Ref. P2

God the Father is the Creator and Husband of Israel!

This paper is addressed to those who truly seek to worship God in spirit and in Truth and who wish to know their Creator and God of Abraham, Isaac and Jacob, and who, as God the Father, glorified His Son Jesus (Acts 3:13). This paper may be freely reproduced and distributed, provided this is done in its entirety, without alterations of any kind and solely for the purpose of edifying the Church of God.

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God the Father is the Creator and Israel's Husband!

1.0 INTRODUCTION

Christendom through its thousands of different churches teaches a variety of Godheads. Far the most common is mainstream's monotheistic Trinity but also popular are the various forms of monotheistic Unitarianism. This paper concentrates on the quite different teaching by the late Mr Herbert W. Armstrong, who founded around 1934 the former Radio Church of God, later renamed the Worldwide Church of God. Mr Armstrong taught that God is a Family comprising currently God the Father and His Son Jesus as two distinct Gods. Further that the members of the Church of God have the potential of being born-again into this Family as literal spirit children of God the Father at the Second Coming of our Lord Jesus. Of particular interest for this paper is Mr Armstrong's teaching that Jesus was the OT Creator, God of Eden, God of Exodus, Husband of Israel and the Word of God the Father to the OT patriarchs and to the OT prophets. This paper largely supports these teachings of Mr Armstrong, save that God the Father rather than Jesus was the OT Creator and Husband of Israel. This paper assumes that the reader understands that Jesus was a self-existent God till He agreed to surrender this to become incarnate and die as mankind's atoning Passover Lamb. Therefore this paper is of interest primarily to members of Mr Armstrong's former Radio Church of God and his former Worldwide Church of God.

> NOTE: If the reader has not already done so, he should first read the paper *Laodicea's Lamp!* (see Section 8.0 *References)*. The examples given there should convince him that there is a very good case for claiming that not Jesus but God the Father was the OT Creator, God of Eden, God of Exodus, Husband of Israel, and was His own Word to the OT patriarchs and to the OT prophets.

Mr Armstrong's teaching that Jesus was the OT Creator God and Husband of Israel is a rather ancient doctrine of mainstream Christendom dating back to the 2nd century AD. Not long after the close of the Apostolic church Greek and Jewish converts began questioning the apostolic teaching that God the Father and His Son Jesus were distinct God Persons. Jewish converts favoured a monotheistic Godhead of just God the Father, based on their reading of scriptures like Deuteronomy 6:4 ("Hear O Israel the LORD our God is <u>one</u> LORD") and Isaiah 44:6 ("Thus saith the LORD …I am the first and I am the last; and <u>besides me there is no God"</u>). In addition Greek converts raised on neo-Platonist philosophy rejected that a spirit God (Jesus) could have died and that a spirit God (the Father) would have soiled His hands creating what they deemed to be the vile physical worlds.

As a result both Jewish and Greek converts favoured the notion that only God the Father is a self-existent God, who had created Jesus, and that Jesus had in turn created the physical worlds for God the Father. This led to various forms of monotheistic Unitarianism; the best known being *Arianism*. Another form of Unitarianism is *Michael Christology* which survives to this day amongst *Mormons* and *Jehovah's Witnesses* and which teaches that the Archangel Michael became incarnate as Jesus. It is not possible here to examine all forms of Unitarianism.

Some monotheists rejected Unitarianism because they believed that only the eternal Life of a true God Jesus could atone for all sins of all of mankind. They invented a compromise monotheistic multi-modal Godhead which could manifest itself as both a Father mode and a Son mode. Later this was augmented to include a third God the Holy Spirit mode. This in time developed into the monotheistic Trinity Godhead, which is deemed to be of a single substance (Greek *homo-ousios*) into which are subjoined the three Persons (hypostases) of God the Father, God the Son and God the Holy Spirit.

From the start monotheistic Unitarianism and monotheistic Trinitarianism were in conflict and remained so till well into the 4th century AD. In 313AD Emperor Constantine granted freedom of worship and from then Christianity became effectively the Roman empire's state religion. Then emperors interfered in doctrinal disputes because they these could threaten the empire's unity. Political pressure had a significant influence on the Trinity being adopted as the Godhead of mainstream Christendom.

> NOTE: It must be remembered that both the Unitarian and Trinitarian Godheads aimed to satisfy the perception that scriptures such as Deuteronomy 6:4 and Isaiah 44:6 declare there is only *one* God. Once this paper's thesis is understood that God the Father is the OT Creator and Husband of Israel and is the only remaining self-existent God, it will be plain that Deuteronomy 6:4 and Isaiah 44:6 do not assert there is only one God, but that the Wife Israel must relate to the *one* God who is her Husband. Had Mr Armstrong understood and taught this, then the current revival of 2nd century monotheistic Unitarianism may not have occurred.

Mr Armstrong rightly rejected both Christendom's Trinity and other remnants of 2nd century monotheism but he retained Christendom's error that Jesus was the Creator. He was apparently insufficiently aware that the Godhead debate from the 2nd to 4th centuries had led to considerable falsifications of Greek NT manuscripts and influenced even translations into modern languages, including the KJV.

It is worth remarking that Christendom's Nicene Creed and the Apostles' Creed both state that God the Father is the Creator. Many in Christendom regularly recite these creeds without realizing that a handful of mistranslated and falsified NT verses declare that Jesus is the Creator, and so contradict these creeds. Perhaps Christendom's Trinity doctrine masks this confusion or else the believers are asleep.

The true Church of God needs to know which God is the OT Creator God; for that is a prerequisite for understanding the Bible correctly. We must have that foundation in place as we approach the close of this Age for how can we hope to understand prophecy if we do not even know which God married Israel.

This paper reviews in Section 2.0 key OT names and titles for the God of the Old Testament. Section 3.0 gives a number of proofs that God the Father was the Creator, God of Eden, God of Exodus, Husband of Israel and was His own Word to the OT patriarchs and to the OT prophets. Section 4.0 examines in turn Mr Herbert W. Armstrong's 'proof' verses that Jesus was the OT Creator God, the God of Exodus and Husband of Israel. These verses include: John 1:3; Ephesians 3:9; Col 1:16; Hebrews 1:2b, 1:10; John 1:18; John 8:58 (linked through '*I am'* to Exod 3:14) and 1 Corinthians 10:4. Although these verses appear to support Mr Armstrong's doctrine, it is shown that they fail to do so for one of the following reasons: (1) The English Bible text was mistranslated, (2) The NT Greek was falsified, and (3) The verse is read out of context. Section 5.0 picks up from Section 3.0 and places before the reader yet more evidence that God the Father is the OT Creator God. Section 6.0 examines several questions which may be raised to deny this paper's thesis that *God the Father is the Creator and Husband of Israel*.

Unless otherwise indicated Bible quotations are from the Authorized King James Version Bible (KJV).

2.0 Some Key OT Names, Titles and Roles of God the Father

This Section explains a few key names, titles and roles for God the Father which are widely misunderstood or even unknown to almost all in Christendom. The points made in this section are kept as brief as possible.

2.1 Israel's Husband is the OT "Lord" or "God"

The OT reveals that the God denoted in most English Bibles by the all-capitals forms LORD (Strong H3068) and GOD (Strong H3069) is married to the physical nation Israel. For example, in Jeremiah 3:14, the LORD addresses Israel as "O backsliding children, saith the LORD; for <u>I am married unto you</u>:…". Also in Jeremiah 31:32 with "…although <u>I was an husband</u> unto them, saith the LORD". In Isaiah 54:5 the LORD reminds His wife, "For thy Maker <u>is thine husband</u>; the LORD of hosts is his name…". The LORD God of Israel married Israel in the (Old) Marriage Covenant, which was sealed in blood at Mt. Sinai (Exod 19:5; 24:7-8).

2.2 The OT Creator God is the OT "Lord"

The OT also shows that the LORD (Strong H3068) is the Creator. For example, Ps 146:5-6, "Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: <u>*Which made heaven, and earth, the sea, and all that therein is*</u>…". And Isa 40:28, "… hast thou not heard, that the everlasting God, the LORD, <u>*the Creator of the ends of the earth*</u>, …".

Now some points concerning God's printed OT titles. Although their Hebrew references may be awkward; they are essential for this paper and may assist the reader with future Bible reading.

2.3 "Lord", "God" and the Hebrew Tetragrammaton "JHVH"

The KJV and most English OT translations render the Hebrew Tetragrammaton "JHVH" as either the *all-capitals* form "LORD" (Strong H3068) or the *all-capitals* form "GOD" (Strong H3069). These *all-capitals* forms are found throughout the OT and always refer to the one God Person, who gave the Tetragrammaton as his name when speaking to Moses from the Burning Bush (Exod 3:1-6, 14). His name means something like, "*The Eternal*" or "*The Self-existent One*" or "*I AM that I AM*" or more simply "*I AM*". Although God's name, which survives to

this day as the Tetragrammaton JHVH, is rendered in English Bibles as "Lord" and "God" its true meaning is rather "The Eternal" and it is a good practice to remember this whenever we see the OT all-capital forms LORD and GOD.

The OT *all-capitals form* 'LORD' (Strong H3068) is often associated with the lower-case form 'God' (Strong H430, Elohim). Examples are: "the LORD God" (Gen 2:4), "the LORD our God" (Deut 1:6), or "I am the LORD thy God" (Exod 20:2). Note that the association is with the lower-case form 'God' (Elohim) and not with the *all-capitals form* 'GOD', which as shown in the previous paragraph has a different application.

The need to distinguish carefully between the *all-capitals* and lower-case forms can not be too strongly emphasized. Whenever the OT uses the *all-capitals* form 'LORD' or 'GOD', we know from this paper that it can only be the OT God Most High who became the NT God the Father.

