

THE BIBLE SHOWS JESUS WAS A SELF-EXISTENT GOD

or

Unitarian and Trinitarian Monotheism Rejected

This paper is addressed to those who truly seek to worship God in spirit and in truth, who therefore do not blindly follow a man and who are wondering about the ongoing schisms in the Church of God. 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 true Church of God.

- **Issue 2.1, Oct. 30, 2011**, Table of contents updated with hyperlinks to sections.

Henk Jens

Email: hwj@zip.com.au
Phone: +61-2-9740-3534
Post: P.O. Box 121, Belmore, 2192, NSW, Australia

Table of Contents

1.0 Introduction	3
2.0 Prerequisites for Understanding the Biblical Godhead.....	3
3.0 Establishing The Former Deity Of Jesus.....	4
4.0 Resurrection and Jesus Emptying Himself.....	4
5.0 God The Father Has A Family!	6
6.0 Jesus Was Worshipped As A God	7
7.0 Scriptural Evidence That Jesus Is A God.....	9
7.1 <i>Jesus received His Father's holy spirit only aged 30!</i>	9
7.2 <i>Only Jesus could have been the Melchizedek who met Abraham!</i>	10
7.3 <i>Immanuel or God among us!</i>	11
7.4 <i>Thomas realizes that Jesus is God</i>	11
7.5 <i>The Prophet Isaiah declares Jesus God</i>	12
7.6 <i>Paul's testimony of Philippians 2:5-7</i>	12
7.7 <i>God the Father's testimony</i>	12
7.8 <i>Micah 5.2 and Psalm 90.2</i>	13
7.9 <i>Let us make man in our image!</i>	13
7.10 <i>No created angel shares God the Father's throne and power as does Jesus</i>	14
7.11 <i>Psalm 45:6-7</i>	14
8.0 Jesus' Divinity From His Own Testimony.....	14
9.0 The Consequences Had Jesus Been Created	16
9.1 <i>Only a God can atone for all sins of all mankind</i>	16
9.2 <i>If God could create a perfect Jesus, then why not also a perfect Adam and Eve?</i>	16
10.0 False Arguments That Jesus Was Created.	17
10.1 <i>That Jesus was not God because He could do nothing by Himself</i>	17
10.2 <i>Proverbs 8;22-25 does not prove Jesus was created</i>	17
10.3 <i>That Jesus came out from the bosom of His Father</i>	18
10.4 <i>Michael Christology</i>	19
11.0 The Fuller Enormity of Jesus' Sacrifice Examined	19
12.0 Alleged Unitarian Verses Examined.....	21
13.0 Conclusion.....	25
14.0 References	25

THE BIBLE SHOWS JESUS WAS A SELF-EXISTENT GOD

1.0 INTRODUCTION

This paper essays that the Apostles taught there were from all past eternity two distinct self-existent God Persons, one of whom became known as the NT God the Father and the other as His Son Jesus. Also that the God who became incarnate as the Son Jesus, surrendered through this for ever more His former self-existent Deity. That as a result only God the Father remains as a true self-existent God. My 1-page article A4, *Jesus' Divinity and Human Birth Explained and Unitarianism Rejected* (see Section 14.0, References) gives a convenient introduction to this.

In contrast most of Christendom is dominated by the pseudo monotheist Tri-une Trinity Godhead, which is alleged to comprise God the Father, God the Son and an alleged third God the Holy Spirit. It is Tri-une in that it is claimed the Godhead consists of a single substance (Greek homo-ousios) into which are subjoined the three hypostases of God the Father, God the Son and God the Holy Spirit. However, the first departure from apostolic Godhead teaching was the early 2nd-century Unitarianism. Both Unitarianism and the Trinity portray a monotheistic Godhead in accord with what seem to be monotheistic scriptures, such as

Deut 6.4 Hear, O Israel: The LORD our God is one LORD:
Isa 44.6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me there is no God.
Isa 45.5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

This paper concerns therefore the reconciliation between such apparent monotheistic scriptures and another biblical message, namely that there were originally two independent self-existent God Persons, who are known in the NT as God the Father and His Son whom God the Father begot by Mary and named Jesus.

Seeing Judaism is a monotheistic faith, we should not be surprised that in the post-Apostolic church Jewish converts to Christianity favoured a monotheistic Godhead. Also Greek converts raised in a neo-Platonist culture favoured a monotheistic Godhead because they believed that a God (Jesus) could not have died and they also held that a true God (Father) would not have soiled His hands creating the corrupt physical worlds. Therefore following the 1st-century Apostolic era, Christendom began increasingly favouring a monotheistic Godhead comprising God the Father, and a specially created Being, the NT Jesus, who, it was claimed, had in turn created the physical worlds for His Father.

