam, and the second Adam becoming a quickening spirit to the fallen of the first Adam to be made spiritually alive once again (1 Cor.15:20-26, 38-50). By the first Adam, death came into the world, and this original image bearer would have existed in an unfallen body without any evil propensities. However, when the Second Adam comes, who was the pattern for the first, he takes on the fallen nature of humanity. Jesus was without any evil propensities as God was his Father twice, as the only begotten son and a son born of a woman when the power of the highest overshadowed Mary, and the author of Hebrews reveals this double sonship of Christ Jesus within the first chapter (Heb.1:5-6). With this being stated, the perfect Anthropos is three times the son of the Invisible God and the express image of the Father. The first time as a son, Jesus as a begotten son from eternity past, the second time born as the hyperstatic union of the incarnation, and the third time as a resurrected son of first fruits to God for the hope of the first Adams posterity by the plan of salvation laid at earth's foundation for them that will seek this perfect telos, beholding him and be resurrected (Jn.3:16, 6:37-40; Heb.1:5-6; Lk.1:35).

From a first centuries perspective, what does it mean to behold Jesus or see Jesus and be resurrected? In this Christological anthropology, it can be noted that Jesus is the perfect man or the perfect Anthropos to be followed in all ways (Jn.14:6). People can behold Christ with the mind's eye and become transformed into the likeness of Christ by continuously abiding in his word, studying his sayings and planting them within the heart, and by obeying his commandments in order to be transformed from glory to glory into his likeness by the plan of salvation which requires repentance after believing the testimonies to turn away from an old life and they excepting a new birth and spiritual awakening by partaking of this divine nature (Jn.6:40; 2Cor.3:18; Jn.3:5). A second Adam theology represents a new birth for a first Adam failure and fulfilling the purpose as an image bearer teleologically speaking in a Christological viewpoint of Imago Dei in anthropology and ontology paradigm (2 Pet.1:4).<sup>28</sup> There seems to be two spirits in the world today that people confirm their image to which is the basis for all of their ethical judgment, and fundamental beliefs, which influence the objective and final goal for an individual's life (Jn.3:6; 1 Cor.2:12; Jn.8:44).

## **Imago Dei Defense Against Modern, Secular, and Non-Orthodox Perspectives on Human Nature**

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<sup>27</sup> Cortez, *Resourcing Theological Anthropology*, 28-29.

<sup>28</sup> Cortez, *Resourcing Theological Anthropology*, 25-189; Owen Strachan, *Reenchanting Humanity: A Theology of Mankind* (Mentor, 2019), 352-374; Grenz, *Jesus as the Imago Dei Image of God*, 617-628.

There is a significant difference between the Christian's view regarding human nature and the non-orthodox secular and modern view of human nature. The major difference summed up within a modern, secular, and non-orthodox world view, but not conclusive, would have to be the centrality aspects of human nature in whether the focus is on the individual or Christ as the perfect Anthropos and Imago Dei or divine image.<sup>29</sup> Unfortunately, with mankind being the ultimate norm for truth and values, the conclusion without Christ is obscured and marred, leading people awry. If the premise is wrong, the conclusion will also be wrong. Secular ethics will almost always be based on humanistic needs and interests that arrive from individuals' experiences, cultures, and backgrounds that shape the worldview. A Christian worldview and identity should be based on a Christological centrality as a firm foundation for all doctrines to build upon. Perhaps the Trinity is not the centrality of all other doctrines as mainstream Christianity proposes it is theologically.

This focus on the centrality of concentration is an identity-building process that can shape and form the individual and influence that individual's decisions based on the ethical value worldview formulated by that centrality.<sup>30</sup> If one's center is strictly upon themselves as secular humanists do for ethical values, then the goals will differ from that of a Christian who focuses on Christ as the perfect tell us for achievement, and the results are very different as reflected by the choices of the individual and their own character formation. With the focus on Christ and Christianity as the center of the Christian worldview and development, a person can learn to possess selflessness that seeks the well-being of others by following the perfect Anthropos example explicitly laid out within the word of God that become spirit as a divine nature that the individual partakes of (Jn.6:63). Modern, secular, and non-orthodox identity building processes where the focus is upon one personal well-being and self as the primary goal ultimately seeks to fulfill the lust of the flesh, pride of life, and the lust of the eyes which things are of a carnal mind and the natural world buy the survival of the fittest mentality (1Jn.2:15-17). Humanistic values do seem to strive to add to the greater value of life as well as to self. There are many people who consider themselves good people, but the fact of the matter is this being good, and a good person will not get an individual eternal life (Jn.3:3). Many people today inadvertently and unknowingly exchange paradise for a brief naturalistic and secular vacation.

There is a certain degree of true fulfillment in striving for a higher plane of existence as found in the authentic and true Anthropos as the real mark of achievement for character and identity to form and an individual's personality. To be like Christ goes beyond the well-being of humanity and personal glorification in Christlikeness builds the moral character and righteous attributes in growth, allowing a person to become more conscious and self-aware of their own state of being when looking at the true measuring rod for what man could be.<sup>31</sup>

When Jesus stated, "I am the way, the truth, and the life," he was referring to how the God-like image can be achieved in humanity through himself (Jn.14:6). The divine image in its multifaceted range at different planes is observed by the stamp of moral character development

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<sup>29</sup> Y. Michael Barilan, " From Imago Dei in the Jewish-Christian Traditions," 231.

<sup>30</sup> Hoekema, *Created in God's Image*, 5-10; Grenz, *Jesus as the Imago Dei Image of God*, 617-628.

<sup>31</sup> Hoekema, *Created in God's Image*, 11-32; Strachan, *Reenchanting Humanity*, 378-384.



in identity processes both vertical and horizontal, that is to say, and resemblance, relationships, and vocation by proxy as ambassadors.<sup>32</sup>

### **Practical Implications that the Imago Dei informs our engagement in society for individual interactions**

When it comes to interpersonal relationships, one word comes immediately to mind, which is respect. Although the original image given to Adam is sullied, all dignity is not lost because there is still a part of that image existing that needs to be repaired and restored as it would seem. Man became the sullied image I got after the fall, but that does not negate the fact that man was created in the image of God (Gen.1:26-27). Resemblance, relationship, and the purpose of vocation in the covenant with God and the covenant of dominion these three concepts or tripartite and work together. The relationship between the individual and God is the source for interpersonal interactions on a horizontal plane, and the respect mentioned above has to begin within the person respecting themselves and also others as a channel for that identity process found within the God covenant relationship.<sup>33</sup>

The second great commandment states that "you should love your neighbor as yourself," which preceded the first great commandment, which was to love God with all your heart, soul, mind, and strength (Mk.12:28-31). Moving toward interpersonal relationships, what a person beholds is how they will become and resemble. What they become is what people reflect (2 Cor.3:18). That divine spiritual nature which the children of God become partakers of in Christ Jesus produces excellent fruit such as love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance (Gal.5:22-23). In the Bible these are considered the fruits of the spirit and that spirit is Christ as the perfect Anthropos to humanity as humanity's example on how to live, how to act, and how to love honor and respect God in the vertical relationship, by Jesus who is the way, the truth or word, and the life as identified here above. The Holy Spirit is the manifestation of Jesus by God to humanity as observed here in the perfect Anthropos as the second Adam for Telos of humanity.

By this source and channel covenant relationship, which is both vertical and horizontal concerning God and humanity, becomes partakers of the divine nature, receiving these fruits of the spirit and gifts of the spirit (1Cor.12:8-10). The gifts of the spirit, which is the same spirit of the express image of the Father who is the perfect Anthropos, apply to the informing and engagement in society for the ministering of others by the church and within the church.

### **Practical Implications that the Imago Dei informs our engagement in society for ministering to others within the church**

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<sup>32</sup> Threlfall, "The Doctrine of the Imago Dei," 543-561.

<sup>33</sup> Sands, "The Imago Dei as Vocation," 28-41.