> NOTE: The OT *divine name* is denoted in the Hebrew text by the Tetragrammaton, JHVH, which the KJV renders some 6403 times by the *all-capital* form "LORD" (Strong H3068) and 304 times by the *all-capital* form "GOD" (Strong H3069). Also the Sopherim replaced 134 instances of the Tetragrammaton with "Adonai", but regrettably the KJV rendered these "Lord" instead of the *all-capitals* "LORD". OT Jews avoided saying the divine name JHVH when reading the Hebrew OT text; and so the divine name became forgotten and no vowel pointing could be assigned to the Tetragrammaton when the Masoretes added vowel pointing to the previously all consonantal Hebrew text. Instead of JHVH, the Jews said either Adonai ("Lord", Strong H136) or Elohim ("God", Strong H430) – Elohim being used where Adonai would have resulted in the repetitious "*Adonai Adonai"*. To mark which of these was to be said in place of JHVH, the Masoretes gave the Tetragrammaton *JHVH* the vowel pointing of either Adonai or Elohim. For additional information read the short articles A13 and Q2 (see Section 8.0 *References*)

2.4 Which God Person does "God" (Hebrew Elohim) Denote?

When the lower-case form 'God' stands by itself, we need to search the context carefully to determine whether it denotes God the Father or His Son Jesus. In Section 6.7 *Genesis 1:26 and the Hebrew Noun Elohim* the form 'God' is called *indeterminate*, because only a careful search through the context can determine whether it refers to God the Father or His Son. In Section 6.7 it is shown that the search extends from Genesis 1:26 to 3:15; where the determining key is the possessive pronoun 'His' in 'His heel' (that is Jesus' heel).

Another example is 'God' (Elohim) of Psalm 22:1, which can be identified with "LORD" of verse 8; and so tells us that 'God' of verse 1 refers to NT God the Father. This is confirmed by Jesus in Matthew 27:46 quoting Psalm 22:1, when addressing His Father with: "*My God, my God, why hast thou forsaken me?*". From this we see that "God" of Psalm 22:1 refers to God the Father.

A further example is verse 7 of Psalm 45, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hast anointed thee…". Here the two instances of "God" (Elohim) refer in turn to Jesus and then to God the Father. In Psalm 45 we should note the lower-case form "Lord" in verse 11, and that the *all-capitals* form "LORD" does not occur in this psalm.

When the OT form 'God' (Hebrew Elohim) stands by itself, should be considered *indeterminate* until it can be determined to which God it refers. In the vast majority of cases it will be found to be God the Father but one should not assume this is the case.

2.5 JHVH Represents God the Father's Unique Name

In recent years some have claimed that there are two and even three Yahwehs in the OT and that this title applies even to angels. This denies that JHVH originally represents a unique proper name for *the God of Abraham, the God of Isaac and the God of Jacob*; who this paper shows is the NT God the Father. The name JHVH is unique because it means *The Eternal* or *The Self-Existent One* or *I AM* because it is based on the Hebrew verb "to be".

Because Jesus agreed to surrendered His former independent self-existent deity to become incarnate and die as our atoning Passover Lamb; and was resurrected from the grave back to spirit Life by His Father, through this all life has come from God the Father – not only all angelic, plant, animal and human life but now even Jesus' life. Therefore only to God the Father can apply the title *The Eternal* denoted in the Hebrew OT by the Tetragrammaton JHVH and rendred in English Bibles by the all capital forms "LORD" (Strong H3068) and "GOD" (Strong H3069).

Only God the Father has lived without any interruption from all past eternity and will continue to live without interruption for all future eternity. Therefore only to God the Father can apply the name *The Eternal* denoted by the all-capital forms LORD and GOD. This name can not apply to any of the angels because all were created and therefore had a beginning of days. The Eternal can also not be Jesus' name because his existence from all past eternity to all future eternity was interrupted for the three days and three nights He was without life – existence – in

the grave. There exists now only one Eternal who is God the Father. It can only be God the Father who named himself *The Eternal* to Moses from the Burning Bush (Exod 3:14). Of this name now remain only its four consonants J-H-V-H known as the Tetragramnmaton because its vowels became lost over the centuries of not recording these and not saying God's name. As explained in the aforementioned short study papers Q2 and A13 it is nonsense to claim that God the Father's name is either Yahweh, Jahweh, or Jehovah etc.

3.0 PROOFS THAT GOD THE FATHER IS THE OT CREATOR GOD.

This places before the reader a selection of OT and NT scriptures that testify that God the Father is the Creator, God of Eden, God of Exodus, Husband of Israel and who was His own Word to the OT patriarchs and to the OT prophets starting with Moses.

3.1 The Testimony of Acts 4:24, 27

Act 4.24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
.27 For of a truth against thy holy child Jesus, whom thou hast anointed,…

Verse 27 declares that the Creator God of verse 24 has a holy child Jesus and so the Creator must be God the Father! This is a powerful testimony for the thesis of this paper. Notice how the intervening verses 25 and 26 (here omitted) obscure this testimony. It would seem that mainstream Christendom's falsifiers missed this obscured testimony and so it has escaped the textual falsifiers and has remained as a testimony for us.

3.2 The Testimony of Revelation 4:8-11

Rev 4.8 And the four beasts…saying, Holy, holy, holy, Lord God Almighty, …
.10 The four and twenty elders … and worship Him that liveth for ever and ever … saying,
.11 Thou art worthy, O Lord, … for thou hast created all things …

Revelation 4:1 reveals John was called up into Heaven and away from Jesus, in whose presence he had been during the long passage Revelation 1:17–3:22. As a result throughout chapter 4 John was in the spirit (Rev 4:2) with God the Father. Revelation 4:8 shows how the four beasts worship the '*Lord God Almighty*'. According to Rev 21:22 the *Lord God Almighty* is not the Lamb (Jesus) and so must be God the Father. In Rev 4:10-11 the four and twenty elders worship this God and declare He had created all things. So Revelation 4:8-11 too shows that God the Father was the OT Creator God.

3.3 Paul's Hebrews 1:1-2 Testimony

Heb 1.1 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….

These verses reveal, (1) that in OT times God the Father spoke *through the prophets* to the people and (2) that in NT times God the Father spoke *through His Son Jesus* to the people. *This means that Jesus did not speak to the people of Israel in OT times!* Therefore Jesus became the Word of God to Israel *only* in NT times and so Jesus was not actively involved with OT Israel and so could not have been the God of Exodus and Husband of Israel.

3.4 Paul's Romans 1:1-3 Testimony

Rom 1.1 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, …

Verse 1 and 3 jointly declare that *the gospel of God* concerned 'his' (God's) Son Jesus Christ. So the God Paul refers to is the NT *God the Father*. Between these Paul inserted the parenthetical verse 2 explaining that 'he' (God) had promised this gospel 'afore', that is in OT times, to 'his' (God's) prophets. So this passage declares that the *God of the OT* had promised his gospel concerning his Son Jesus Christ to 'his' (OT) prophets. This means that God the Father was the God of the OT and *His own OT Word* to His OT prophets, starting with Moses! This agrees with Paul's testimony of Hebrews 1:1-2.

3.5 Paul's Acts 13 Testimony

In the long passage Acts 13:16-41 Paul rehearses Israel's history from the Exodus to Jesus's ministry.

Acts 13.17	The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.
.22	…he raised up unto them David to be their king…
.23	Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:
.33	God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou are my Son, this day have I begotten thee.

Verse 17 refers to the God of Exodus but without identifying Him. Verses 22-23 reveal that this OT God chose David; and that from David's line came Jesus. This already separates this OT God from Jesus. Then verse 33 plainly identifies this OT God as the God who raised again His Son Jesus. *Therefore Paul reveals through this passage that the OT God of Exodus is the NT God the Father!* Again this is consistent with Paul's teaching of Hebrews 1:1-2a and Romans 1:1-3.

3.6 Peter's NT-OT Bridge Linking Acts 3:13 to Exodus 3:4-6.

Peter, in his sermon of Acts 3:12-26, identifies *God the Father* in verse 13, through His title *The God of Abraham, of Isaac and of Jacob*, with the *God of Exodus* who spoke to Moses at the Burning Bush (Exod 3:4-6).

Acts 3.13	The God of Abraham, and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom you have delivered up, and denied him in the presence of Pilate, …
Exod 3.6	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob…
.4	And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

The God who glorified His Son Jesus (Acts 3:13) can only be *God the Father*. In this verse Peter gives Him the title, *'The God of Abraham, and of Isaac and of Jacob'*. By this very title the God of Exodus introduces Himself to Moses (Exod 3:6). Exodus 3:4 identifies this God as the *all-capitals* LORD (Strong H3068). Therefore Peter identifies, through this NT-OT bridge Acts 3:13 to Exod 3:4-6, the OT *God of Exodus* (LORD) as the NT *God the Father*. This point will be further strengthened with the following NT-OT bridge taken from this sermon by Peter.

3.7 Peter's NT-OT Bridge Linking Acts 3:21-22 to Deuteronomy 18:15

Peter provides another NT-OT bridge in his Acts 3 sermon, through identifying the OT LORD of Deuteronomy 18:15 with God (the Father) of Acts 3:21 by quoting in verse 22 Deuteronomy 18:15.

Deut 18.15	The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, …
Acts 3.21	…which God hath spoken by the mouth of all his holy prophets since the world began.
.22	For Moses truly said unto the fathers, 'A prophet shall the LORD your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you'

This NT-OT bridge will be revisited towards the end of this Section under "Which God Would Send Which God in Deuteronomy 18:15-18 ?". The teaching that Jesus is the OT LORD (Strong H3068) cannot be made to fit this NT-OT bridge. Only God the Father being the OT Creator God will fit this bridge. It is also plain that Peter identifies Jesus with the Prophet promised by the OT LORD God in Deut 18:15.