Many would not embrace a one-God Unitarian belief because they felt that a created Jesus could not atone for all sins of all mankind but nevertheless they too recognized that the aforementioned monotheistic scriptures could not be ignored. A pseudo monotheistic compromise Godhead was then invented, into which were initially subjoined God the Father and His Son. Through an evolutionary process that took some two centuries this was transformed from an initial “Binity” into mainstream Christendom’s pseudo monotheistic Tri-une Trinity.

Christendom was then divided between Unitarianism – the Arian heresy – and the Trinity. Roman emperors opposed this division in case it would lead to a rift in the empire and it so happened they supported the Trinity, which then became the official Godhead of Christendom. To accommodate the Trinity and that Jesus was the Creator and God of the OT a number of falsifications were made to the Greek NT manuscripts and this continued through deliberate mistranslations into modern languages, including English translations, such as the KJV.

Despite the majority commitment to the Trinity, Christendom has remained divided over the Godhead ever since. There is not even unanimity within Unitarianism or even the Trinity. Genesis 1:27 says that God made man in His own image but Christendom through adopting the Trinity has remade God in man’s vain imaginings and even as a Divine Siamese Triplet. All post-apostolic Godheads are departures from apostolic teaching.

Scriptures are mainly quoted from the King James Version Bible (KJV) but are not so identified. Scriptures quoted from other sources are always identified. Where translations are compared the source of each is identified, including the KJV. Where I offer a better translation this is marked with my initials (HWJ). References to my other articles and papers are through identifiers such as A1, Q1 and P1 and these are further identified in Section 14.0, *References*.

2.0 PREREQUISITES FOR UNDERSTANDING THE BIBLICAL GODHEAD

A stumbling block to understanding the true biblical Godhead or recognizing the fallacy of Unitarian and Trinitarian monotheism is failure to grasp the deeper aspects of the following points:

1. Second century AD monotheism was a departure from Apostolic Godhead teaching,

2. The LORD God of the OT is married to His Wife Israel – see Section 2.1 of paper P2 and article A2,
3. God the Father (not Jesus) is the OT Creator God, *God of Abraham, of Isaac and of Israel*, and Husband of Israel – See articles Q6, Q7, A2 -A3 and the study paper P2,
4. God made man in His image because God plans to reproduce after the God-kind through mankind,
5. God the Father instituted man’s family as an image of God the Father’s Family,
6. That Jesus agreed to surrender His former self-existent Deity to become mankind’s atoning Passover Lamb – this is explained in this paper and in article A4,
7. As a result God the Father remains now the *only* self-existent God – See article Q7,
8. Jesus did not sin because His mind was that of a self-existent God – Note that He received His Father’s holy spirit only at age 30 after His baptism (Luke 3:21-23) but had remained free of sin till then because Jesus’ mind was that of a God (See also Section 7.6 of this paper).

If the reader is in any doubt about these points, he should read the articles referred to. Point 5 above is a fundamental teaching of the late Mr Herbert W Armstrong. For example, For example his booklets: *What do you mean... Salvation?, Just what do you mean - Born Again?; Why were You Born?* and his book *The Incredible Human Potential*. These are available at various Internet locations and some of the daughter churches that came out of the former Worldwide Church of God.

3.0 ESTABLISHING THE FORMER DEITY OF JESUS

Jesus’ divinity will be established in a number of ways, including drawing the reader’s attention to the many scriptures that declare or support this. The reader needs keep firmly in mind that the Bible can not contradict itself (John 10:35; 17:17) that therefore doctrines need to be consistent from Genesis 1:1 to Revelation 22:21. Therefore claiming that certain scriptures support monotheism, whilst others support Jesus’ former divinity would make the Bible a self-contradictory book. It will then be necessary to examine the OT Hebrew and especially the NT Greek texts for any falsifications and also check for any mistranslation into English or possible misinterpretations influenced by erroneous mainstream doctrines, such as the Trinity or that Jesus was the Creator.

This paper gives a large number of testimonies that Jesus was a God, including that He was worshipped by men, women and angels and significantly that He did not stop them from worshipping Him. God the Father urged angels to worship Jesus. He was addressed directly as God by Thomas and by God the Father. The angel Gabriel identified Jesus as *God among us* or *God in the midst of us*. Jesus declared at length to His disciples that there is no difference between meeting Him and meeting His Father (John 14:8-11).

This mountain of evidence of Jesus’ divinity can not be negated by few verses, which monotheists wrongly interpret as statements of the number of Gods in the universe. It will be shown that such verses carry a quite different message, which is even apparent from their immediate context. From this it will become abundantly clear that Unitarian and Trinitarian monotheism are false teachings. This is also attested by the plain fact that they are 2nd-century AD departures from Apostolic teaching. The reader may like to read my short article Q11 concerning the falsity of the Trinity,.

Before we can begin we need to examine a few preliminary topics because these have not been understood in mainstream Christendom since the 2nd century departure from apostolic teaching. The first concerns resurrection and the incarnation of a God as the man Jesus; the second concerns man’s salvation into God’s literal Family.