No matter what race, nationality, culture, ethnicity, economic status, or social status, all people are considered to be image bearers of God, as reflected by Seth obtaining the image of his Father, who had the image of God, meaning it is passed through posterity even after the fall of the marred image that Adam possessed.<sup>34</sup> When Jesus condescended to this world, he did not come with any special position or social status but instead came as the child of a servant within a mixed ethnic community. He himself is mixed because of the lineage of rehab and Ruth down through the ages (Matt.1:1-17).<sup>35</sup> When Jesus cloaked his divinity with the garb of humanity, he associated himself with the oppressed, the poor, the weak, and those in bondage to reveal the true state of humanity no matter where modernist and secular humanists may think I have what true humanity is (Matt.7:21-27; Phil.2).<sup>36</sup>

Part of Jesus's sayings is that his church should clothe the naked, feed the poor, tend to those in bondage, visit the widows and the orphans, and by this society would know Jesus' children as the second Adam (Matt.25:31-46). Absolutely no prejudices, biases, or racism can be seen in this instruction. Rather a love for humanity, most especially for the weak, the poor, the sick, and the oppressed. Jesus leaves an impression on his bride, who is in a close and personal relationship with the bridegroom allowing the two to be one in character, purpose, and spirit or mind (Jn.17). The church is partakers of the divine nature and an expression of the Imago Dei to the world through Christ Jesus, the Only Begotten Son of God (Jn.6:53-63).

## Conclusion

Jesus is the only real pattern that any person can ever have to experience and learn what man was meant to be in three major areas of observation of resemblance, relationship, and purpose of our vocation. The proper knowledge of God and his only begotten son is the absolute beginning of all true education in this temporal life. King Solomon does a great job at summing the whole matter and duty of man as fearing God and keeping his commandments which would represent a healthy reverence for the sovereign of the universe in a restored relationship, and a restored resemblance of the moral character as reflected in a commandment keeping people, well taking ownership at the dominion even though it is marred and obscured until the full restoration of all things which will come by Christ Jesus at the last day (Eccl.12:13). This is not a new concept but an affirmation to everything that has been read in this study as a conclusion to the whole matter however, Micah has an interesting way of putting this same concept together of the imago day and how it relates to humanity with simple words which state, "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God (Micah 6:8)." the apostle John also describes the true church on earth in the last day as having two major characteristics of the Imago Dei principles which are commandment keeping people, who have the testimony of Jesus Christ (Rev.12:17, 14:12).

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<sup>34</sup> Hoekema, *Created in God's Image*, 97-101.

<sup>35</sup> Strachan, *Reenchanting Humanity*, 207-350.

<sup>36</sup> Cortez, *Resourcing Theological Anthropology*, 35-67.

## Chapter 7

### Pre-existence of Christ

**[All of this section needs to be fleshed out]**

- Genesis Example
- Entering Council
- Christ our Wisdom
  - Brought forth, Proceeded From, Came From, Sent
- Glory Shared
- The Divinity of Christ Jesus
- The Christian's Fundamental Foundation!
- Partakers of the Divine Nature [Review Imago Dei]

### Christ our Wisdom

Compile the proof text regarding Christ our wisdom, build the exegetical study and flesh out this section formulating a theology regarding the pre-existence of Jesus as the Spirit of the LORD, and the Son of God. [A spirit does not have flesh and blood].

Here is a quote by Billy Graham, “He is all-knowing (that is, omniscient): “For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God” (1 Cor. 2:10–11).”<sup>37</sup>

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#### 1 Cor. 2

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not

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<sup>37</sup> Graham, The Holy Spirit, chp.1.

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 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. 14 But 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 discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

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**Old Testament Spirit of the LORD, Brought Forth, Proceeded From, Came From, Sent.**

## **The Christian's Fundamental Foundation!**

### **Introduction**

For most of us, there is some concept that is rock solid and unmovable. Or maybe you know someone in your family that is considered solid or set for life or stable as being a rock of the family. What does this mean? Or what does this rock concept symbolize? Would you say that it represents wisdom? Strength? Stability? Or could it be Patience? Whatever your answer is to these questions, the rock represents a firm intellectual foundation of some sort of security from misconceptions, erroneous errors, or false teachings in every one of these scenarios.

As Bible-believing Christians, we know that Jesus is the cornerstone of his church. Jesus is the foundation of the church and offers foundational principles and concepts in his sayings and teachings that will keep his church safe. One of Jesus' teachings is a firm foundation of eternal significance and an absolute necessity for building the other fundamental Christian doctrines upon. From here, we will examine that particular saying, principle, and foundational concept that has eternal significance for our souls to build upon.

### **A Christian's Fundamental Foundation**

Jesus starts out by asking a question, and the conclusion is directly related to the line of questioning. The rock that Jesus refers to here is in line with Peter's answer to Jesus' question.

Let us examine why this truth matters and its significance in eternal matters!

- **Jesus as the Rock!** Please see Appendix C for the sermon on the “Rock” by Houston Taylor.

### **Jesus as the Rock!**

**OBJECTIVE:** Every Bible-believing Christian should understand what the Rock of eternal significance represents because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

**PROPOSITION** Every Bible-believing Christian should understand what the Rock of eternal significance represents

**RESPONSE:** because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

**KEY WORD:** safeguards.

### **RATIONALE**

1 It is a safeguard against a weak Christian foundation or belief structure – Matt.16:18 "upon this rock, I will build my church, and the gates of hell shall not prevail against it."

- a. This truth about the Rock is essential as a foundational doctrine of the Christian faith. Notice here that Peter's answer is the correct answer in that Jesus was both Lord and Christ, as he reveals again in his Pentecost speech (Acts 2:36). Jesus was the Christ or Anointed Messiah as well as the literal Son of God. Jesus approves Peter's answer and then reveals this answer as the absolute foundation of the Christian faith. Upon the Rock: Jesus being the literal Son of God and the Messiah-Son of Man, Jesus will build his church on this foundational belief. A proof-text for this concept is found in Heb.6:1.
  - i. 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.
  - ii. Jesus proceeded and came forth from God (Jn. 8:42).
  - iii. Jesus was begotten and then born in the flesh (Phil.2:7; Jn.1:1-3; Heb.1:2-3, 4:5-6).

2 It is a safeguard against anti-Christ teachings – Matt.16:16 "Thou art the Christ, the Son of the living God...."

- a. Accepting and knowing that Jesus is the literal Son of God is that firm foundation against all antichrist teachings. Who is considered to be antichrist according to the Bible?

- i. 1Jn.2:22-24\_22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 24 Let that, therefore, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
- ii. 2 John 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.
- iii. 1Jn.5:20-21\_20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keep yourselves from idols. Amen.

3 It is a safeguard against vain philosophies and wisdom of men – Matt.16:17 "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

- b. The wisdom of God is much greater than the wisdom of man. When the premise is correct, the conclusion is also true. The believer's faith begins with the truth about who Jesus is as the Son of God, and the anointed Messiah and the foundation are set in place secures the other fundamental doctrines as seen In Col.2:6-12.
  - i. Col.2:6-12\_6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.8 Beware lest any man spoils you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye rise with him through the faith of the operation of God, who hath raised him from the dead.

## **CLOSING**

### **REVIEW OBJECTIVE & RATIONALE**

Every Bible-believing Christian should understand what the Rock of eternal significance represents because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

1. Hear my cry, O God; attend unto my prayer. 2 From the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the rock that is higher than I. 3 For thou hast been a shelter for me, and a strong tower from the enemy. 4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah (Ps.61:1-4).

## **APPLICATION**

Will you accept the eternal foundation of the Christian faith, Jesus as the literal Son of the living God as your rock to build your value system of faith upon?

Do you believe that anyone who denies the literal sonship of Jesus is antichrist and has built their house on sand?

Will you be led to the rock, avoiding all vain philosophies, and believe that Jesus is the absolute and firm foundation of the church today?

For God so loved you, that he sent his son that the world might be saved and not perish (Jn.3:16).

## **PRAYER**

Holy Father, help all of us understand what this rock is and what it represents in our Christian faith as we seek to grow and learn what is that eternal platform of truth can be for our lives as the absolute safeguard. A safeguard against a weak faith or value system. A safeguard against receiving or becoming an antichrist. A safeguard against vain deceits and philosophies of men. Thank you, Holy Father, for allowing your only begotten son to come to our world as our Rock to eternal life. In Jesus' holy name, we pray. Amen.