3.8 Abraham's and Paul's Testimonies Show Jesus is NOT the God of the OT

Gen 22.16	… By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son
Heb 6.13	For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
Joh 14.28	…for my Father is greater than I

Following Abraham's extraordinary act of faith in offering his son Isaac, the LORD swore by Himself to Abraham (Gen 22:16). In Hebrews 6:13 Paul explains He did this because there was no one greater to swear by. In John 14:28 Jesus declared that His Father is greater than Himself and so had Jesus spoken to Abraham in Genesis 22:16, then He could have sworn to One greater than Himself, namely God the Father. We conclude therefore that not Jesus but God the Father spoke to Abraham.

3.9 The Lord Jesus' Testimony

From Jesus' Parable of the Householder (Matthew 21:33-40) it is plain that God the Father first sent His prophets (depicted as His messengers) and finally His Son (Cp Deut 18:15-18). This parable is in accord with Paul's testimony of Hebrews 1:1-2 but is contrary to the teaching that Jesus is the OT God.

3.10 Mary's Testimony

Mary in her praise of God the Father (Mary's Magnificat, Luke 1:46-56), identifies God the Father (verse 55) as *the God who spoke to Abraham and the fathers* (OT Israel and Judah). Plainly Mary saw God the Father, by whom she had conceived, as the God of the OT fathers of Israel.

3.11 Which God Would Send Which God in Deuteronomy 18:15-18?

The *shocking truth* is that right at her wedding, God's Wife the nation of Israel, rejected her Husband, with: "And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us lest we die" (Exod 20:19). So from the very start God's Wife, Israel, rejected her Husband! Had God noticed His Wife's rejection of Him? O, yes! Here is how Moses reminded Israel of this:

Deu 18.15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
.16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
.17 And the LORD said unto me, They have well spoken that which they have spoken.
.18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Note two things in particular. First that God in verse 16 refers back to His Wife's rejection of Him in Exodus 20:19. And then in verse 18, although God accepts that His Wife (Israel) does not want Him to speak to her directly, *He will require her to listen to His Word* that He will sent through His Prophet.

Who was the Prophet of verse 18?

This can only have been Jesus as the NT Word of God. After all Jesus said many a time that *His Father had sent Him*. Besides, Stephen in his address before his martyrdom, explains that this Prophet is the Just One, whom they had killed (Acts 7:37, 52). Likewise we saw above under Peter's NT-OT Bridge Linking Acts 3:21-22 to Deuteronomy 18:15, how Peter identifies Jesus with the Prophet of Deut 18:15.

If this paper's antithesis were correct that Jesus was the God of Exodus, then the following absurdity results when interpreting Deuteronomy 18:15-18 in NT terms. Jesus would have told Moses that He (Jesus) would send a Prophet (Jesus) and that He (Jesus) would put His own words (not His Father's!) into His own mouth. That is contrary to Jesus repeatedly declaring that His Father had sent Him (John 6:44, 57; 8:16, 18 etc) and that He (Jesus) had given His Father's message (John 14:24). In short it would deny that Jesus was the NT Word of God the Father. No such absurdity results when we recognize that God the Father was the God of Exodus who spoke to Moses. Then God the Father would have told Moses, that He (God the Father) would send a Prophet (Jesus) and that He (God the Father) would put His Words (God the Father's Word) into the Prophet's (Jesus) mouth; which agrees with John 6:44, 57, 8:16, 18 and 14:24.

This section showed through eleven examples that not Jesus but God the Father was the God of the OT; additional examples will be given in Section 5.0. The next section shows that none of Mr Armstrong's 'proof' verses that Jesus was the God of the OT are valid.

4.0 Mr Armstrong's 'Proof' Verses Shown Wanting

Mr Armstrong based his teaching that Jesus was the OT Creator God, the God of Exodus and Husband of Israel on the following verses: John 1:3, Ephesians 3:9, Colossians 1:16, Hebrews 1:2b, Hebrews 1:10-12, Exodus 3:14 with John 8:58, John 1:18, and 1 Corinthians 10:4. These verses will now be examined in turn and shown to be insufficient for supporting that teaching: and as a result the Bible does not contradict itself!

4.1 John 1:3 Is A Gross Mistranslation

It is widely accepted that the John 1:3 phrase "all things were made by him" proves that Jesus was the OT Creator God. This assumes that Jesus did the creating when already the Word of God. But this is contrary to what we saw in Sections 3.3 and 3.4 that Jesus became the Word of God only in NT times and that God the Father was His own Word in OT times, including Eden! Further the verb 'made', which occurs three times in John 1:3, is there the English rendering of the Greek verb 'ginomai' (Strong G1096), but which does *not* mean 'to make'! This Greek verb occurs frequently in the NT but is translated with an extraordinary wide range of meanings – probably because there is no exact English equivalent. For example, twelve verses from John 1:3, in John 1:15, the KJV renders 'ginomai' as 'preferred'.

Dr E. W. Bullinger in his *A Critical Lexicon and Concordance to the English and Greek New Testament* (ISBN 0-8254-2096-2 Kregel Publications) offers under the entry 'made' the following meanings for the Greek verb 'ginomai': 'to begin to be', *i.e.* 'to come into existence, *or* any state, as implying origin either from natural causes or through special agency; hence, 'to become', 'come to pass'. Those are reasonable renderings of 'ginomai'.

Also "by" in John 1:3 is the KJV rendering of the Greek preposition 'dia', which we use in, for example 'diameter' and which literally means 'through measure' (of the circle). In John 1:3 the Greek 'dia' takes the Genetive case, and means 'through' in the sense of: *proceeding from* or *because of*.

The translation of John 1:3 cannot contradict NT verses, such as Acts 4:24, 27 (Section 3.1), which show that God the Father is the OT Creator. Since the KJV translation 'made' for 'ginomai' is wrong, an alternative rendering for the KJV's John 1:3 phrase "all things were made by Him" would be 'all things came into being because of Him'. The latter rendering acknowledges that without Jesus willingness to be mankind's atoning sacrifice, God the Father could not have begun His Creation (Cp NOTE at end of Section 6.7).

It would seem that the KJV and other English renderings of John 1:3 are designed to reflect mainstream Christendom's post-Apostolic 2nd-century view that Jesus was the Creator.

4.2 Ephesians 3:9 Is A Falsification

The KJV renders Ephesians 3:9 as "… which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:" It is easy to accept this as proof that Jesus was the OT Creator God but we must first determine whether the copyists of NT Greek manuscripts and the translators preserved Paul's text correctly.

Modern translations, such as the RSV and NIV, omit '…by Jesus Christ' and this is supported by Dr. Bullinger in his *The Companion Bible* and by J. N. Darby in his 1890 *New Translation of the Bible*. Bruce M. Metzger claims in his book, *A Textual Commentary on the Greek New Testament* (2nd edition), that the Committee, overseeing the United Bible Societies's '*The Greek New Testament*', held that the phrase '…by Jesus Christ' should be rejected. It appears there is considerable evidence that this phrase was not originally included by Paul but was later added by copyists – no doubt in support of Christendom's belief that Jesus was the Creator.

4.3 Colossians 1:16 Is A Mistranslation

The KJV renders Colossians 1:16 as, "For by him were all things created, that are in heaven…" This is a mistranslation for two reasons. First the Greek for the phrase '*by him*', transliterated 'en auto', literally means '*in him*'. That is also the translation of *The New Greek English Interlinear New Testament* (ISBN 0-84223-4564-7) edited by J. D. Douglas and published by Tyndale House, Wheaton, Illinois. It is also rendered '*in him*' in the RSV. In *The Companion Bible*, Bullinger points to 'en' meaning 'in'.

Second, although the primary meaning of the Greek preposition 'en' is 'in', it is at times translated by other English prepositions. However, the KJV choice 'by' was plainly motivated by Christendom's doctrinal position. That choice cannot be justified when it is recognized that from Genesis to Revelation many dozens of scriptures identify God the Father as the OT Creator God.

4.4 Hebrews 1:2b Is Read Out of Context

The KJV renders Hebrews 1:2, "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:" (Heb 1:2).

The doubly underlined phrase, "whom he hath appointed heir of all things" states that God the Father appointed Jesus heir to all things. This includes the created physical worlds. Now had Jesus created these, then He must be their possessor, and so how can He be appointed heir to what He made? But had God the Father created the physical worlds, then He would have possessed them and could appoint Jesus as their heir.

In the single underlined phrase, "by whom also he made the worlds" the Greek word rendered in the KJV's 'worlds' is '' aion' (Strong G165). This literally means 'age, world order, eternity'. We may therefore not conclude that Hebrews 1:2b refers to the creation of the physical worlds.

The Greek preposition rendered in the KJV for Hebrews 1:2b as 'by' is 'dia' as for John 1:3 , and again the rendering 'by' should be questioned.

Also Greek manuscripts for this verse display considerable variation, suggesting copyists have altered the text – perhaps to support the teaching that Jesus is the Creator. For example, some manuscripts the conjunction 'also' (Greek 'kai') does not appear and other Greek manuscripts have different word orders.

Plainly Hebrews 1:2b does not prove that Jesus was the Creator of the physical worlds.