4.0 RESURRECTION AND JESUS EMPTYING HIMSELF

The reader will find it helpful to read first the 1-page article A4 (see Section 14.0, *References*)

The following passage from Philippians chapter 2 is discussed elsewhere in this paper but is here examined with the emphasis on the KJV verse-7 phrase, “made himself of no reputation.”

- Phil 2.5 Let this mind be in you, which was also in Christ Jesus:
 .6 Who, being in the form of God, thought it not robbery to be equal with God:
 .7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

The Greek for the phrase ‘made himself of no reputation’ contains only the reflexive pronoun ‘heauton’ (himself) and the verb ‘kenoō’ (Strong G2758). This verb is related to the Greek adjective ‘kenos’ meaning ‘empty’. We find that word in our ‘cenotaph’, which derives from the Greek ‘kenos’ (empty) and ‘taphos’ (grave), and denotes

an empty grave or tomb in memorial to fallen soldiers whose body are lost. Not surprisingly this Greek verb ‘kenoō’ rather means ‘to empty’ or ‘to pour out’; and so a better translation of Philippians 2:7 than the KJV is:

Phil 2.7 “But emptied Himself, ...” or “But poured Himself out...” (HWJ)

That is Jesus poured Himself out to become man’s Passover Lamb in a human body. That means relevant sections of His God mind on the spirit plane were transferred to the physical plane to occupy there the still blank memory of the brain of Mary’s firstborn child. This is the opposite to being resurrected from the physical plane to the spirit plane of God; as happened when God the Father glorified His Son Jesus (Acts 3:13), and Jesus was *born again* and returned to the spirit God-plane.

With the advent of computer technology the concept of resurrection is easier to understand. The knowledge (data) stored on a computer and which makes it uniquely different from all other computers, resides on its hard disk. This data can be regularly saved onto a suitable ‘backup medium’ for safe keeping. Then should the computer die, it can be resurrected by providing a replacement computer and transferring to its blank hard disk, the stored backup data. Then the replacement computer will be just like the one that died: in other words it will have been resurrected.

Jesus warned in Matthew 10:28 not to fear those that can destroy only our body; but to fear Him (God the Father) who can destroy both body and soul – that is body and spirit, which is our life’s backup data. As long as God the Father keeps our backup data, He can resurrect us. But should He destroy our backup record (spirit), then it would be impossible to resurrect us.

When man dies he goes to his grave and has no longer any consciousness (Ecc 9:5; Ps 6:5). But when God provides a new body and downloads into the still blank brain the man’s former memories, hopes, fears, loves, hates etc, and cause the body to come alive, then that man will awaken as from a deep sleep. The resurrected person will know himself again, just as we do daily upon awakening from a night’s sleep. All important to our resurrection is God keeping our life’s backup data and that is what Jesus must have had in mind in Matthew 10:28.

For the Elect of this Age the resurrection will be to spirit God-life but for most it will be to physical life. The passage Ezekiel 37:1-14 describes a resurrection from the grave to physical life. Revelation chapter 20 mentions two resurrections: a first resurrection to spirit life and over which the second death has no longer any power; and a second resurrection over which the second death still has power, and so must be to physical life. Hebrews 11:35 tells how those of faith seek a *better resurrection* and that is a reference to the first resurrection of Revelation chapter 20 over which the second death has no longer power because it is to eternal spirit God-life. But the majority of mankind will be resurrected to physical life, and are again subject to a second permanent death. Only when they too repent and overcome with God’s enabling holy spirit can they be resurrected as God’s spirit children.

The Bible does not reveal when Jesus received his former God mind. Possibly this was gradually during infancy. All mankind begins with a blank physical brain onto which are recorded our life’s experiences. At some point Jesus would have received sufficient of His former God-mind to avoid sin and carry out His mission.

We know that Jesus had vivid memories of His former God-life. For example in John 8:56-58 Jesus declared to have met with Abraham and to have predated Abraham. Again in Luke Jesus declared to have witnessed Satan’s eviction from Heaven (Luke 10:18); which presumably followed Satan’s rebellion against God the Father. We also know of his detailed knowledge of Scripture at age 12 years which astonished the learned in Jerusalem (Mat 2:41-47).

Just before He died, Jesus called out in a loud voice to His Father, “Father, into thy hands I commend my spirit” (Luke 23:46). Jesus was dependent upon His fellow God to preserve His spirit, the backup of His life; for without this He could not be resurrected. He had to fully trust His Father to restore His former God-Life to Him.