## Chapter 8

### **Biblical Revelation of God about Himself in Godhead**

#### **Godhead according to the Bible**

**[See also Appendix D]**

**[This section needs to be fleshed out]**

### **Godhead**

- Godhead defined biblically intro
- Fulness of Divinity
- Within Dwells the Fulness of Divinity
- Comes in the Fulness of Divinity

The word godhead in the Bible is defined as either adjective or noun form by divine, or divinity. This title can only be found three times in the entire Bible and of the three times none of them

represent a Trinity, tritheism, Unitarianism, Arianism, modalism, pantheism or like such (Rom.1:20; Acts 17:29; Col.2:9). When the Bible refers to the Father it is in the adjective form by one word which is divine that has been transliterated into the word godhead. The other two times we find the word got it we can clearly see by its feminine noun gender as referring to V eternal power of the father or the divinity which is cloaked by a humanity in the son of God as will be reflected here below. The Actual meaning of Godhead in one form or another is ultimately defined as “Divine or Divinity” No-one could legitimately substitute the word Godhead for trinity with a proper biblical understanding, but many people do make this assumption.

There are three sections under this heading as required by the study as pertinent information for understanding who and what God is as revealed by scriptural evidence as Divine. Each of the three times Godhead is used in the Bible it is referring to one of the Heavenly Trio however, it never reveals a trinity as according to the definitions assigned to the name trinity by the early church fathers. Under this review and close examination there will be noticed a distinction between the Father which is True God, the Son of God, and the Eternal Power and Divinity of God as the Spirit of God.

Examination from the —Strong's Talking Greek & Hebrew Dictionary

**Godhead defined as it is in Rom. 1:20**, Transliteration: theioteṣ, Pronunciation thi-ot'-ace  
**Part of Speech: n f** = The Eternal Power and Divinity of the Father according to the scriptures.

**Godhead defined as it is in Acts 17:29**, Transliteration: theios, Pronunciation: thi'-os  
**Part of Speech: adj** = This represents the Father Himself as Divine according to the scriptures.

**Godhead defined as it is in Col.2:9**, Transliteration: theotēs, Phonetic Pronunciation: theh-ot'-ace  
**Part of Speech: n f** = This represents the Son of God as Divinity cloaked in a garb of humanity as being the fullness of divinity bodily.

### **Godhead defined as it is in Rom. 1:20**

Greek Strong's Number: 230 Greek Word: θεϊότης Transliteration: theioteṣ Phonetic Pronunciation thi-ot'-ace Root: from <G2304> **Part of Speech: n f** Vine's Words: Divinity Usage Notes: English Words used in KJV: Godhead 1 [Total Count: 1] from <G2304> (theios); divinity (abstract) :- godhead.

### **Divinity and Eternal Power**

#### **2) Rom. 1:16-25**



16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.
17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.
19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.
20. 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**; so that they are without excuse:
21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22. Professing themselves to be wise, they became fools,
23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

**Romans 1:16-25 (KJV)**

Here in Rom. 1:20 we can see that the Godhead mentioned is, **His (The Father's) eternal Power.**

2.a) Who is His here referring to?

2.b) How do we establish what this eternal power is?

Again, let us stay within the boundaries of the scriptures and let the word of God interpret itself.

**Romans 1:1-11 (KJV)**

- 1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- 2 (Which he had promised afore by his prophets in the holy scriptures,)
- 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

**Romans 1:1-11 (KJV)**

### **Acts 2:33**

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

\*\* Jesus was seated on the right hand and received the promise of the Holy Spirit.< with Power, according to the spirit of holiness, by the resurrection from the dead> **(Rom.1:4)**.

### **1 Peter 3:15-22**

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 Peter 3:15-22 (KJV)

In **Romans 1**, Paul was describing the Godhead as the eternal power of God, and by reading his salutation in **verses 1-7**, we clearly read that when he referred to God, he meant the Father.

### **The Power of God / This is the Spirit of God**

#### **Luke 9:40-43 (KJV)**

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples.

#### **Luke 5:24**

But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house.

#### **Luke 1:35 (KJV)**

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.

Luke 1:35 (KJV) also see Matt. 1:20

#### **Ezek 37:11-14**

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Ezek 37:11-14 (KJV)

### **Zech 4:6-10**

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.


8 Moreover the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Zech 4:6-10 (KJV)

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### **Godhead defined as it is in Acts 17:29**

Define Godhead in Acts 17:29 Greek Strong's Number: 2304\_Greek Word: θεῖος\_Transliteration: theios\_Phonetic Pronunciation:  thi'-os\_Root: from <G2316>\_Part of Speech: adj\_Vine's Words: Divine\_Usage Notes: \_English Words used in KJV: \_divine 2 \_Godhead 1 \_ [Total Count: 3] from <G2316> (theos); godlike (neuter as noun, divinity) :- divine, godhead.

—Strong's Talking Greek & Hebrew Dictionary

In Acts 17, Paul was declaring to the Athenians the true God, and he was declaring the God the Father of Jesus Christ, as the GODHEAD, and no one else.

**Acts 17:24-34 (KJV)**

24 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;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 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;

27 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:

28 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.

29 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.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because **he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he [God] hath ordained;** whereof he [God] hath given assurance unto all men, in that he [God] hath raised him [Jesus] from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 17:24-34 (KJV)

In Acts 17 the Godhead was **identified in verse 31.**

In this passage the Godhead was the One that raised Christ from the dead.

### **Acts 17:29-31 (KJV)**

29 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. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. [Also see Heb.1]

Who raised Jesus from the dead?

It is the Father who raised Jesus from the dead....He is the GODHEAD mentioned here in these passages in Adjective form as absolutely the Head of Christ, and Christ as head of man (bible). And the Spirit of Christ is with his bride. The heavenly trio of Godhead is the Father, the Son of God, and the Spirit of Christ. He who has the Son of God will have the Father also and they will come and make their abode in the person, with the person who belongs to Christ (bible). Godhead as the Son of God is covered next.

### **Gal 1:1 (KJV)**

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Is God the Head of Christ?

### **1 Cor 11:3 (KJV)**

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

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## **Godhead defined as it is in Col.2:9**

The word, **Godhead was only mentioned three times** in the entire Bible. In Acts 17:29, Rom. 1:20, and **Col. 2:9**.

### **Let us turn to Col.2**

Greek Strong's Number: 2320

Greek Word: θεότης

Transliteration: **theotēs**

Phonetic Pronunciation:theh-ot'-ace

Root: from <G2316>

**Part of Speech: n f**

Vine's Words: None

Usage Notes:

English Words used in KJV:

Godhead 1

[Total Count: 1]

from <G2316> (theos); divinity (abstract) :- godhead.

### **Col.2:1-13**

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; {conflict: or, fear, or, care} 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge. {In whom: or, Wherein} 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 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. {rudiments: or, elements} {make a prey: or, seduce you, or, lead you astray} 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 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.1:12-20 [Any Doubt about who Paul is referring to?]**

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

## **Conclusion of Godhead in the Bible**

**Act 17:29** The Father Himself as Divine

**Rom 1:20** The Eternal Power of the Father and His Divinity

**Col 1:19** Divinity Cloaked in a garb of humanity in the Son of God

**Col 2:9**

## **Description of the Holy Spirit by Revelation of the Bible**

- Power of the Highest-Holy Spirit
- Manifestation of Jesus Christ
- The Promise of the Holy Spirit
- Another Comforter
- He Shall take of mine and show it to you
- the Manifestation of Jesus Christ
- The Spirit of God and the Spirit of Jesus Christ
- Christ with you and in you
- The Spirit of Christ
- SDB Verses: John 14:16; 3:5-8; 14:17; Romans 5:5; 1 Corinthians 12:4-7; 2 Peter 1:20-21; John 16:7-11.

## **Doctrine of God**

- **God The Father**
  - The Only True God
  - Israel's Monotheistic Beliefs
  - Shema and Royal Plural – not numerical plural
  - The Son Equal with God by God as Humanity's God
  - Before Condescension in Eternity Past
  - Emmanuel as God with Us
  - After Ascension as High Priest, Advocate, and Every Lasting Father



SDB Verses: John 1:34; Hebrews 1:3; John 1:14-18; Romans 1:3-4; 1 John 3:16; 1 Peter 2:24; Hebrews 10:10-14; 1 Corinthians 15:20-21; 1 Timothy 2:5; John 14:6; 1 John 2:1-2; Mark 13:32-33; Revelation 22:7, 12, 20.