4.5 Hebrews 1:10 Is Read Out of Context

Hebrews 1:10, which quotes Psalm 102:25, is often advanced in support of our Lord Jesus having been the Creator God of the OT. Let us compare these KJV NT and OT verses:

Heb 1.10	And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
Ps 102.25	Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

Both the NT KJV English and Greek texts for Heb 1:10 insert 'Lord'; although this does not occur in either the OT KJV English or Hebrew for the quoted Psalm 102:25. This spurious 'Lord' resulted from copyists using the OT Greek Septuagint text for quoting in Hebrews 1:10 Psalm 102:25. Rather than use this questionable KJV Hebrews 1:10 version of Psalm 102:25, it is best to read this in the OT KJV for Psalm 102:25 and there discover in the context of that psalm, whose hands laid the foundation of the earth and the heavens. The answer follows from Psalm 102:22, namely:

Ps 102:22	When the people are gathered together, and the kingdoms, to serve the LORD.

The context of Psalm 102 shows the hands of the OT LORD (God the Father) laid the foundations of earth and heavens; and not Jesus, as has been concluded from Hebrews 1:10.

That Heb 1:10 refers to God the Father and not to Jesus, can also be seen from Heb 1:13, which quotes Ps 110:1 as shown next;

Heb 1.13	But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
Ps 110.1	The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

When these verses are compared it is plain that 'he' in Heb 1:13 corresponds to the *all-capitals* LORD of Ps 110:1. So we have found yet another NT-OT bridge linking the NT God the Father to the OT LORD. To explain this bridge, in Ps 110:1 the LORD or God the Father tells David's Lord (Strong H113, Hebrew 'adon), who is Jesus, to sit at His (Father's) right hand.

4.6 Exodus 3:14 and John 8:58 Is an Illusory NT-OT Link

Christendom claims there is an NT-OT link (bridge) from John 8:58 to Exodus 3:14, connecting the phrase *'I am'* found in both these verses. This link was used to support Jesus being the God of Exodus. Since this short phrase '*I am'* occurs in hundreds of OT and NT verses and not all of the latter involving Jesus, it is far too slender a basis on which to claim this link.

In Exodus 3:14 the God of Exodus used the phrase '*I am'* to name Himself '*The Self-Existent One*' and so there it is a title. But in John 8:58 Jesus used the phrase 'I *am'* (Greek 'Ego eimi') to attest to His existence prior to Abraham and so there it is *not* a title. Therefore the phrase 'I *am'* has quite different meanings in these two verses and *so Christendom established an illusory link.*

To illustrate just how illusory a link let us examine John 9:9 where the blind man, whom Jesus had healed, used the identical Greek phrase 'Ego eimi' ('*I am*') to state that he was the one they were looking for. This phrase is a very common Greek expression; and *it is not the name of a God*.

Instead of Christendom's illusory link and which leads to the false conclusion that Jesus was the OT Creator God, let us return to Section 3.6 and Peter's NT-OT Bridge from Acts 3:13 to Exodus 3:4, 6. Through the rock-solid bridge and shared NT and OT title, '*The God of Abraham, the God of Isaac and the God of Jacob'*, the NT

title '*God the Father*' may be identified with the OT title LORD, who is the OT Creator God and God of Exodus. Peter's rock-solid bridge shows that Christendom's *I am* OT-NT bridge is indeed illusory!

4.7 1 Corinthians 10:4 Is Read Out of Context and Contains a Mistranslation

1 Corinthians 10:4 is commonly quoted as *the* proof verse that Jesus is the God of Exodus. It will be seen that this is a superficial interpretation that results from not rightly dividing God's Word of Truth. If this verse is so interpreted, then it will contradict the many scriptures already shown to support that God the Father is the OT Creator God and Husband of Israel. Let us look at what 1 Corinthians 10:4 actually states:

1 Cor 10.4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

First we are struck by the phrase 'followed *them'*. Can we believe that Jesus followed and so allowed himself to be led by Israel? Surely this cannot be the right interpretation. Surely had Jesus been in charge of Israel's Exodus, then He would have *led* rather than *followed* Israel! Indeed this is supported by Exodus 13:21, "And the LORD went before them by day in a pillar of a cloud, to lead them the way; …". So we know that, whether God the Father or Jesus brought Israel out of Egypt, He would have led rather than followed her!

Before we examine the Greek verb rendered here 'followed', it needs to be pointed out that the pronoun 'them' was added by the KJV translators without justification. There is no corresponding pronoun in the Greek. This may be verified from any good interlinear NT or by looking up Dr Bullinger's side note to 'them' for 1 Corinthians 10:4 in his *The Companion Bible*. From this it is plain that *followed* was not a following of Israel.

Let us now examine the Greek verb rendered *followed* in 1 Corinthians 10:4. This verb is 'akolotheo' (Strong G190). This verb, like the English 'to follow', has a range of meanings both literal and figurative. Thayer's lexicon gives as primary meanings, 'to follow one who precedes' or 'join him as his attendant'. Of particular relevance is another meaning given by Thayer, 'to follow one in time' as in Revelation 14:8, "And there followed another angel…". So considering the restriction imposed on 1 Corinthians 10:4 by Exodus 13:21 and there being no pronoun 'them', the Greek verb 'akolotheo' in 1 Corinthians 10:4 must have the sense 'to follow in time'.

Verse 4 is part of the passage 1 Cor 10:1-6 and must be understood in its context as well as the context of the entire Bible. This passage reviews the Passover in Egypt, the Exodus from Egypt, Israel's national baptism in the form of the Red Sea crossing, the gift of Heavenly bread (manna) and spiritual water from the rock. Paul declares that these events, which have a parallel in the conversion process of NT Christians, were given as an example so that we should not take our call as casually as did the Israel of Exodus.

In particular, Israel's sacrifice of their unblemished Passover lamb of Exodus was a type of Lord Jesus' sacrifice as mankind's unblemished Passover Lamb at Calvary. For the Israel of Exodus, Jesus *followed in time* but for the NT church He *preceded in time*.

Only few in the Exodus from Egypt understood that the gospel was preached unto them as Paul declares in the passage Hebrews 3:7–4:2; note 3:16 and especially 4:2. Therefore those few in the Exodus understood the coming Messiah, who would follow them (in time!). Paul understood this and that is what he conveyed with *followed* in 1 Corinthians 10:4.

1 Corinthians 10:4 does not support that Jesus was the God of Exodus and neither does verse 9, which is discussed in Section 6.8 *1 Corinthians 10:9 Does Not Support Jesus Being the God of Exodus.*

5.0 MORE PROOFS THAT GOD THE FATHER IS THE OT CREATOR GOD

The following is a further selection of verses from Genesis to Revelation, which show that God the Father rather than His Son Jesus, was the OT Creator God.

5.1 Genesis 3:14-15

Gen 3.14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed…
.15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:14-15 point through Eve's *seed* to the Messiah or Jesus. Note how the OT Creator God or the LORD God, refers to the Messiah's heel as '*his heel*'. Since the OT LORD God of Eden referred to Jesus' heel with 'his heel' rather than 'my heel', He could not have been Jesus but was the NT God the Father!

Rom 5.10 For if, when we were enemies, we were reconciled to God by the death of his Son, …

This verse says we become reconciled to God the Father through the death of His Son. Therefore we were alienated from God the Father. From Genesis chapter 3 we know that man became alienated from their Creator, the OT LORD. So the NT God the Father is the same God as the OT Creator; and it is from Him that we were alienated through our sins. *Had Jesus been the Creator God of Eden, then we would have been alienated from Jesus rather than from God the Father*: and then how could Jesus be man's reconciler?

5.2 Matthew 22:44 & Psalm 110:1

Mat 22.44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
Ps 110.1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Neither Mat 22:44 nor Ps 110:1 make any sense had the OT 'LORD' been Jesus as Mr Armstrong taught. For then these verses could be paraphrased as: "Jesus said unto Jesus, Sit you at my right hand…"; which plainly is a nonsense. Only when the OT 'LORD' is the NT God the Father can these verses be sensibly paraphrased as: "God the Father said unto Jesus, Sit you at my right hand…".

5.3 Matthew 27:46 & Psalm 22:1

Mat 27.46 And …Jesus cried…My God, my God, why hast thou forsaken me?
Ps 22.1 My God, my God, why hast thou forsaken me?…

Mat 27:47 and Ps 22:1 form a NT-OT Bridge; where we see that Jesus cried out to both His Father and the God of the OT, which proves once again that the NT God the Father is the God of the OT.

5.4 Matthew 27:43 & Psalm 22:8

Mat 27.43 He trusted in God; let him deliver him now, if he will have him:…
Ps 22.8 He trusted on the LORD that he would deliver him: let him deliver him,…

Mat 27:43 and Ps 22:8 also form a NT-OT bridge; and here too Jesus cried out to both His Father and the God of the OT, who here is called 'LORD'. So again the NT God the Father is the OT LORD God.

5.5 John 6:45 & Isaiah 54:13

John 6.45 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.
Isa 54.13 And all thy children shall be taught of the LORD; …

Jesus says in John 6:45 every man who has learned from His Father comes to Him. In this Jesus quotes from Isa 54:13 and so we may again identify the NT God the Father with the OT LORD.

5.6 Hebrews 1:5 & Psalm 2:7

Heb 1.5 For unto which of the angels said he… <u>Thou art my Son, this day have I begotten thee</u>?…
Ps 2.7 …the LORD hath said unto me, <u>Thou art my Son; this day have I begotten thee</u>.

Hebrews 1:5 and Psalm 2:7 form a NT - OT bridge; provided the OT LORD is the NT God the Father.