The reader should now see clearer the enormous sacrifice Jesus made to become our Passover Lamb and the extraordinary trust (faith) He had in God the Father. In particular the reader should see that by pouring Himself out into the mind of Mary’s son Jesus, Jesus surrendered for all future eternity His former self-existent Deity. Of course His mind remains that of a God but He is no longer a true self-existent God. Since His birth in Bethlehem, Jesus became dependent on His father. And with His resurrection from the grave He too received the gift of Life from God the Father. From then all life in the universe stems from God the Father. And so only God the Father now remains as an independent self-existent God. Jesus still has the perfect mind of a God; but He no longer is a true self-existent God as He once was.

5.0 GOD THE FATHER HAS A FAMILY!

It is important that we establish from the outset that God is creating for Himself His very own Family of which man's family is an image. It is beyond the scope of this paper to prove this and the reader is referred to Mr Herbert W. Armstrong's teaching on this through his booklets: *What do you mean... Salvation?; Just what do you mean - Born Again?; Why were You Born?* and his book *The Incredible Human Potential*. These are now only available via Internet and may be located by searching under the booklets' titles and the name Herbert W Armstrong or HWA. It is here only possible to give an overview of Mr Armstrong's teaching that *God is a Family*.

Mr Armstrong taught that *God is a Family*, which currently comprises God the Father and His Son Jesus and that mankind has the incredible potential of being born again at the Second Coming of Jesus into God the Father's Family as literal spirit children of God the Father. Notable is the absence of a Wife in Mr Armstrong's concept of Family. In addition Mr Armstrong had adopted mainstream Christendom's view that Jesus was the Creator, the LORD God of the OT, the *God of Abraham, of Isaac and of Jacob*, the LORD God of Exodus and that Jesus had been from before the creation of the physical worlds the Word of God. In addition Mr Armstrong taught that at Mt Sinai Jesus had married the nation of Israel to become Israel's Husband (Isa 54:5; Jer 3:14, 31:32). I have shown that this teaching is incorrect and that God the Father was the Creator, the LORD God of the OT, the *God of Abraham, of Isaac and of Jacob*, the LORD God of Exodus, the Husband of the nation of Israel and that God the Father had been His own Word to the OT fathers and prophets (Rom 1:1-3, Heb 1:1): and that therefore Jesus had become the Word of God only in NT times (Heb 1:2a). That as a result Mr Armstrong had always misunderstood the OT roles of God the Father and Jesus – see articles Q6, Q7, A2 & A3, and the study paper P2.

Although Mr Armstrong saw God the Father and Jesus as distinct God Persons, he nevertheless claimed that God is a unity, through claiming that *God is a Family*, which currently consists of God the Father and His Son Jesus. In that sense he met with the apparent Unitarian OT as reflected by Deuteronomy 6:4 and Isaiah 44:6 and 45:5. He appealed to the Hebrew noun *Elohim*, translated *God* in English, being a *uni-plural* noun. For example Genesis 1:26, "And God said, let us make man in our image...", where he claimed that *Elohim* denoted the God Family of the Father and the Son. I have shown that rather throughout the OT the Hebrew noun *Elohim*, is always singular when this refers to the true God of Israel (see the 1-page article A3 and Section 6.7 of paper P2)

Instead of claiming as did Mr Armstrong that *God is a Family*, I prefer to say that *God the Father has a Family*, which currently comprises, God the Father, His still wayward Wife Israel and their Son Jesus. It seems wrong for man to define what God is or what He is not. God made us and we should not make God from our imaginings, such as mainstream's Tri-une Trinity or even Mr Armstrong's more modest claim that *God is a Family*.

My understanding that *God the Father has a Family* is in a more literal sense than Mr Armstrong's teaching that *God is a Family*. Also I claim that before God the Father created the spirit angels and the physical worlds, that God the Father and Jesus were from all past eternity two independent self-existent spirit God Persons.

Some find it difficult to accept that God the Father has a literal Family but especially the NT contains much family-oriented terminology, such as *God the Father, the Son of God, children of God, Lamb's wife, marriage of the Lamb* and so on.

This picture of God's Family is real and has already produced a firstborn Son. It is a growing Tree of Life because God the Father is reproducing Himself, through mankind. Just as animals reproduce after their kind (Gen 1:21-25), so God reproduces after the God-kind. For that reason man was made after the God-kind, that is in the image of God. See also the aforementioned booklets and book written by Mr Herbert W. Armstrong.

Jesus taught His disciples to pray, "*Our Father which is in Heaven ...*" Why should the God Most High be a Father to us, unless He will actually beget us and we will be born again as His literal children in the resurrection at Jesus' Second Coming? Mr Armstrong taught that once God the Father draws or calls us (John 6:44,65), He adds His enabling holy spirit to our physical mind, to enable us to understand God the Father's Plan for mankind's salvation. To this end Paul writes:

1 Cor 2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Whatever God has planned for us, we can not understand this as we are:

1 Cor 2.10 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.

Again appealing to modern technology, God's enabling holy spirit when added to the *spirit of man* is like adding a higher level operating system to a computer so that it can perform more complex tasks. The *spirit of man* is in the human mind from birth. The *spirit of man* allows man to do complex tasks that animals can not do. God's enabling *holy spirit* when added to the *spirit of man* in our mind, allows us to understand God's Plan.