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### **Evidence of the Heavenly Trio as non-trinitarian in the Sonship and Spirit**

- The Nature of Christ
- The real Comforter as Allos Parakeletos instead of heteros Parakeletos Jn. 14:16-18.
- The Mystery of All Ages
- The God of Sabbath or the God of Sunday

### **Results of Believing or Not, in a Theological Trinity or a Biblical Heavenly Trio**

- Denials of Godhead Belief by default of Trinity
- Denials of the One True God Belief by default of Trinity
- Denials of Jesus as the Actual Son of God Belief by default of Trinity
- Association Fallacy [mark in the hand]
- Traditionally cherished by orthodoxy
- Oracles Hidden through misconception Conclusion

### **The Results of Dedication & Worship and How the Bible Identifies the Who in Worship**

#### **Introduction**

#### **The Father's Name in their Foreheads**

- **What or Who you worship is a Salvific Issue! [The Importance of Knowing your God through His Word and Revelation]**

## Introduction

- **The Seal of God in the Forehead**

### The Seal of God Explained

#### Introduction

The Shema of Israel is the.....

Deut.6:4-9—4 Hear, O Israel: The LORD our God is one LORD: 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. {teach: Heb. whet, or, sharpen} 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.

#### The Seal of God

##### Question;

The righteous of God are sealed with a name, what is that name?

[church of Philadelphia]

Bible = Do you know?

The Name:

##### Holiness unto YHWH

#### The Seal

**Rev.3:11-13**--11 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.

**Exodus 28:36-39** – 36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And **it shall be upon Aaron's forehead**, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

**9** And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.  
**Lev 8:9 (KJV)**

**1** And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

**2** And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

**3** Now Joshua was clothed with filthy garments and stood before the angel.

**4** And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

**5** And I said, let them set a fair mitre upon his head. So, they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

**Zech 3:1-5 (KJV)**

### **The Seal Explained**

#### **Blue Lace**

#### **The law of wearing fringes as a remembrance [A commandment keeping people]**

**37** And the LORD spake unto Moses, saying,

**38** Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

**39** And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

**40** That ye may remember, and do all my commandments, and be holy unto your God.

**41** I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

**Num 15:37-41 (KJV)**

#### **(Truth) Gold in the inward Parts**

**4** Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

**5** Behold, I was shapen in iniquity; and in sin did my mother conceive me.

**6** Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

**Psalms 51:4-6 (KJV)**

### Christ our Wisdom (The Holy Spirit who seals us)

**17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

**Eph 1:17 (KJV)**

**29** That no flesh should glory in his presence.

**30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**31** That, according as it is written, He that glorieth, let him glory in the Lord.

**1 Cor 1:29-31 (KJV)**

**19** My little children, of whom I travail in birth again until Christ be formed in you,

**20** I desire to be present with you now, and to change my voice; for I stand in doubt of you.

**21** Tell me, ye that desire to be under the law, do ye not hear the law?

**22** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

**23** But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

**Gal 4:19-23 (KJV)**

**26** But Jerusalem which is above is free, which is the mother of us all.

**27** For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

**28** Now we, brethren, as Isaac was, are the children of promise.

**29** But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

**30** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

**31** So then, brethren, we are not children of the bondwoman, but of the free.

**Gal 4:26-31 (KJV)**

### The Seal Summarized

Upon the forehead we find three things;

- 1) The Commandments of God
- 2) Truth in the inward parts
- 3) Holiness unto Yahuwah (Most High God)

**Again.**

- 1) Blue lace

2)Gold Plate

3) Engraving there upon as a Signet. " Holiness unto YHWH"

(The Way, obedience.) (The Truth, the WORD.) (The Life, Holiness unto the LORD in Jesus Christ.)

[ Father's Character—Ten Commandments; Son—The testimony of Jesus; Holy Spirit—Holiness unto YHWH]

JUSTIFICATION, SANCTIFICATION, GLORIFICATION

### **The Mystery of All Ages**

Who seals us,

The Holy Spirit

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6:27 (KJV)

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 Cor 1:21-22 (KJV)

### **Isaiah 8:16-18 (KJV)**

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

### **Eph 1:3-14 (KJV)**

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 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:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

\*\*\*10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

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\*\*\*13 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,

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14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. **Eph 1:3-14 (KJV)**

**30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.  
**Eph 4:30 (KJV)**

**3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.  
**Rev 7:3 (KJV)**

**4** And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.  
**Rev 9:4 (KJV)**

**3** 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:

**4** And they shall see his face; **and his name shall be in their foreheads.**

**5** 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.  
**Rev 22:3-5 (KJV)**

A sign, seal, or mark in the forehead points out who people will worship, and the name of their God is written in their forehead or within in the mind of the worshipper as the mark or sign (Rev.7:3; Rev.17:5).

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[Rev.7:3--3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.](#)

Rev.17:5--5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

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### **Paul has something he wants to share with you!**

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25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory**: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily. **Col.1:26-27**.

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There must be a biblical examination about what is in the forehead of both women or churches. The mark is in the forehead, or the hand, of the harlot church, as noted above, and the contrary to that would be the seal of God which is strictly in the forehead and not in the hand also as the harlot church has that represents worship by works instead of belief (**Rev.17:1-6; Rev.7:3**).

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**Rev.17:1-6--1** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: {decked: Gr. gilded} 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. {harlots: or, fornications} 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

**Rev.7:3--3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads

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The harlot church in the end days has a name written in her forehead as her mark, seal, or sign, as all three of these words are biblically synonymous. Also, the true church will have the name

of their God written in their forehead as a mark, seal, or sign, theologically inferring (**Rev.7:3; Rev.12:18, 14:12**).

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**Summarize these verses in the above paragraph.**

**Rev.7:3-- 3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

**Rev.12:17-- 17** And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**Rev.14:12-- 12** Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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**The Father's Name in their Foreheads Bible Verses**

Ezekiel 3:8-9

Behold, I have made your face as hard as their faces and your forehead as hard as their foreheads. Like emery harder than flint I have made your forehead. Do not be afraid of them or be dismayed before them, though they are a rebellious house.”

Deuteronomy 11:18-19

“You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, **and they shall be as frontals on your forehead.** You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.

Revelation 20:4

Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded **because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand;** and they came to life and reigned with Christ for a thousand years



Exodus 13:16 So it shall serve as a sign on your hand and as **phylacteries on your forehead**, for with a powerful hand the Lord brought us out of Egypt.” [see Appendix A]

Deuteronomy 6:8 You shall bind them as a sign on your hand and they shall be as frontals on your forehead. [Rehearsal of the Commandments. They are a commandment keeping people.]

Exodus 28:36-38 “You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘**Holy to the Lord.**’ You shall fasten it on a blue cord, and it shall be on the turban; **it shall be at the front of the turban.** It shall **be on Aaron’s forehead**, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the Lord.

Ezekiel 9:3-4, 3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side; 4 The Lord said to him, “Go through the midst of the city, even through the midst of Jerusalem, and **put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.**”

Revelation 7:3 saying, “Do not harm the earth or the sea or the trees **until we have sealed the bond-servants of our God on their foreheads.**”

Revelation 9:4 **They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.**

Revelation 14:1 Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, **having His name and the name of His Father written on their foreheads.**

Revelation 22:4 they will see His face, and **His name will be on their foreheads.**

Revelation 13:16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, **to be given a mark on their right hand or on their forehead,** [Referring to the second beast that causes the world to receive.]

Revelation 14:9 Then another angel, a third one, followed them, saying with a loud voice, **“If anyone worships the beast and his image, and receives a mark on his forehead or on his hand,**

Revelation 17:5-- 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

### **Questions to consider!**

Could it be a seal or mark, in the name of Trinity?

Mysteries of mysteries upon the forehead?

### **The Mark of the Beast and its Significance in Theological Anthropology regarding Ontology**

One of the engines that seemed to be driving public debates regarding the RFID technology is the mark of the beast concept, and Christian groups lead these debates causing some people who embrace this technology to feel less dignified.<sup>38</sup> With a better biblical understanding, a person can come to the conclusion that RFID chips is not the actual mark of the beast nor is it good or bad in and of its self, but they can be used for either good or bad purposes by individuals businesses, and corporations. By examining the biblical mark of the beast and its contrast which is the seal of God, a person can come to the proper conclusion about what constitutes that mark of the beast. Due to the nature of this discussion, this examination will not be biblically or theologically exhaustive.