5.7 John 2:16-17 & Psalm 69:9, 13

John 2.16 And said unto them…make not my Father's house an house of merchandise
.17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
Ps 69.9 For the zeal of thine house hath eaten me up…
.13 But as for me, my prayer is unto thee, O LORD, …

John 2:16-17, show that Jesus was zealous for His Father's House or Temple. His disciples linked His Father to the OT God by quoting Ps 69:9, whose context (verse 13) shows this was the OT LORD. So again the NT God the Father is the OT LORD.

5.8 Rev 10:6 & Matthew 24:36

Rev 10.6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Mat 24.36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Revelation 10:6 discloses that *He that lives for ever and ever* is (1) the Creator and (2) the one who decides wen it is time for the Age to close. First only God the Father is *He that lives for ever and ever* for His Son Jesus was dead for 3 days and 3 nights. Second Jesus revealed in Matthew 24:36 only His Father knows the hour of the close of this Age. Hence Revelation 10:6 infers that God the Father is the Creator.

5.9 Luke 3:38

Luke .38 … which was the son of Seth, which was the son of Adam, which was the son of God.

This verse is the end of Luke's genealogy of Jesus and declares that Adam was the son of God (the Father). Few have noticed that this obscure statement at the very end of Luke 3:38 declares that God the Father created Adam!

The Bible contains additional evidence that God the Father is the Creator, God of Eden, God of Exodus, Husband of Israel and who was His own Word to the OT patriarchs and to the OT prophets; and which the reader will find when diligently reading from Genesis 1:1 to Revelation 22:21.

5.10 Mark 12:26-27

Mark 12.26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

.27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Our Lord Jesus through saying in verse 27, "*He is not the God of the dead...*", indicates He is referring to another God Person because had Jesus referred to Himself, He would have said, "*I am not the God of the dead...*". In other words Jesus reveals through verses 26 and 27 that God the Father had spoken to Moses from the Burning Bush. Compare this section with Section 3.6 above.

6.0 Frequently Asked Questions On This Paper's Thesis

6.1 Introductory Remarks

Readers may find this section in parts heavy going; and on the first reading of this paper it is best to skip over it and go straight to Section 7.0 *Conclusion.* First master this paper's thesis that God the Father is the Creator and Husband of Israel for that knowledge is one of the most important keys to the Bible. Its validity has been attested by the Lord Jesus, Peter, Paul, Mary and Moses, whereas its antithesis that Jesus was the Creator and Husband of Israel is a false work of mainstream Christendom. So any further questioning of this paper's thesis must be falsely based or else the Bible would be self-contradictory (John 17:17; 10:35b). Nevertheless the reader will meet with such questions when reading the Bible and when discussing this paper with others. It is for that reason this section has been added. Not so much to answer all such questions, for space will not allow this; but to show how to tackle such questions through retaining steadfastly the faith that somewhere in God's Word *is* the answer!

This section answers a few frequently asked questions concerning this paper's thesis. For example we saw that the KJV Bible declares in Ephesians 3:9 (See Section 4.2) that Jesus is the Creator but that Acts 4:24-27 (Section 3.1) reveals that God the Father is the Creator. Such contradictions need to be resolved. We need to develop a technique for doing this.

The Bible was originally written as Hebrew OT and Greek NT autographs by God's inspired servants. None of the original autographs have survived; and the nearest we have to these are ancient manuscripts that are remote copies of copies of those autographs. Copyist, emendation and translation errors are known to have entered over the many centuries. This is especially the case for the NT for which some 5,500 ancient Greek manuscripts have survived but no two of which agree exactly; and some differ substantially. Textual problems also exist for the OT Hebrew as will be seen in Section 6.6 *Questions Arising From Zechariah.*

It is my experience that God placed certain safeguards in His Word with which we can detect textual errors. These safeguards seem to be the more obscure passages that hide their special message and so escaped the emending scribes of Judaism and Christendom. For example the declaration of who is the Creator is considerably more obscure in Acts 4:24-27 than in Ephesians 3:9; and so Acts 4:24-27 was not altered, whereas Ephesians 3:9 was. There is strong evidence that originally Ephesians 3:9 stated that God the Father is the Creator before Christendom's scribes emended this verse by adding '…by Jesus Christ' (see Section 4.2).

The technique I used to test that God the Father is the OT Creator and Husband of Israel consists of reading the Bible from Genesis 1:1 to Revelation 22:21 (several times over!) and noting every verse that has even the remotest bearing on this doctrine. All noted verses – both that affirm and deny the matter under investigation – must then be examined for correctness of translation and for the accuracy of its OT Hebrew or NT Greek text. Then the findings must be analysed and a determination made as to the correctness or falsity of the doctrine or teaching under consideration. This paper contains many examples of this process.

Although for a thorough verification a range of expensive Bible tools are needed; for most cases two modestly priced tools suffice, namely: (1) *Strong's Comprehensive Concordance of the Bible with Hebrew, Chaldee and Greek Dictionaries* and (2) Dr Ethelbert W. Bullinger's *The Companion Bible* with its useful side notes and 198 appendixes. However, such tools must be used with caution for they are the product of mainstream Christendom and at times reflect doctrinal bias (e.g. the Trinity).

Here then follow a number of frequently arising questions.

6.2 John 5:37 and 1:18 Do Not Preclude God the Father Being the OT Creator God

After the Jews accused Jesus of having declared Himself to be the Son of God (John 5:18), Jesus told them, "…ye have neither heard his voice at any time, nor seen his shape" (John 5:37). Also John 1:18 reveals, "No man hath seen God at any time…". These verses may appear to deny that God the Father was the OT Creator God and God of the Exodus because, for example, Numbers 12:5-9 shows this God spoke directly with Moses. So at least Moses had seen and heard God the Father. We must rightly divide God's Word of Truth from Genesis 1:1 to Revelation 22:21 and we may not discard the many verses which so plainly show that God the Father is the OT Creator.

Let us consider John 1:18, "No man hath seen God at any time; the only begotten Son, <u>which is in the bosom of the Father</u>, he hath declared *him*". When Jesus was in His Father's presence (bosom) in Heaven, He heard and saw His Father in His full glory, but which glory man's mere physical senses cannot behold.

In truth not even Moses, has ever seen God in His full Heavenly glory, as has Jesus (John 1:18). Moses declared to Israel that although they had 'heard' their LORD God's voice, they had not even seen a *similitude* of Him at Mt Sinai (Deut 4:12-16). So Israel had not seen the similitude, which Moses must have seen, when speaking face to face with the LORD God (Exod 33:11). But even that similitude was not God's full glory; for God explained to Moses, that His full Glory could not be shown to mortal man (Exod 33:20-23). That would be one reason for Jesus stating to those accusing Jews they had not 'heard' His Father's voice for no man can behold God and live.

Another reason would be the one dating back to Exodus 20:19, when Israel requested Her Husband no longer speak to her and to which the LORD agreed (Deut 18:15-18). So starting with Moses, God the Father spoke only through His OT prophets (Heb 1:1-2). In John 5:46 Jesus told the Jews they had failed to observe what Moses had written about Him. This refers to God the Father's message about the Prophet He would raise and recorded by Moses in Deuteronomy 18:15-19. That the Jews had not heard or listened to His Father's voice is also declared through Jesus's Parable of the Householder (Matt 21:33-40) – see also paper P10.

But Jesus's claim in John 5:37 must also have been literally true; and so those Jews Jesus addressed through John 5:37, would not have been present at His baptism, when God the Father praised His Son from Heaven (Matt 3:17). Therefore John 5:37 is no obstacle to God the Father being the OT Creator God, the God of Exodus and Husband of Israel.

6.3 Both God the Father and Jesus are Saviours.

Isa	43.3	For I am the <u>LORD</u> thy God, the Holy One of Israel, <u>thy Saviour</u>
	.11	I, even I, am the LORD; and <u>beside me there is no saviour</u>.

Isaiah 43:3, 11 link the OT Creator God's title "LORD" to the title '*Saviour*', and so could be seen as identifying the OT Creator God to Jesus, who is more usually known as *the* Saviour. The following shows that both God the Father and Jesus are called '*Saviour'*.

- For Jesus see: Acts 13:23, Php 3:20; 2 Tim 1:10; Tit 1:4: 2:13; 3:6; 2Pe 1:1; 1:11; 2:20 and 3:18.

- For God the Father see: Luk 1:47; 1Ti 1:1; 2:3; 4:10; Tit 1:3; 2:10: 3:4; and Jud 1:25.
- For both God the Father and Jesus see: Titus 1:3-4 (see next)

Titus 1.3 … which is committed unto me according to the commandment of God our Saviour;
Titus 1.4 …Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Some may hold that Isaiah 43:11 denies this for it states there is only ONE saviour. Does the Bible contradict itself through Titus 1:3-4 and Isaiah 43:11? Of course not! One could ask whether Moses' exclamation of Exodus 6:4 similarly contradicts the teaching that there are two Gods, God the Father and God the Son of God, Jesus. Again the answer is, Of course not! But what is important is to understand, which God is which God in OT times.

Let us consider Moses' famous exclamation: "Hear, O Israel: The LORD our God is one LORD" (Deut 6:4). Through this Moses reminded Israel that she has ONE Husband. This must be seen in the context of verses 12-15, where Moses warned Israel not to go after the pagan gods of her Gentile neighbours. Deuteronomy 6:4 is not a declaration that the Godhead is monotheistic but it is a declaration that Israel must remain faithful to her *one* and only Husband, who we now understand is God the Father!

It is similar for Isaiah 43:11, where through the prophet Isaiah, God reminds His Wife that besides Him she has no saviour. Although the Bible identifies two saviours, one, Jesus, is mankind's individual Saviour and Passover Lamb. Isaiah 43:11 refers to a different saving, that of the OT God (LORD) saving His Wife Israel from her enemies. That saving is not her Son's role but Her Husband's role. A Husband is responsible for defending His family. That is all we may read into Isaiah 43:11 and so Isaiah 43:3 and 11 do not deny the thesis of this paper.