NOTE: In this paper God's enabling *holy spirit* is not capitalized to avoid confusion with mainstream Trinitarian Christendom's alleged third God the *Holy Spirit*. Instead the capitalized form *Holy Spirit* is reserved as an alternate title for *God the Father*. For example, Matthew 1:20 relates that Joseph was told by the angel that Mary's pregnancy was by the *Holy Spirit (Holy Ghost)* and since God the Father was Jesus' literal Father, the Holy Spirit (Ghost) must be synonymous with God the Father. Likewise we are warned not to grieve the Holy Spirit (Eph 4:30); and again that is a reference to God the Father from whom comes the enabling *holy spirit*.

God made man in His image because God intends to reproduce Himself after the God-kind through mankind. But man must first learn to think like God. This opportunity was rejected by Eve and Adam, when Eve decided to seek wisdom from between her ears (Gen 3:6) rather than from God (Ps 111:10). Then man became cut off from the Tree of Life – God's Family (Gen 3:23-24). Understanding that God is a Family can only happen with the help of God's enabling holy spirit. Only then can we see that Jesus is very much a part of that Family for He was literally born into this as the first born Son of God (Rom 8:29).

Now that the preliminary considerations have been completed we can begin in earnest our study of Jesus deity.

6.0 JESUS WAS WORSHIPPED AS A GOD

The passage Ezekiel 28:11-19 describes Satan's position before his fall. Verse 13 mentions his presence in Eden and so we know the reference is to Satan. Verses 13 and 15 refer to him as an anointed cherub (angelic being), and verses 13 and 15 say he was created. Therefore angels are created beings; and created beings must not be worshipped. For example in Revelation the angel speaking to John stops John worshipping him, declaring himself a fellow servant, and reminds John to worship God.

Rev 22.8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
.9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

So had Jesus been a created angelic Being, then He should not be worshipped. Yet the NT contains many examples of men and women worshipping Jesus during His earthly ministry; but *without Jesus even once correcting them*. That shows that Jesus was not a created being but was a God incarnate. Had Jesus not been a God incarnate, then He should not have been worshipped and He should have stopped those men and women. *Instead we will see that Jesus even taught how He should be worshipped*.

The following examples show that Jesus did not stop anyone from worshipping Him. Yet had He not been a God, then according to the commandment (Exod 20:3-5), He should have stopped them.

Mat 8.2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
.3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

The Bible does not record Jesus correcting the leper for worshipping Him.

Mat 9.18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
.19 And Jesus arose, and followed him, and so did his disciples.

Jesus followed the ruler who had worshipped Him but without correcting him on this.

Mat 14.33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Jesus did not correct His disciples, who had witnessed His walking on the waters; and we know that Jesus was not slow in correcting them; apparently He considered it appropriate for them to worship Him.

Unitarians may claim that these are not examples of true worship; *but they can not deny that the next example depicts true worship of Jesus.*

- Mat 28.9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
.10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Since the women held Jesus by the feet, they must have been prostrate before Him. *If that is not worshipping, then what is?* For example compare this with John falling down before the angel and the angel's immediate reaction to this in Revelation 22:8-9. Had Jesus not been a God, then He should have corrected the women; but He is not on record stopping them or anyone worshipping Him: For example in verse 10, Jesus reaction to the women's worship was only to reassure them and to give them a message for His disciples.

The next example shows that God the Father requires that even the angels worship Jesus.

- Heb 1.6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Did God the Father therefore ask created angels to worship another created being? Some may argue that this was because of Jesus' great sacrifice; but this can not be so for this verse refers to the passage Luke 2:7-15. That passage is set immediately following Jesus' birth and was still many years before His ministry and sacrifice.

Let us now look at an example set in Heaven before God the Father's throne. For this we go to Revelation chapters 4 and 5. In chapter 4 we are shown how the 24 created elders and the 4 created beasts continually worship God the Father. In chapter 5 we see Jesus standing in the presence of God the Father in midst of the throne and surrounded by the 24 elders and 4 angelic beasts. *Jesus does not worship God the Father but the 24 created elders and the 4 created beasts give equal reverence to Jesus as they do to God the Father;* and they do so right at God's throne. How can this be if Jesus was a created Being? Surely this points to Jesus being a God along side His Father. Here are some relevant extracts from Revelation chapters 4 and 5:

- Rev 4.9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,
.10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
Rev 5.6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
.14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped (him that liveth for ever and ever).