Technology is an outstanding achievement in today's society and has meaningful and purposeful uses in multiple ways. The RFID chip per se is not evil or bad but has great use of significant importance in multifaceted ways, and one of those ways is medical use. Of course, the Bible mentions the mark of the beast, and those who do not receive that mark will not be able to buy, sell or trade in the future (Rev.13:17).<sup>39</sup> I personally believe that technology like radio frequency identification will be implemented and used by the enemy of souls to cause people to receive the mark of the beast. That mark is not a mark of technology, but the mark, seal, or sign of something, and that something is the beast (Rev.14:9-12). In the Bible, the beast is not represented as technology but as a harlot church (Rev.14:8-10; Rev.18:1-20). A woman in Bible prophecy represents a church, and the apostate church is known as a harlot (Gen.3:15; Rev.12:6). To identify that mark of the beast as not being the radio frequency identification chip but as a sign, mark, or seal in a person's forehead, an exegetical examination is necessary.

A sign, seal, or mark in the forehead points out who people will worship, and the name of their God is written in their forehead or within in the mind of the worshipper as the mark or sign (Rev.7:3; Rev.17:5). There must be a biblical examination about what is in the forehead of both women or churches. The mark is in the forehead, or the hand, of the harlot church, as noted above, and the contrary to that would be the seal of God which is strictly in the forehead and not in the hand also as the harlot church has that represents worship by works instead of belief (Rev.17:1-6; Rev.7:3). The

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<sup>38</sup> Stéphanie Gauttier, "I've got you under my skin' – The role of ethical consideration in the (non-) acceptance of insideables in the workplace," *Technology in Society* 56 (2019): xx, doi:10.1016/j.techsoc.2018.09.008.

<sup>39</sup> Unless otherwise noted, all biblical citations are from *King James Study Bible* (Nashville: Thomas Nelson, 2014), Rev.13:17.

harlot church in the end days has a name written in her forehead as her mark, seal, or sign, as all three of these words are biblically synonymous. Also, the true church will have the name of their God written in their forehead as a mark, seal, or sign, theologically inferring (Rev.7:3; Rev.12:18, 14:12).

So, in conclusion, the RFID chip is not the mark of the beast. However, it can easily be used to enforce the mark of the beast upon people in the last days. Technology in and of itself is neither good nor evil but can be used for good or evil purposes by individuals, companies, businesses, and corporations. May God bless us all in our growth and understanding.

- How long will you waver between to opinions?
- Me and my house.
- Thou shalt have no other gods before the Lord your God.
- Chose you this day.
- Spirit of Elijah-choose you this day.

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### **The Final Authority in Matters of Faith and Patience**

- The Bible
  - We believe that the Bible is the inspired Word of God and is our final authority in matters of faith and practice.
  - We believe that Jesus Christ, in His life and teachings as recorded in the Bible, is the supreme interpreter of God's will for mankind.
  - Theological Perspective, Philosophical perspective, Orthodoxy as traditional perspective, or biblical perspective-A plain thus saith the Lord?

SDB Verses: 2 Peter 1:20-21; Romans 3:2; 2 Peter 3:1-2, 15-16; 2 Timothy 3:14-17; Matthew 5:17-19; Psalm 119:105; John 20:30-31; Hebrews 1:1-2.

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- **The God of the Sabbath, or the God of Sunday according to the Bible**
  
- **The “Why the Day Matters” question answered in Who you Worship and its Correlation to Which God is being Represented or Honored**

### **THE SEAL OF GOD**

September 16, 2011 at 11:40pm

(The Way,obedience.)(The Truth,the WORD.)(The Life,Holiness unto the LORD in Jesus Christ.)Just like the seal on the fair miter of the high priest in the old testament,On the fair miter between the eyes on the forehead there is a blue lace,and over that is a gold plate,and engraved upon the gold plate is "HOLINESS TO THE LORD".Blue lace=commandments of God.Gold=Truth in the inward parts.The engraving=" HOLINESS UNTO THE LORD", Our faith in Christ Jesus,being perfected in obedience.....

Beloved there is only one place the seal of God can be received, and that is in the forehead. The mark of the beast can be received in the forehead and in the hand.

What is the best way to identify the mark of the beast? Beloved the best way to identify the mark of the beast is to understand the seal of God, you don't start out learning the counterfeit, your start by learning and studying the authentic. The seal of God is upon the forehead of the saints.

We are in the body of our High Priest who is wearing the seal of God,the Father has sealed Him,and because He lives,we shall live also.The commandments of God over laid with truth in the inward parts,we must study the real to understand the counterfeit.....

Rev.12:17,And the dragon was wroth with the woman,and went to make war with the remnant of her seed,which keep the commandments of God,and have the testimony of Jesus Christ.....  
Beloved,faith without works is dead....

James2:17,Even so faith if it hath not works is dead being alone.

Please notice there are three parts in the seal, and they are layered one over the other.

1) School master revealing our need for a Savior, this is the commandments of God.

2) Truth in the inward parts, Jesus Christ, the WORD, our Lord said, "abide in ME and I shall abide in you".

3) HOLINESS TO THE LORD,our salvation in Christ

Jesus.(JUSTIFICATION,SANCTIFICATION,GLORIFICATION.).....

The children are conceived in their sin, without law you do not know that you are in need of a Savior. The mother travails in birth until Christ be formed in you. The mother of us all is New Jerusalem which is from above. The true church has two characteristics, 1) they keep the commandments of God, all ten my friends, 2) They have the testimony of Jesus Christ. If Christ is not being formed in you, beloved you may be following the wrong woman. We shall know them by their fruits. Are the fruits of the Spirit being formed in us by that Spirit you have been made alive by? Gal. chapter 5, let us also walk in that Spirit, against such there is no law. Have you been brought forth from the mothers womb? Remember what Apostle Paul tells the Galatians, I travail in birth once again unto you all until Christ be formed in you.

What is the seal of God???

First of all what is a seal? A seal has three things which make it a seal.Kings of old had seals,presidents have seals,governments have seals.The three things which make a seal a seal is, the persons name,authority,territory.All seals have these three things in them.

Our ten commandments are also sealed by the greatest AUTHORITY ever, the ten commandments is stamped with God's seal, and we find it in the FORTH commandment, right at the heart of the covenant.

In the fourth commandment we find all three things to seal this covenant, His Name. (I am the Lord thy God), His authority, (the Creator), His territory (the heavens, the earth, the sea and all that in them is.).

God has sealed His covenant in the fourth commandment. But the question was, "What is God's seal?" We should look at the old testament to begin to understand this, let's look at the fair miter which the high priest would wear.... Upon the fair miter, between the eyes on the forehead was a blue lace, and over the blue lace was a gold plate, and engraved on that gold plate was "HOLINESS UNTO THE LORD".....

Jesus said, the Father has sealed me, and because I live, you shall live also. Jesus is our High Priest, the HEAD of the church, we are sealed in Him, By the Holy ghost until the day of redemption of the purchased possession, YOU.....

Let's look at the actual seal, blue lace-commandments of God, gold plate-truth in the inward parts, the engraving there upon-"HOLINESS UNTO THE LORD," CHRIST LIKENESS, this is where our Lord is leading us.

Prov.3:1, My son, forget not my law: but let thine heart keep my commandments.....

Prov.6:20, My son, keep thy father's commandment, and forsake not the law of thy mother.....

Prov.6:23, For the commandment is a lamp, and the law is light: and reproofs of instruction are the way of life:.....

2Sam.22:29, For thou art my lamp, O LORD: and the LORD will lighten my darkness.

Isa.8:16;16 Bind up the testimony, seal the law among my disciples.

SEAL THE LAW??????????

Ezek.20:12;12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

Ezek.20:20;20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

SEAL is synonymous with sign, token, signet, mark!!!!!!!!!!

What about grace? Grace is not the big cover lest we trample the blood of Christ under foot. Grace is [ unmerited love] , we can do nothing to earn nor did we even deserve the love of God the Father by the gift of His beautiful Son. So my friends grace is absolutely 100% from Him. Obedience is faith which works of love, " If you love me keep my commandments", we should walk even as He, our Master walked.

Let us who live by the Spirit also walk in the Spirit. Christ said, " behold I come quickly and my

reward is with me to give every man according as his work shall be. Obedience is Christ likeness who is the express image of the Father expressing the Father's character. Be ye holy for I am holy, this is what Christ has instructed us to be my friends. Even so Lord come quickly amen.