6.4 For unto us a child is born...! (Isaiah 9:6)

Isa 9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
.7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever, The zeal of the LORD of hosts will perform this.

The following examination shows that the meaning of the Hebrew phrase rendered in verse 6 phrase as '*The everlasting Father'* is unclear and should not be used to determine the doctrine under examination.

Verse 6 does not mention LORD but lists the various roles Jesus will have. Verse 7 declares that all these will be established through the will (zeal) of the LORD, who we know is Jesus's Father and the OT Creator God.

Both Trinitarians and those claiming Jesus was the OT Creator God, at times appeal for support to two roles listed in verse 6 for Jesus, namely: '*the mighty God'* and '*everlasting Father*'. The Father role being at times linked to the allegation that Jesus gave Adam and Eve the breath of life (See Section 5:9 concerning Luke 3:38).

But it should be self evident that Jesus, who is implicitly referred to in verses 6 and 7a, is not the OT 'LORD', who is separately and explicitly referred to in verse 7b. Verse 7b declares that the OT LORD God through His zeal will bring about those roles listed for Jesus in verses 6 and 7a.

It will now be examined that although verse 6 assigns to Jesus a Father role, this does not mean He created Adam and Eve.

In Isa 9:6, the word 'everlasting' corresponds to the Hebrew '`ad' (Strong H5703, 4, 5, 6). Strong's definitions and those given by other lexicons are unclear. The Hebrew for '`ad' may mean 'for ever' as applying to God now, but also as applying to a future time. The next paragraphs show a wider range of meanings and so also a great uncertainty as to meaning.

The *Theological Word Book of the Old Testament* under the number TWOT 1565a gives 'perpetuity', 'continuing future'. This work states "It should be noted that there is no general word for 'time' in Hebrew, neither are there special terms for the 'past', 'present', 'future' and 'eternity' ". Also that the Hebrew '`ad' is rendered as 'booty', 'prey' in Gen 49:27, Isa 33:23 and Zeph 3:8.

Rotherham's Emphasized Bible renders the Isa 9:6 phrase "*the everlasting Father*" as "*Father of futurity*" and in note 'e' offers '*Father of progress*". Since Jesus will be the future Husband of the Church of God; it seems reasonable to see Him also as a future Father who continues the Tree of Life.

The KJV verse 6 phrase '*everlasting Father'* could well point to this being a future role for Jesus; and so there is no reason for assuming this phrase points back to a Garden of Eden creation role for Jesus. This agrees with the overwhelming evidence that God the Father is the OT Creator God.

6.5 Both God the Father and Jesus are the First and the Last…

Some critics of this paper's thesis, even after seeing the overwhelming evidence so far, may claim the following verses show that the OT LORD was our Lord Jesus:

Isa 44.6 Thus saith the LORD…I am the first, and I am the last; and beside me there is no God
Isa 48.12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

In Isaiah 44:6 and 48:12 the OT Creator God or LORD describes Himself as '*I am the first and I (also) am the last'* – note that this is a description rather than a title. Since in Rev 1:17 Jesus applies '*The first and the last*' to Himself, some believe that Isaiah 44:6 and 48:12 imply that the OT LORD denotes Jesus. If that were so, then this would be contrary to the evidence put so far that God the Father is the OT LORD.

The following shows that this claim has no basis because God the Father shares with His Son Jesus two descriptions synonymous with '*the first and the last*', namely: '*The alpha and the omega*' and '*The beginning and the end*'. After all there was nothing before our two Gods, and even should all else perish, they alone would remain. So indeed both God the Father and His Son Jesus are '*The first and the last*', '*The alpha and the omega*' and '*The beginning and the end*'. The rest of this section puts the issue of Isa 44:6 and 48:12 beyond question.

The following table lists six divine descriptions found in Revelation. The first three descriptions are plainly synonymous and apply to both Gods. The last three descriptions each apply uniquely to just one God. For example, the 5th descriptions can only apply to God the Father for He never died, but the 6th descriptions can only apply to Jesus for only He was dead for 3 days and 3 nights.

	Descriptions Found in Revelation	God the Father	God the Son Jesus
1	"The alpha and the omega"	Rev 1:8; 21:6	Rev 22:13
2	"The beginning and the end"	(Rev 1:8); 21:6	Rev 22:13
3	"The first and the last"	–	Rev 1:17; 2:8; 22:13
4	"The Almighty" (Rev 19:6 "The Omnipotent")	Rev 1:8; 4:8; 11:17; 15:3;16:7, 14; 19:6, 15; 21:22	–
5	"which is and which was and which is to come"	Rev 1:4, 1:8; 4:8; 11:17	–
6	"he that lives, and was dead and I am alive…"	–	Rev 1:18; 2:8

NOTE. In the table the four entries for Rev 1:8 have been underlined. Against the 2nd description entry this verse is shown as (Rev 1:8); the parentheses denoting that the NIV omits this description from Rev 1:8.

Some will challenge my allocation of descriptions in the above table. In particular that Revelation 1:8 was placed under 'God the Father' against the 1st, 2nd , 4th and 5th description entries in the table. Christendom claims that Revelation 1:8 was spoken by Jesus rather than God the Father, and for that reason Revelation 1:8 is printed red in Bibles showing Christ's words in red. It will be shown that this is incorrect and that God the Father spoke those words. First Revelation 1:8 will be quoted from both the KJV and the NIV, with its four divine descriptions shown distinguishably underlined:

Rev 1.8 (KJV) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
Rev 1.8 (NIV) I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty

NOTE: The NIV omits the second of the four descriptions found in the KJV for Revelation 1:8, namely: 'the beginning and the ending'; and adds 'God' after 'Lord'. Textual experts deem the Greek manuscripts on which the NIV is based superior to those on which the KJV is based. For example the NIV omits the well-known Trinity falsification of 1 John 5:7-8 which came into the KJV via Latin manuscripts. Although the KJV contains some severe defects it remains a useful translation because it is not under copyright and because it is conveniently linked through Strong's reference numbers to several important reference works.

The following shows in three ways that Rev 1:8 pertains to God the Father rather than Jesus – mainstream Christendom's red-letter Bibles not withstanding!

First, Rev 1:8's 4th description, '*the Almighty*', may be identified through Rev 21:22 as belonging to *God the Father* because Rev 21:22 distinguishes between *God Almighty* and *the Lamb*, who is Jesus.

Rev 21.22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it

The second demonstration follows from Rev 1:8 and 1:4-5

Rev 1.4 …Grace be unto you, and peace, from him which is, and which was, and which is to come; …
Rev 1.5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead…
Rev 1.8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come

The description "*Which is and which was and which is to come*" is found in both Rev 1:8 and 1:4. Since Rev 1:5 begins with the phrase "*And from Jesus Christ*", it is plain that 'him' in Rev 1:4 must be God the Father. And so Rev 1:8 too must pertain to God the Father.

The third demonstration follows from the more reliable title 'Lord God' found in the NIV for Rev 1:8 (see earlier). This title marks Rev 1:8 as pertaining to *God the Father*.

It has been shown in three ways that Rev 1:8 pertains to God the Father. And so Rev 1:8 was correctly entered in the above table under the heading "God the Father" against the table's 1st , 2nd, 4th and 5th description entries.

> NOTE: The reader may care to verify that Rev 1:11 too is printed incorrectly in red letters in Red-Letter Bibles. When John turned to see who had called, he found himself facing Jesus and then stayed with Him throughout the passage Revelation 1:12 to Rev 3:22. This suggests that Jesus had called John in Rev 1:10-11 and hence the red letters for verse 11. As this paper shows we need to take far greater care before concluding from God's Word. Notice after Jesus' long speech (Rev 1:17 - 3:22) how in Revelation 4:1 John is again called by the same trumpet-like voice as in Revelation 1:10-11. This time John is called away from Jesus and into Heaven. From this and the sequel in chapter 4, it is plain that God the Father rather than Jesus called John with the voice of a trumpet in both Revelation 1:11 and again in Revelation 4:1. Therefore Red Letter Bibles should not print Revelation 1:11 in red letters!

When the relevant verses are read in context it will be seen that all entries in the above table have been correctly allocated. For example, Revelation 21:6 pertains to God the Father as attested by both verse 5 ("He that sat upon the throne") and verse 7 ("I will be his God").

It has been shown that the first three descriptions of the table are synonymous and apply to both God the Father and Jesus and so Isaiah 44: 6 and 48:12 do not deny this paper's thesis that God the Father is the OT Creator, God of Eden, God of Exodus and Husband of Israel.

6.6 Questions Arising From Zechariah

The OT book of Zechariah presents some unique difficulties in terms of this paper's thesis in chapters 1, 2, 12 and 14 and through which it may seem unclear whether the reference is to God the Father, His Son Jesus or even to an 'angel of the LORD'. The most serious of these difficulties is perhaps presented by chapter 14 for traditionally this chapter has been identified with the Second Coming on the Mount of Olives in like manner to Jesus' Ascension from there as foretold to His disciples in Acts chapter 1. It will be seen that the Second Coming occurs in Zechariah chapter 12 and that chapter 14 describes the forceful descent onto the Mt of Olives by God the Father.