Unitarians may deny that Jesus was worshipped on the grounds that the parenthetical phrase '*him that liveth for ever and ever*' in Revelation 5:14 marks that the worship was only directed to God the Father. But that is a weak claim for it is now recognized that this parenthetical phrase is a textual modification that should be rejected. In other words the 24 elders and the 4 beasts worshipped both God the Father and God the Son of God. For example, Revelation 5:8 states that the four beasts and 24 elders fell down before the Lamb; and that is worshipping Jesus.

Philippians 2:10 has a similar message, namely that every knee in Heaven and on Earth should bow in worship to Jesus.

Phil 2.10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

It is plain that God the Father is not requesting created angels to worship another created being. This can only mean that Jesus is a God to be worshipped.

The Jews sought to kill Jesus because they saw His claim to be the Son of God a blasphemous declaration of being equal with God.

John 5.18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Jesus did not correct this impression of the Jews; something He ought to have done, had this been a false one.

The next example is a truly remarkable one for it shows Jesus explaining that unless He is worshipped correctly it will be in vain.

Mat 15.9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Surely Jesus would refer to worship of Himself only if He was indeed a God.

7.0 SCRIPTURAL EVIDENCE THAT JESUS IS A GOD

7.1 *Jesus received His Father's holy spirit only aged 30!*

The following question needs to be answered, How could Jesus have remained free from sin till age thirty seeing the passage Luke 3:21-23 declares that He received God's holy spirit only at His baptism.

- Luk 3.21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
.22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
.23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Let us consider this in the light of Paul's teaching of 1 Corinthians 2:11 that with the spirit of man, man can do the things of man (which dumb animals can not do or understand): but that to understand the things of God man needs God's (enabling) holy spirit.

1 Cor 2.11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

So if indeed Jesus was not a God incarnate but was a man born of a woman albeit conceived through God the Father, then Jesus could only have understood the things of God and remain sinless throughout his human life had He received in childhood God the Father's enabling holy spirit. Yet we see from the NT that Jesus received God the Father's holy spirit only at baptism aged thirty years. How are we to understand the passage Luke 2:41-47 which shows the 12-year old Jesus discussing the Scriptures with the learned men and also understand how Jesus remained sinless all His human life?

- Luk 2.41 Now his parents went to Jerusalem every year at the feast of the passover.
.42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
.46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
.47 And all that heard him were astonished at his understanding and answers.

Surely no child born of woman could have that understanding of so unusual a book as the Bible and remain sinless unless he had either received a huge infusion of God's holy spirit early in childhood or had been a God incarnate with experiences that predated even Adam. Yet the Bible reveals that Jesus received God's holy spirit only aged thirty. That leaves only one explanation that Jesus was a God incarnate, who had the very mind of a God and so

would not sin as a man would. As a God incarnate Jesus was simply above human sin and no matter how often He was tested.

7.2 Only Jesus could have been the Melchizedek who met Abraham!

Let us begin with a clear confirmations that Jesus was a self-existent God from the passage Hebrews 6:20 – 7:4:

- Heb 6.20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.
- 7.1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- .2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
- .3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
- .4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

This passage declares that Melchizedek, who met Abraham upon his return from his campaign against the kings (Gen 14:18), had no father, no mother, no descent and no beginning of days. So Melchizedek could not have been a man. It is sometimes claimed that he was Noah's son Shem but Shem had Noah as a father and a clear biblical descent from Adam. Since Melchizedek was without beginning he could not have been a created angel for they do have a beginning of days. So Melchizedek can only have been a self-existent God. That means He was either God the Father or God the Son of God.

NOTE: Unitarians and other monotheists often deny that Melchizedek was a self-existent God through a sleight of hand argument. For this they appeal to the phrase *beginning of days* marking that Jesus predated the creation of the physical worlds when there were no 24-hour days. But in Hebrews 7:3 the phrase *beginning of days* is immediately followed by the companion phrase *end of life*. From this it is plain that the word *days* is a figure of speech for *life*; and so the phrase *beginning of days* is equivalent to *beginning of life*. Therefore Melchizedek did not have a *beginning of life* and could not have been a created being and must have been from all past eternity a self-existent God.

Genesis 14:18 declares that Melchizedek was priest to the Most High God.

- Gen 14.18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
- .19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- .20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Melchizedek means in Hebrew literally *King of Righteousness* (Strong H4442). Verse 18 also names Melchizedek *King of Salem*, which means *King of Peace*, and also *priest to the most high God*. It is well-known that these names and titles apply only to Jesus. Jesus will be a King of kings and so a crowned high priest of the order of Melchizedek. That Melchizedek is Jesus is inescapable from the fuller biblical context, for example, Psalm 110.

- Ps 110.1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- .2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- .3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
- .4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
- .5 The Lord at thy right hand shall strike through kings in the day of his wrath.

In Matthew 22:41-46 Jesus referred the Pharisees to King David's Psalm 110:1 by quoting this in order to establish that the Messiah is the Son of God, rather than just the son of David. Verse 4 of this psalm shows that the OT LORD God (Jehovah Elohim who became the NT God the Father) declared Melchizedek a priest for ever. Psalm 110:1 shows this Melchizedek sharing even God the Father's throne by sitting at God the Father's right hand. So we know that Melchizedek in the time of King David was Jesus.