### The Shaking Time

And because iniquity shall abound, the love of many shall wax cold. Matt. 24:12.

Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. . . .

The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth....

Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the word of God in its true bearings, and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones.... The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.

### **THE SIGN OF A SEAL (Faith with the fruits of works.)**

Rom.9:11-12,

11 (For the children being not yet born,neither having done any good or evil,that the purpose of God according to the election might stand,not of works,but of him that calleth;)

12 It was said unto her,THE ELDER SHALL SERVE THE YOUNGER.

Rom.4:11,

11 And he received the [[[sign of circumcision]]],a [[[seal of the righteousness

of the faith]]] which he had yet being uncircumcised:that he might be the father of all them that believe,though they be not circumcised;that righteousness might be imputed unto them also:

Rom.2:13-15,

13 (For not the hearers of the law are just before God,but the doers of the law shall be justified.  
14 For wnen the gentiles,which have not the law,do by nature the things contained in the law,these,having not the law,are a law in them selves:  
15 Which show the work of the law written in their hearts,their conscience also bearing wittness,and their thoughts meanwhile accusing or else excusing one another;)

Rom.3:20-26

20 Therefore by the deeds of the law there shall no flesh be justified in his sight:for by the law is the knowledge of sin.  
21 But now the righteousness of God without the law is manifested,being witnessed by the [[[law and the prophets; ]]]  
22 Even the righteousness of God which is by [[[faith of Jesus Christ]]] unto all and upon all them that believe:for there is no difference:  
23 For all have sinned,and come short of the glory of God;  
24 Being justified freely by his grace through the redemption that is in Christ Jesus:  
25 Whom God hath sent forth to be a propitiation through faith in his blood,to declare his righteousness for the remission of sins that are past,through the forbearance of God;  
26 To declare at this time his righteousness:that he might be just,and the justifier of him which believeth in Jesus.

[[[[[[[CIRCUMCISION OF THE HEART= THE SIGN OF A SEAL.]]]]]]]

Rom.2:27-29;

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?  
28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, [[[which is outward in the flesh:  
29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart]]], [[[in the spirit]]], *and* not in the letter; whose praise *is* not of men, but of God.

Jn.4:23-24;

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.

Phil.3:3;

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Rev. 19:7-10;

7 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.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: [[[I am thy fellowservant, and of thy brethren that have the testimony of Jesus]]]: worship God: for the [[[testimony of Jesus is the spirit of prophecy.]]]

### **Liberty of Thought & Religious Liberty**

- Guidance of the Holy Spirit (bible)
- Study and Open Discussion of Scripture (bible)
- freedom of conscience in seeking to determine and obey the will of God (bible)

[2 Corinthians 3:17-18; 2 Timothy 2:15; Romans 12:2; Ephesians 4:3-6, 15; Romans 10:17; 2 Timothy 3:16-17]

### **Book Conclusion**

This book is a work in progress and will progress into revised future additions or parts to make up a series in this theme of worship, the salvific significance of that worship, and who or what is worthy, or not worthy to receive your worship. One major point that I have tried to bring to light is that a person cannot build a doctrine without a balanced study regarding hermeneutics, exegetical examination, biblical, historical, and systematic theology. A systematic theology formed without biblical and historical theology is not sound theology. A literal hermeneutics can lead to a misconception without the other examinations and as an example, even the first century disciples misunderstood Jesus' sayings at times because of their personal or cultural biases in taking Jesus' words literally, i.e., "bread of life," "eat my flesh and drink my blood," "unless you be born again" are a few examples of why balance is necessary as reflected throughout these pages. If a person's hermeneutics and exegetical studies are shaped by their theology the question could be asked, where did the theology formulate from? In this situation the theology would have to be formed by vain philosophies and tradition of men without a sound biblical foundation. In the end, if the premise is correct, the conclusion will also be correct.

If Sabbath observers would have kept studying and protesting against Rome, they would have rejected all the traditional, orthodoxy teachings that Rome adopted in which mainstream Christianity has adopted over many years. But there are many Sabbath observing Christians who



are inadvertently kissing the ring of the Pope symbolically by honoring the Papacy's authority by worshiping their God whom Sunday worship is dedicated to.

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## Appendix A

### CATECHISM OF THE CATHOLIC CHURCH

#### SECOND EDITION

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#### PART ONE

#### THE PROFESSION OF FAITH

#### SECTION TWO

#### THE PROFESSION OF THE CHRISTIAN FAITH

#### CHAPTER ONE

#### I BELIEVE IN GOD THE FATHER

#### ARTICLE I

"I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH"

#### Paragraph 2. The Father

#### I. "IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"

232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit"<sup>53</sup> Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity."<sup>54</sup>

233 Christians are baptized in the name of the Father and of the Son and of the Holy Spirit: not in their names,<sup>55</sup> for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.

234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".<sup>56</sup> The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".<sup>57</sup>

235 This paragraph expounds briefly (I) how the mystery of the Blessed Trinity was revealed, (II) how the Church has articulated the doctrine of the faith regarding this mystery, and (III) how, by the divine missions of the Son and the Holy Spirit, God the Father fulfills the "plan of his loving goodness" of creation, redemption and sanctification.

236 The Fathers of the Church distinguish between theology (theologia) and economy (oikonomia). "Theology" refers to the mystery of God's inmost life within the Blessed Trinity and "economy" to all the works by which God reveals himself and communicates his life. Through the oikonomia the theologia is revealed to us; but conversely, the theologia illuminates the whole oikonomia. God's works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions.

237 The Trinity is a mystery of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God".<sup>58</sup> To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel's faith before the Incarnation of God's Son and the sending of the Holy Spirit.

## II. THE REVELATION OF GOD AS TRINITY

### The Father revealed by the Son

238 Many religions invoke God as "Father". The deity is often considered the "father of gods and of men". In Israel, God is called "Father" inasmuch as he is Creator of the world.<sup>59</sup> Even more, God is Father because of the covenant and the gift of the law to Israel, "his first-born son".<sup>60</sup> God is also called the Father of the king of Israel. Most especially he is "the Father of the poor", of the orphaned and the widowed, who are under his loving protection.<sup>61</sup>

239 By calling God "Father", the language of faith indicates two main things: that God is the first origin of everything and transcendent authority; and that he is at the same time goodness and loving care for all his children. God's parental tenderness can also be expressed by the image of motherhood,<sup>62</sup> which emphasizes God's immanence, the intimacy between Creator and creature. The language of faith thus draws on the human experience of parents, who are in a way the first representatives of God for man. But this experience also tells us that human parents are fallible and can disfigure the face of fatherhood and motherhood. We ought therefore to recall that God transcends the human distinction between the sexes. He is neither man nor woman: he is God. He also transcends human fatherhood and motherhood, although he is their origin and standard:<sup>63</sup> no one is father as God is Father.

240 Jesus revealed that God is Father in an unheard-of sense: he is Father not only in being Creator; he is eternally Father in relation to his only Son, who is eternally Son only in relation to his Father: "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."<sup>64</sup>

241 For this reason the apostles confess Jesus to be the Word: "In the beginning was the Word, and the Word was with God, and the Word was God"; as "the image of the invisible God"; as the "radiance of the glory of God and the very stamp of his nature".<sup>65</sup>

242 Following this apostolic tradition, the Church confessed at the first ecumenical council at Nicaea (325) that the Son is "consubstantial" with the Father, that is, one only God with him.<sup>66</sup>

The second ecumenical council, held at Constantinople in 381, kept this expression in its formulation of the Nicene Creed and confessed "the only-begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father".<sup>67</sup>

The Father and the Son revealed by the Spirit

243 Before his Passover, Jesus announced the sending of "another Paraclete" (Advocate), the Holy Spirit. At work since creation, having previously "spoken through the prophets", the Spirit will now be with and in the disciples, to teach them and guide them "into all the truth".<sup>68</sup> The Holy Spirit is thus revealed as another divine person with Jesus and the Father.

244 The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.<sup>69</sup> The sending of the person of the Spirit after Jesus' glorification<sup>70</sup> reveals in its fullness the mystery of the Holy Trinity.