(a) Zechariah Chapter 14

The former Worldwide Church of God taught that the prophesied coming of the OT LORD onto the Mt of Olives (Zech 14:3-4) is Jesus' Second Coming because, it seems to relate to Jesus' Ascent from allegedly the same Mt of Olives (Acts 1:9-12). There are a few things wrong with that teaching. In Acts 1:11 the disciples were told that Jesus return (Second Coming) will be in like manner to his Ascension, yet Jesus' rather gentle Ascension is nothing like the forceful descent onto the Mt of Olives by the OT LORD, whom we have seen can only be God the Father. Let us now stop and read all relevant scriptures including Luke's description of Jesus' Ascension in Luke 24:49-51.

Act 1 . 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
.10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
.11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
.12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Luke 24.49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
.50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
.51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Zech 14.3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.
. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

From Luke 24:49-51 we learn that Jesus' Ascension was from Bethany rather than from the Mt of Olives and when we read Acts 1:9-12 carefully we find that there is no mention of Jesus' Ascension having been from the Mt of Olives. Only through understanding that the OT LORD is always God the Father can we see the problem with the teaching that Zechariah 14:3-4 describes the Second Coming of Jesus. Instead this describes God the Father's forceful descent onto the Mt of Olives and which is utterly different from Jesus' gentle Ascent from Bethany.

Note how in Bethany Jesus had urged his disciples to stay in Jerusalem (Luke 24:49) till they received the power from on high. It seems after the Ascension, they returned to Jerusalem via the Mt of Olives but when they reached this, it was already the Sabbath. However the Mt of Olives being only a Sabbath day's walk from Jerusalem (Acts 1:12), they must have continued on to Jerusalem to abide by Jesus' instruction to stay in Jerusalem. That mention of the Mt of Olives is plainly unrelated to Jesus' Ascension because Luke 24:50-51 tells us that was from Bethany.

In other words Zechariah 14:3-4 and Acts 1:9-12 are not related. This should impress on the reader the importance of knowing that the OT all-capitals forms LORD and GOD always refer to God the Father and never to Jesus.

(b) Zechariah Chapter 12

Zechariah chapter 12 quietly reveals a returned Jesus and to the shame of the House of Judah who will mourn over the One they pierced.

Zec 12.10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Unfortunately it seems from the underlined pronoun 'me' that only Jesus could have said "…and they shall look upon me whom they have pierced". Let us first establish from preceding verses that it is the LORD God (God the Father) who said this phrase.

Zec 12.4 In that day, saith the LORD, I will smite every horse…

So indeed it is God the Father who speaks and who therefore refers in verse 10 through the pronoun 'me' to Himself in a clear messianic reference to the Cross. This seems contrary to the thesis of this paper. Please note that John 19:37 quotes from Zechariah 12:10 but that there the pronoun is 'him' rather than 'me'!

Joh 19 .37 And again another scripture saith, They shall look on him whom they pierced

Why then does Zechariah 12:10 use the pronoun 'me'? Dr Bullinger's gives us the key in his side note to Zechariah 12:10 in *The Companion Bible,* where he points out that some ancient Hebrew manuscripts have 'him' instead of 'me'. It is therefore entirely possible that Zechariah's original autograph of verse12:10 reads like John

19:37, "… they shall look upon him whom they have pierced". That is consistent with the thesis of this paper that the LORD who speaks in Zechariah chapter 12 is God the Father and refers in verse 10 to the piercing of His Son Jesus.

This is further supported by the two subsequent appearances of the pronoun 'him' in Zechariah 12:10, "…and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Also significant is the reference to 'only son' and 'first born'.

It is plain that Zechariah 12:10 originally read "…and they shall look upon him whom they have pierced…" and so this verse does not deny this paper's thesis.

(c) Zechariah Chapter 1

Zechariah receives the Word of the Lord through a series of visions in which angelic messengers give additional information. So in Zechariah 1:11 Zechariah meets in vision with the 'angel of the LORD' and the question could arise whether this is God the Father, Jesus or an angel.

> NOTE. The expression 'angel of the LORD' may denote either a similitude of the LORD God or an angelic messenger sent by the LORD God. Which it is must be determined from the context. In the passage Exodus 3:1-6 the expression 'angel of the LORD' of verse 2 is identified in verse 6 with the God of Abraham, the God of Isaac and the God of Jacob and so must be a similitude of the LORD God marking His presence in the Burning Bush. This is confirmed in verse 5 by this 'angel' requiring Moses to remove his shoes because he the ground there is holy: and also in verse 6 by Moses being afraid to look upon God. Such a manifestation of God as a similitude is sometimes known as a Theophany and the similitude is known as the Theophanic angel.

That the 'angel of the Lord' of Zechariah 1:11 is not the Theophanic angel can be seen from this angel's pleading in verse 12 with the LORD God as follows: "Then the angel of the LORD answered and said, 'O LORD of hosts, how long wilt thou not have mercy on Jerusalem…these three score and ten years?' " It is unlikely that God would plead with Himself and so the 'angel of the LORD' must be an angel. Of course as always in the OT the all-capitals 'LORD' refers to God the Father and we have no reason to doubt this in Zechariah chapter 1.

(d) Zechariah Chapter 2

The above remarks to Zechariah chapter 1 apply also to chapter 2, save there is in addition a pronoun confusion similar to that seen above for Zechariah 12:10.

This chapter is a millennial prophecy of Israel returning from their scattering into the four winds of heaven (Zech 2:6). Israel is told to get out of Babylon (verse 7). The LORD will then dwell at Jerusalem amongst His people (verse 10). Thereafter other nations too will join Israel (Zech 2:11). To most readers this dwelling of the LORD amongst His people will be related to the Second Coming of Jesus and so will seem contrary to this paper's thesis that the OT LORD is God the Father. However, the OT LORD is Israel's Husband and Hosea 2:7, 16, 19 shows that God the Father resumes His marriage with His Wife upon her repentance. God the Father and His Son are shown sharing a throne (e.g. Rev 22:1-3) and Jesus will be King of kings and High Priest of the order of Melchizedec. This does not preclude God the Father being at Jerusalem with His Wife Israel, who by then will be a show piece to the nations of this world (Isa 2:2-4).

When the 'angel of the Lord' quotes the LORD God and the Hebrew text was altered with regard to pronouns, then the message can become unclear. In Zechariah 2:8 the 'angel of the LORD' quotes the LORD as warning the nations that the LORD considers Israel as "…the apple of my eye". At least it was that way in the original Hebrew but as Dr Bullinger explains in his *The Companion Bible* the Sopherim changed the pronoun 'my' to 'his' and therefore the KJV now reads "apple of his eye". This change does mean a reference to Jesus because the change was made out of an exaggerated sense of respect for the LORD God at the expense of textual accuracy.

In accord with this paper's thesis, the all-capitals form 'LORD' always refers to God the Father as the Creator God of Eden and Israel's Husband, and who was His own Word in OT times. Whenever we seem to find an inconsistency, we must carefully research for textual veracity and for this Dr Bullinger's *The Companion Bible* is often a useful first stop.

6.7 The Genesis 1:26 Hebrew Noun 'Elohim' Denotes Only God the Father!

Many claim that Genesis 1:26 reveals a plurality of Gods, which obscures the identity of the Creator God of Eden. For those with limited knowledge of grammar, the going may be tough but nevertheless rewarding.

Gen 1.26 And God said, Let us make man in our image after our likeness…

.27 So God created man in his own image, in the image of God created he him …
.29 And God said, Behold, I have given you every herb…

Trinitarians and others claim that the Hebrew noun 'Elohim', rendered 'God' (Strong H430) in the opening phrase of Genesis 1:26, "And God said…", denotes more than one God Person. For this they wrongly appeal to the plural nature of the next phrase "Let us make man in our image…"; as well as to a false claim that the Hebrew noun Elohim is inherently plural. Both errors are now examined. This is an important topic because much nonsense has been proclaimed about the Godhead based on Genesis 1:26.

The first error is the false transferring of plurality from the pronoun 'us' to God (Elohim) in Genesis 1:26. It is true that in Hebrew this second phrase contains the plural subject 'us' and its plural verb 'make'; but these are not governed by the noun 'God' (Elohim) of the first phrase. In the Hebrew phrase "And God said…", God (Elohim) is the subject of the singular Hebrew verb '`amer' (Strong H559) rendered 'said' in English. So linguistically there is no basis for claiming that 'Elohim' denotes more than one God Person. Rather it points to God (Elohim) being singular because the Hebrew verb 'said (`amer).

The first error is exacerbated through the use of the little understood *Cohortative* mood in that second phrase "Let us make…". The *Cohortative* mood is the 1st person command mood in which the speaker includes himself with those he commands – Cp cohorts. Therefore the speaker commands the 1st person plural ('we', 'us'). Compare this with the more common *Imperative* mood or 2nd person command mood where the speaker excludes himself from those he addresses and commands those he addresses (2nd person). Examples of the Imperative are: "Sit!", "Stand!", and "Be quiet!". In the Cohortative mood the speaker urges (commands) not only those he addresses but also himself. Examples of the Cohortative mood are: "Let us make…", Let us eat…", and Let us pray…". The reader may care to check the following references for the Hebrew Cohortative (Voluntative) mood: *Gesenius' Hebrew Grammar* edited and enlarged by E. Kautzsch, 2nd English edition by A.E. Cowley, paragraph 75 l. Also Owens' *Analytical Key to the Old Testament,* with James D. Martin's *Davidson's Introductory Hebrew Grammar* page 76.

Returning to Genesis 1:26, note that the plural pronoun 'us' of the Cohortative mood stands for the speaker as well as the one or ones he addresses. The pronoun 'us' is plural because it comprises the speaker and at least one other person he addresses. Therefore the plurality of the pronoun 'us' does not infer that the speaker is plural! Therefore in Genesis 1:26 the plural pronoun 'us' comprises the speaker God (Elohim) and the one (or ones) He addresses with "Let us make…". So the plurality of 'us' does not transfer to the noun God (Elohim).