When properly understood, Jesus identified Himself as Melchizedek to the Jews in John 8:56.

- Joh 8.56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Indeed Abraham saw Jesus and was glad, for as Genesis 14:18 reveals Melchizedek and Abraham feasted (“And Melchizedek king of Salem brought forth bread and wine:…”). But the Jews ridiculed this by reminding Him that was far too young to have known Abraham.

Joh 8.57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

To which Jesus replied that He predated Abraham

Joh 8.58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

So we see that Jesus was the priest Melchizedek in the day of Abraham.

We have seen that Jesus was the priest Melchizedek in Abraham’s day, and also in King David’s day and still in the NT apostolic era; and that He will be the priest Melchizedek for ever. But Melchizedek was not a created being and therefore was a self-existent God. Since Melchizedek was priest to the God Most High (Gen 14:18), He was not God the Father: and so can only have been Jesus. Therefore Jesus was a self-existent God before He agreed to become mankind’s atoning Passover Lamb.

NOTE: Genesis 14:18 shows Melchizedek (Jesus) setting bread and wine before Abraham. From John 8:56 we know that Abraham saw Jesus’ day and had been glad of this. Could the bread and wine of Genesis 14:18 have been a type of the NT Passover symbols? Could this be how Abraham learnt that Jesus (Melchizedek) would be mankind’s atoning Passover Lamb? If so, no wonder Abraham was glad to learn Melchizedek (Jesus) would be man’s Way of reconciliation to God the Father and so also the Way back to the Tree of Life (Rom 5:10; John 14:6).

7.3 Immanuel or God among us!

The angel who brought Joseph the news of Mary’s conception by the Holy Spirit (that is God the Father), says the child’s name will be Immanuel, which in Hebrew means, ‘God with us’.

Mat 1.23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

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

Unitarians deny that Immanuel means *God among us* and instead make the false claim that it means that God was favourably disposed towards mankind. The Greek preposition translated in Matthew 1:23 ‘with’ is ‘meta’ (Strong G3326). It is translated ‘among’ in Luke 24:5, “Why seek ye the living among the dead?” In both Matthew 1:32 and Luke 24:5 ‘meta’ governs the genitive case and Liddell and Scott’s lexicon offers under ‘meta’ for the genitive: 1. *in the midst of, among a number*; 2. *in common, along with*; 3. *with, by means of*. In both verses *among* or *in the midst of* are correct translations; and so Immanuel means *God among us* or *God in the midst of us*. That is precisely what Jesus was.

7.4 Thomas realizes that Jesus is God

When Thomas at last met the resurrected Jesus and his doubts were removed, he addressed Jesus as his God.

Joh 20.27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

.28 And Thomas answered and said unto him, My Lord and my God.

.29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Although Jesus corrected Thomas on his attitude, Jesus did not correct Thomas for calling Him God. The Greek word translated God is ‘theos’ and this is the same word used in Greek for God the Father. Had Thomas erred in this, then surely the Bible should record that.

7.5 The Prophet Isaiah declares Jesus God

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.

This verse prophesizes the birth of Jesus and gives Him several titles, including ‘mighty God’. In this ‘God’ is the Hebrew ‘El’ (Strong H410), which is mostly rendered God. We see this Hebrew word in many proper names; for example, *Israel*, *Daniel*, *Ezekiel*, *Elijah* and *Joel*. The first time ‘El’ occurs in the Bible is in reference to God in Genesis 14:18 and 19. Despite this Unitarians again make a strange claim, namely that ‘El’ in Isaiah 9:6 means something like ‘hero’. Apparently they would sooner deny the lexicon than acknowledge Jesus’ divinity.

The title “everlasting Father” is sometimes taken as meaning that Isaiah 9:6 refers to God the Father rather than Jesus. This is rather strange seeing the verse opens with, “For unto us a child is born...”, which is an obvious reference to Jesus. In addition Rotherham’s Emphasized Bible gives instead of “everlasting Father” the title, “Father of futurity”. Since Jesus will marry on the spirit plane His Bride, which is the true Church of God, why should He not be a future Father alongside His own Father who is married on the physical plane to the children of Israel?