245 The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father."<sup>71</sup> By this confession, the Church recognizes the Father as "the source and origin of the whole divinity".<sup>72</sup> But the eternal origin of the Spirit is not unconnected with the Son's origin: "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature. . . Yet he is not called the Spirit of the Father alone, . . . but the Spirit of both the Father and the Son."<sup>73</sup> The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."<sup>74</sup>

246 The Latin tradition of the Creed confesses that the Spirit "proceeds from the Father and the Son (filioque)". The Council of Florence in 1438 explains: "The Holy Spirit is eternally from Father and Son; He has his nature and subsistence at once (simul) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration. . . . And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son."<sup>75</sup>

247 The affirmation of the filioque does not appear in the Creed confessed in 381 at Constantinople. But Pope St. Leo I, following an ancient Latin and Alexandrian tradition, had already confessed it dogmatically in 447,<sup>76</sup> even before Rome, in 451 at the Council of Chalcedon, came to recognize and receive the Symbol of 381. The use of this formula in the Creed was gradually admitted into the Latin liturgy (between the eighth and eleventh centuries). The introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.

248 At the outset the Eastern tradition expresses the Father's character as first origin of the Spirit. By confessing the Spirit as he "who proceeds from the Father", it affirms that he comes from the Father through the Son.<sup>77</sup> The Western tradition expresses first the consubstantial communion

between Father and Son, by saying that the Spirit proceeds from the Father and the Son (filioque). It says this, "legitimately and with good reason",<sup>78</sup> for the eternal order of the divine persons in their consubstantial communion implies that the Father, as "the principle without principle",<sup>79</sup> is the first origin of the Spirit, but also that as Father of the only Son, he is, with the Son, the single principle from which the Holy Spirit proceeds.<sup>80</sup> This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed.

### III. THE HOLY TRINITY IN THE TEACHING OF THE FAITH

#### The formation of the Trinitarian dogma

249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."<sup>81</sup>

250 During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".<sup>82</sup>

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

#### The dogma of the Holy Trinity

253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".<sup>83</sup> The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."<sup>84</sup> In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."<sup>85</sup>

254 The divine persons are really distinct from one another. "God is one but not solitary."<sup>86</sup> "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son

he who is the Father, nor is the Holy Spirit he who is the Father or the Son."87 They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."88 The divine Unity is Triune.

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance."89 Indeed "everything (in them) is one where there is no opposition of relationship."90 "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."91

256 St. Gregory of Nazianzus, also called "the Theologian", entrusts this summary of Trinitarian faith to the catechumens of Constantinople:

Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. . . the infinite co-naturality of three infinities. Each person considered in himself is entirely God. . . the three considered together. . . I have not even begun to think of unity when the Trinity bathes me in its splendor. I have not even begun to think of the Trinity when unity grasps me. . .92

#### IV. THE DIVINE WORKS AND THE TRINITARIAN MISSIONS

257 "O blessed light, O Trinity and first Unity!"93 God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship".94 This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love.95 It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.96

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."97 However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit



in whom all things are".<sup>98</sup> It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons, and their one divine nature. Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.<sup>99</sup>

260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity.<sup>100</sup> But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him":<sup>101</sup>

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.<sup>102</sup>

#### IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (Jn 14:26) and by the Son "from the Father" (Jn 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, De Trin. 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, CPG § 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

## Appendix B

<https://plato.stanford.edu/entries/trinity/trinity-history.html#DevCre>

## Appendix C

# LESSON OUTLINE

**Name:** Houston Taylor

**Date:** 7 Feb. 2022

**Church:** Obtaining Inward Light Ministry Church

**Audience/Class:** Congregation

### Attention Getter

For most of us, there is some concept that is rock solid and unmovable. Or maybe you know someone in your family that is considered solid or set for life or stable as being a rock of the family. What does this mean? Or what does this rock concept symbolize? Would you say that it represents wisdom? Strength? Stability? Or could it be Patience? Whatever your answer is to these questions, the rock represents a firm intellectual foundation of some sort of security from misconceptions, erroneous errors, or false teachings in every one of these scenarios.

### **Introduction: A message about the Rock as a platform and foundation of eternal truth**

As Bible-believing Christians, we know that Jesus is the cornerstone of his church. Jesus is the foundation of the church and offers foundational principles and concepts in his sayings and teachings that will keep his church safe. One of Jesus' teachings is a firm foundation of eternal significance and an absolute necessity for building the other fundamental Christian doctrines upon. From here, we will examine that particular saying, principle, and foundational concept that has eternal significance for our souls to build upon.

### **TRANSITION: Read the scripture text, the transitional statement followed by the objective statement**

Jesus starts out by asking a question, and the conclusion is directly related to the line of questioning. The rock that Jesus refers to here is in line with Peter's answer to Jesus' question.

**OBJECTIVE:** Every Bible-believing Christian should understand what the Rock of eternal significance represents because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

**PROPOSITION** Every Bible-believing Christian should understand what the Rock of eternal significance represents

**RESPONSE:** because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

**KEY WORD:** safeguards.

## RATIONALE

1 It is a safeguard against a weak Christian foundation or belief structure – Matt.16:18 "upon this rock, I will build my church, and the gates of hell shall not prevail against it."

- c. This truth about the Rock is essential as a foundational doctrine of the Christian faith. Notice here that Peter's answer is the correct answer in that Jesus was both Lord and Christ, as he reveals again in his Pentecost speech (Acts 2:36). Jesus was the Christ or Anointed Messiah as well as the literal Son of God. Jesus approves Peter's answer and then reveals this answer as the absolute foundation of the Christian faith. Upon the Rock: Jesus being the literal Son of God and the Messiah-Son of Man, Jesus will build his church on this foundational belief. A proof-text for this concept is found in Heb.6:1.
  - iv. 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.
  - v. Jesus proceeded and came forth from God (Jn. 8:42).
  - vi. Jesus was begotten and then born in the flesh (Phil.2:7; Jn.1:1-3; Heb.1:2-3, 4:5-6).

2 It is a safeguard against anti-Christ teachings – Matt.16:16 "Thou art the Christ, the Son of the living God...."

- b. Accepting and knowing that Jesus is the literal Son of God is that firm foundation against all antichrist teachings. Who is considered to be antichrist according to the Bible?
  - i. 1Jn.2:22-24\_22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 24 Let that, therefore, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
  - ii. 2 John 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.
  - iii. 1Jn.5:20-21\_20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keep yourselves from idols. Amen.

3 It is a safeguard against vain philosophies and wisdom of men – Matt.16:17 "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

- d. The wisdom of God is much greater than the wisdom of man. When the premise is correct, the conclusion is also true. The believer's faith begins with the truth about who Jesus is as the Son of God, and the anointed Messiah and the foundation are set in place secures the other fundamental doctrines as seen In Col.2:6-12.
  - i. Col.2:6-12\_6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.8 Beware lest any man spoils you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In

whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye rise with him through the faith of the operation of God, who hath raised him from the dead.

## **CLOSING**

### **REVIEW OBJECTIVE & RATIONALE**

Every Bible-believing Christian should understand what the Rock of eternal significance represents because it offers multiple safeguards from becoming anti-Christ or accepting erroneous teachings.

1. Hear my cry, O God; attend unto my prayer. 2 From the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the rock that is higher than I. 3 For thou hast been a shelter for me, and a strong tower from the enemy. 4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah (Ps.61:1-4).

### **APPLICATION**

Will you accept the eternal foundation of the Christian faith, Jesus as the literal Son of the living God as your rock to build your value system of faith upon?

Do you believe that anyone who denies the literal sonship of Jesus is antichrist and has built their house on sand?

Will you be led to the rock, avoiding all vain philosophies, and believe that Jesus is the absolute and firm foundation of the church today?

For God so loved you, that he sent his son that the world might be saved and not perish (Jn.3:16).

### **PRAYER**

Holy Father, help all of us understand what this rock is and what it represents in our Christian faith as we seek to grow and learn what is that eternal platform of truth can be for our lives as the absolute safeguard. A safeguard against a weak faith or value system. A safeguard against receiving or becoming an antichrist. A safeguard against vain deceits and philosophies of men. Thank you, Holy Father, for allowing your only begotten son to come to our world as our Rock to eternal life. In Jesus' holy name, we pray. Amen.