There is no justification for claiming that 'God' (Elohim) is plural in Genesis 1:26

The second error is claiming that in Genesis 1:26 the Hebrew noun 'Elohim' (God, Strong H430) is a collective noun that is inherently plural. Again the linguistic facts do not support this claim. It is true that the noun 'Elohim' has the form of a Hebrew masculine plural noun, but that does not guarantee that it is plural because languages do not always obey the rules of grammar. For example, the English the nouns 'gallows', mathematics and 'news' through their terminal 's' look like plural nouns and yet normally are singular in usage.

Hebrew grammars state that the Hebrew noun 'Elohim' *in reference to the true God* throughout the OT behaves as a singular noun, governing solely singular verbs and singular pronouns. Only when 'elohim' refers to pagan gods or humans (eg. judges), does it behave as a plural noun governing plural verbs and plural pronouns. So grammatically when Elohim refers to the true God this Hebrew noun (Elohim) is *never* a collective noun. This we saw above in Genesis 1:26 with "And God said…", where the Hebrew for said is a singular verb, thus indicating that its subject (Elohim) is singular.

This is also illustrated by Genesis 1:29 where the noun Elohim governs the singular pronoun 'I'. Here are some Hebrew grammars from which these claims may be verified: *Gesenius' Hebrew Grammar* edited and enlarged by E. Kautzsch, 2nd English edition by A.E. Cowley, paragraph 124 (g); Weingreen's *Hebrew Grammar* under 'God' in its English-Hebrew vocabulary; C.L Seow's *A Grammar for Biblical Hebrew*, 1992 printing, the vocabulary on page 19; James D Martin's *Davidson's Introductory Grammar*, 27th edition, 1995 reprint, page 52.

In summary there is no justification whatsoever for claiming that in Genesis 1:26 'God' (Elohim) denotes more than one God Person. Indeed throughout the OT 'Elohim' in reference to the true God always denotes just one God Person.

It has now been established that just one God Person spoke in Gen 1:26, and that this one God Person created Adam in His own image (verse 27) and that this one God Person then spoke to Adam using the singular pronoun "I" (verse 29). But because in the Old Testament the form God (Elohim, Strong H430) may refer to either God the Father and to Jesus, this form is indeterminate. Which God it is must be determined from the context rather than from the lower-case form 'God' (Elohim, Strong H430). In contrast the all-capitals forms 'LORD' (Strong H3068)

and 'GOD' (Strong H3069) are both determinate for according to the thesis of this paper these always denote *God the Father*.

Therefore we must now use the context of the Garden of Eden account to determine which God is denoted by the 'indeterminate' form 'God' (Elohim Strong H430) in Genesis 1:26. To find the answer we need to track all references to 'God' (Elohim) from Genesis 1:26-29 to Genesis 3:14-15. In Genesis chapter 2 from verse 3 to verse 4 the indeterminate form 'God' (Elohim) is replaced by the determinate form 'LORD God' ('JHVH Elohim') and according to this paper's thesis this assures us that God the Father spoke in Genesis 1:26.
However for the benefit of readers who are still not convinced of this paper's thesis, we will continue on to Genesis 3:14-15.

Genesis 2:3 declares: "…God rested from all His work, which God had created." Here 'God' (Elohim) in Hebrew governs the singular 'His' and the singular verb 'created'. This seamlessly extends to the determinate form 'LORD God' ('JHVH Elohim') in Genesis 2:7 with, "And the LORD God formed the man of the dust of the ground…". This tells us that God (Elohim) of Genesis 1:26-29 and 2:3 is the same as the 'LORD God' of chapters 2 and 3.

When we reach Genesis 3:14-15, we recall from the discussion on these verses at the start of Section 5.0 that in verse 15 the 'LORD God', in addressing the Serpent (Satan), referred to the Messiah's heel as 'His' heel. From this it was concluded that the 'LORD God' of verse 14 was God the Father.

Then by retracing our steps from Gen 3:14-15 through Genesis 2:7, 2:3 to 1:26-29, we can at last answer the question, Which God created Adam? The answer is, *The NT God the Father spoke in Genesis 1:26 and created Adam in verse 27*.

This should put an end to the ungrammatical and unbiblical claims that the Hebrew 'Elohim' (Strong H430 God) of Genesis 1:26 represents a plural Godhead. In truth it represents just one God speaking and who addressed at least one other God or angel. It has been shown that in Genesis 1:26 God the Father addressed His Son Jesus with 'Let us make man in our image…' using the Cohortative mood. Had Jesus had second thoughts about becoming incarnate and die as man's atoning Passover Lamb, then that was His last opportunity to pull out.

> NOTE: That little Genesis 1:26 phrase, "Let us make man in our image…" is one of the most significant in the Bible! It is God the Father speaking to Jesus and giving Jesus through this phrase a last opportunity to pull out but urging Him by using the Cohortative mood to agree! Jesus must have agreed to become incarnate and die as man's Passover Lamb; because God the Father next created Adam. Unitarians are put to shame by the Genesis 1:26 phrase "Let us make man in our image, after our likeness…", because through this God the Father equated Jesus with Himself. This is in accord with Philippians 2:6 where Paul declares that Jesus being of the same form as God was prepared to become incarnate. It is also in accord with Hebrews 1:5-8, which passage places a sharp distinction between Jesus and the angels and so Jesus can only have been a God Himself!

6.8 1 Corinthians 10:9 Does Not Support Jesus Being the God of Exodus

1 Corinthians 10:9 is commonly considered proof positive that Jesus was the God of Exodus; but as was shown in Section 4.7 for verse 4 this is not the case.

1 Cor 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Through verse 9 Paul refers to God the Father instructing Moses to raise a Brass Snake on a pole for those bitten during the plague of snakes to look upon and be saved (Num 21:8-9). The Lord Jesus explained to Nicodemus that He too would be raised on a pole for mankind to look upon and be saved (John 3:14-15).

John 3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
.15 That whosoever believeth in him should not perish, but have eternal life.

In 1 Corinthians chapter 10 Paul reminds us that the events of the Exodus are examples for the NT church (verse 6). The message of verse 9, like that of verse 4, is not that Jesus was the God of Exodus but that He would follow as mankind's Passover Lamb. Let us not interpret verse 9 contrary to the rest of the Bible.

> NOTE: Greek NT manuscripts use words signifying 'stake' (Greek, stauros) and 'pole' rather than the KJV's 'cross', 'crucifixion' or 'crucify'. For an excellent explanation that Jesus was nailed to

a stake or pole rather than to a cross read Dr Bullinger's Appendix 162 *The Cross and Crucifixion* to his *The Companion Bible.* Let us ask ourselves, *Why would the Romans provide a cross arm when a single pole sufficed and even increased the victim's distress?* Like Moses' Brass Serpent, Jesus too was raised on a pole for mankind to look upon and be saved!

7.0 CONCLUSION

This paper proves that God the Father is the OT Creator, God of Exodus and Husband of Israel; and that Mr Herbert W. Armstrong's doctrine, that Jesus was this God is incorrect. Each of Mr Armstrong's 'proof' scriptures was examined and shown wanting. The paper reveals that the biblical evidence that God the Father is the OT Creator is overwhelming; and so there can be no doubt that Mr Armstrong's doctrine was incorrect.

The consequences of God the Father but not His Son Jesus, being the OT Creator and Husband of Israel are far reaching. One is the impact on our understanding of prophecy. Paul declared through Hebrews 1:1-2, that God the Father spoke in Old Testament times *through the prophets* to Israel; but that He spoke through His Son Jesus only beginning with 'New Testament' times. It seems that almost no one understands that Jesus became the Word of God only in NT times.

Another consequence is that the so-called Old Marriage Covenant still stands because neither the Husband, God the Father, nor His Wife, the nation of Israel, died! This too impacts on our understanding of prophecy concerning restoration of God the Father's Wife Israel. And there are consequences regarding God the Father's "Garden of Eden *No-Divorce & No-Remarriage* Law" ("*No-D & No-R*" Law) as may be gleaned from Mark 10:4-9. About this too there is great confusion in the churches of God and indeed amongst mankind.

Understanding which of our two Gods is the OT Creator God and Husband of Israel is also a pre-requisite for avoiding the various Godhead confusions that overtook Christendom from the 2nd century AD; and which are currently revisiting many in the churches of God. It is important to read Moses' exclamation of Deut 6:4, "*Hear O Israel: the LORD our God is one LORD*" in the context he used this. This was discussed in passing in Section 6.3 *Both God the Father and Jesus are Saviours*.

Ironically Judaism knows the God of the OT but not His Son Jesus; and the 20th century Church of God knows the Son Jesus but not His Father the God of the OT!

8.0 REFERENCES

The following papers are available for downloading from www.rightly-dividing.net :

- P1*, Laodicea's Lamp!*
- P3*, The Garden of Eden No-Divorce & No-Remarriage Law*
- P4*, On Sivan 7 Pentecost Was Fully Come!*
- P5*, The Bible Shows Jesus Was A Self-Existent God*
- Q2*, The Affectation of Using Hebrew Divine Names*
- A13*, How the OT Lord, LORD, God and GOD relate to God's name and his NT identity.*

Other useful references are:

- *Strong's Exhaustive Concordance* (to the KJV and with dictionaries of Hebrew and Greek words), compact, complete, unabridged edition, Baker Book House.
- *The Companion Bible, with Dr Bullinger's notes and 198 appendixes, (Kregel), ISBN 0-8254-2203-5*
- *A Short History of the Early Church by Harry R. Boer, (William B. Eerdmans), ISBN 0-8028-1339-9*

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