## Appendix D

### Godhead according to the Bible

**Godhead defined as it is in Rom. 1:20**, Transliteration: theiotēs, Pronunciation thi-ot'-ace  
**Part of Speech: n f** = The Eternal Power and Divinity of the Father according to the scriptures.

**Godhead defined as it is in Acts 17:29**, Transliteration: theios, Pronunciation: thi'-os  
**Part of Speech: adj** = This represents the Father Himself as Divine according to the scriptures.

**Godhead defined as it is in Col.2:9**, Transliteration: theotēs, Phonetic Pronunciation: theh-ot'-ace  
**Part of Speech: n f** = This represents the Son of God as Divinity cloaked in a garb of humanity as being the fullness of divinity bodily.

### Godhead defined as it is in Rom. 1:20

Greek Strong's Number: 230 Greek Word: θεϊότης Transliteration: theiotēs Phonetic Pronunciation thi-ot'-ace Root: from <G2304> **Part of Speech: n f** Vine's Words: Divinity Usage Notes: English Words used in KJV: Godhead 1 [Total Count: 1] from <G2304> (theios); divinity (abstract) :- godhead.

### Divinity and Eternal Power

#### 2) Rom. 1:16-25

16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.
17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.
19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.
20. 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**; so that they are without excuse:
21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22. Professing themselves to be wise, they became fools,
23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.
24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

**Romans 1:16-25 (KJV)**

Here in Rom. 1:20 we can see that the Godhead mentioned is, **His (The Father's) eternal Power.**

2.a) Who is His here referring to?

2.b) How do we establish what this eternal power is?

Again, let us stay within the boundaries of the scriptures and let the word of God interpret itself.

**Romans 1:1-11 (KJV)**

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

**Romans 1:1-11 (KJV)**



### **Acts 2:33**

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

\*\* Jesus was seated on the right hand and received the promise of the Holy Spirit. [with Power, according to the spirit of holiness, by the resurrection from the dead] (Rom.1:4).

### **1 Peter 3:15-22**

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 Peter 3:15-22 (KJV)

In **Romans 1**, Paul was describing the Godhead as the eternal power of God, and by reading his salutation in **verses 1-7**, we clearly read that when he referred to God, he meant the Father.

### **The Power of God / This is the Spirit of God**

#### **Luke 9:40-43 (KJV)**

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples.

### **Luke 5:24**

But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralyzed man, I say to thee, Arise, and take up thy little couch and go to thine house.

### **Luke 1:35 (KJV)**

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.

Luke 1:35 (KJV) also see Matt. 1:20

### **Ezek 37:11-14**


11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.  
Ezek 37:11-14 (KJV)

### **Zech 4:6-10**

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. 8 Moreover the word of the Lord came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Zech 4:6-10 (KJV)

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### **Godhead defined as it is in Acts 17:29**

Define Godhead in Acts 17:29 Greek Strong's Number: 2304\_Greek Word: θεῖος\_Transliteration: theios\_Phonetic Pronunciation:  thi'-os\_Root: from <G2316>\_Part of Speech: adj\_Vine's Words: Divine\_Usage Notes: \_English Words used in KJV: \_divine 2 \_Godhead 1 \_ [Total Count: 3] from <G2316> (theos); godlike (neuter as noun, divinity) :- divine, godhead.

In Acts 17, Paul was declaring to the Athenians the true God, and he was declaring the God the Father of Jesus Christ, as the GODHEAD, and no one else.

**Acts 17:24-34 (KJV)**

24 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; 25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; 26 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; 27 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: 28 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. 29 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. 30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, we will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 17:24-34 (KJV)

In **Acts 17** the Godhead was **identified in verse 31**.

In this passage the Godhead was the One that raised Christ from the dead.

**Acts 17:29-31 (KJV)**

29 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. 30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. [Also see Heb.1]

Who raised Jesus from the dead?

It is the Father who raised Jesus from the dead.... He is the GODHEAD as “The Divine”

**Gal 1:1 (KJV)**

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Is God the Head of Christ?

**1 Cor 11:3 (KJV)**

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

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**Godhead defined as it is in Col.2:9**

The word, **Godhead** was only mentioned three times in the entire Bible. In Acts 17:29, Rom. 1:20, and **Col. 2:9**.

**Let us turn to Col.2**

Greek Strong's Number: 2320

Greek Word: θεότης

Transliteration: **theotēs**

Phonetic Pronunciation: theh-ot'-ace

Root: from <G2316>

**Part of Speech: n f**

Vine's Words: None

Usage Notes:

English Words used in KJV:

Godhead 1

[Total Count: 1]

from <G2316> (theos); divinity (abstract) :- godhead.

**Col.2:1-13**

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and

beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 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. {rudiments: or, elements} {make a prey: or, seduce you, or, lead you astray} 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 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.1:12-20 [Any Doubt about who Paul is referring to?]**

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

### **Conclusion**

#### **Godhead in the Bible**

**Act 17:29** The Father Himself as Divine. The Father is Divine, the absolute fulness of Divinity.

**Rom 1:20** The Eternal Power of the Father and His Divinity. Comes in the Fulness of Divinity.

**Col 1:19** Divinity Cloaked in a garb of humanity in the Son of God

**Col 2:9** = Is the Fulness of Divinity Bodily.

# Appendix E

## Exegetical Breakdown of 1 John 1:1-21

John is the Author of this passage.

The opening verse is all about the Father, which is God and his only begotten Son, Jesus Christ. This is how John

1 Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him [God] that begat loveth him [the only begotten son] also that is begotten of Him [God].

These verses represent the record and the witness that vs.7-8 are referring to regarding the testimony of Eternal Life by know the Only True God and His Son. Also see what Jesus said in Jn. 17:3.

Those who become partakers of the divine nature through Christ also are begotten of God (HCBC,393).

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. [True Church Description with the Testimony]

The Overcomers of the world are those who believe that Jesus is the Son of God

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

To believe that verse seven is a Trinity is contrary to the context and is to worship a false idol which is the main warning of the passages.

These two sections here of vs.4-6 & 16-19 are sandwich verses regarding the **effect of the content** outside these sections as the purpose of the meaning within.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

These two verses are primarily concerned with the witness and record of testimony within the passage. To believe that either of these verses point out a three in one Trinity would be contrary to the record and testimony of context.

There are three that bear witness, the Spirit and the water and the blood, but as these three agree in one (1 John 5:8), we may conclude that the two witnesses certainly refer to the life of Christ, as revealed in the Spirit, which testifies of Him (John 16:14), the Word or Water, which is Himself (John 1:1), the Water of Life, and the Blood, which is the life of Christ. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. And so also, whatever the two olive trees represented, they poured out of themselves into the lamps (PTUK September 7, 1899, page 566.1).

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

These two verses are sandwich verses with a main idea or topic for the content within the context.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 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.

17 All unrighteousness is sin: and there is a sin not unto death.

18 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.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him [God] that is true, and we are in Him [God] that is true, even in His [God's Son] Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

The Overcomers of the world are those who believe that Jesus is the Son of God (vs.16-19)

The Purpose of the content is to be born of God as reflected in the opening and closing verses.

The description of eternal life is the significance of this content

The Son of God is mentioned twice.

Eternal life is to know the only True God and is Son Jesus Christ.

In vs.20 it is revealed that the Father is the True God. [Mentioned three times]

The main idea and ultimate goal here was to instruct the saints in how to protect themselves from idols or false gods by revealing the Only True God and His Only Begotten Son which is **eternal life**.

Jn.5:11, 13, 20.

11 And this is the record, that God hath given to us **eternal life**, and this life is in his Son.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life**, and that ye may believe on the name of the Son of God.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him [God] that is true, and we are in Him [God] that is true, even in His [God] Son Jesus Christ. This is the true God, and **eternal life**. Exegetical Graft by: Pastor Houston Taylor

# Appendix F

## Exegetical Breakdown of John 6:28-70

### The Eternal Spirit, the Water, and the Blood

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he



said, I am the bread which came down from heaven.  
42 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?  
43 Jesus therefore answered and said unto them, Murmur not among yourselves.  
44 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.  
45 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.  
46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.  
47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.  
48 I am that bread of life.  
49 Your fathers did eat manna in the wilderness, and are dead.  
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.  
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.  
52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?  
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.  
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.  
55 For my flesh is meat indeed, and my blood is drink indeed.  
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.  
57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.  
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? {offend: or, scandalize, or, cause you to stumble}

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