7.6 Paul’s testimony of Philippians 2:5-7

One of the most telling of all scriptures is Philippians 2:5-7; which is not well translated in the KJV, but I will first give that version:

Phil 2.5 Let this mind be in you, which was also in Christ Jesus:
.6 Who, being in the form of God, thought it not robbery to be equal with God
.7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (KJV)

Rotherham’s Emphasized Bible renders this as follows:

Phil 2.5 The same thing esteem in yourselves which also in Christ Jesus (ye esteem)
.6 Who in the form of God subsisting, not a thing to be seized accounted the being equal with God.
.7 But himself emptied, taking a servant’s form, coming to be in man’s likeness. (Rotherham’s Emphasized Bible)

Combining the KJV’s and Rotherham’s renderings reflects what Paul intended, namely, that Jesus did not consider it important to cling to His former Deity or God-form and emptied Himself into a human form to become a servant. Here is a clear reference to Jesus’ existence prior to being born and that He was then a God. This is also reflected by Jesus’ prayer of John chapter 17, where He prayed to have His former glory restored.

John 17.5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

7.7 God the Father’s testimony

The NT book of Hebrews gives confirmation from God the Father that His Son is a God but which are quotations from Psalm 45.

Heb 1.8 But unto the Son he saith, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.
Heb 1.9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
Psa 45:6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
.7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Hebrews 1:8-9 convey that God the Father said that His Son loves righteousness and attributes to Him kingship (throne, sceptre being the symbols). This agrees with Hebrews 6:20-7:4 which passage identifies Jesus with Melchizedek, whose name literally means *King of Righteousness*.

NOTE: Hebrews 1:8 with the phrase, “But unto the Son he saith...” and then quoting Psalm 45:6, identifies this Psalm as being God the Father’s words. This supports my claim that God the Father is the God of the OT. A moment’s thought should convince the reader that God the Father must have a Wife (Israel). The belief that Jesus was the OT Creator God and Husband of Israel infers that God the Father is a single father who begot His Son through His Sons’ Wife. Surely God’s Plan can not be based on incest and adultery. That is a testimony of the nonsense that comes from between man’s ears, when they invent doctrine to agree with their limited vision; instead of diligently searching the Bible from Genesis 1:1 to Revelation 22:21 for God’s Truth.

7.8 Micah 5.2 and Psalm 90.2

Matthew 2:1-6 reveals that Micah 5:2 is a prophecy of the Messiah. Micah 5:2 tells us that the Messiah’s goings forth (his origin) is not only from old but from everlasting. His “goings forth” (Strong H4163) refers to his origin and that is declared to be from everlasting (Strong H5769). From this it is clear that Jesus had an existence that predated his human birth and that his origin has been from everlasting. In other words Jesus had no beginning of days and therefore has not been created as were the angels. That means Jesus was originally a Self-existent God Being.

Mic 5.2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Unitarians reject this and prefer claiming that the Hebrew of Micah 5:2 does not signify that the Messiah’s “going forth” (origin) was from “everlasting” and instead may argue that the going forth and everlasting refers to Jesus’ life after the resurrection.

However, that will not stand up when we examine the same Hebrew expressions used in Psalm 90:2 used for the OT LORD God, who was God the Father (see paper Q7, *Quick Guide To God the Father’s OT Identity*).

Ps 90.2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

So if God the Father is from everlasting (Strong H5769) to everlasting (Strong H5769), then so is the “goings forth” or “origin of our Lord Jesus from old and everlasting.

7.9 Let us make man in our image!

The OT Creator God and who became the NT God the Father, said the following to another spirit Person:

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...

Let us consider what God the Father would have meant with ‘in our image’ had the Being He spoke to not been a God but a created spirit being – perhaps one of the four beasts that worship God the Father of Revelation chapters 4 and 5. In that case man would not have been in God’s image at all. Yet verse 27 tells us that God did make man in God’s image. So the only reasonable conclusion to reach is that in verse 26 God spoke to another God Person. That therefore there are no fewer than two God Persons.

Some will deny this on the grounds that the pronoun ‘us’ results from God being a collective plural noun. For this they point to the Hebrew noun ‘Elohim’ rendered ‘God’ in English, having the form of a plural Hebrew masculine noun. But this claim of plurality is invalid for throughout the OT ‘Elohim’ in reference to the God of Israel always governs singular Hebrew verbs and singular pronouns. This may be seen in the passage Genesis 1:26-29 where all verbs and pronouns governed by Elohim are singular in the Hebrew. For example: *said* in verse 26; *created* and *his* in verse 27; *blessed* and *said* in verse 28; and *said* and *I* in verse 29.

Indeed the God, who became the NT God the Father said in Genesis 1:26 to His companion God, who became His Son in the NT, “Let us make man in our image...”. With that God the Father gave Jesus a last opportunity to decline being made incarnate and die as mankind’s atoning Passover Lamb. Had Jesus declined then God the Father could not have proceeded with the creation of Adam and Eve. Therefore the Greek NT states several times that God created *in* Jesus or *through* Jesus, which refers to Jesus having made possible the creation of mankind by His Father.

Man was made in the image of God, that is after the God-kind, as God had created the animals to reproduce after their own kind:-

- Gen 1.24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
.25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

The story of the Bible is that mankind has the potential to become literal children of God the Father. In other words God the Father is reproducing Himself through mankind. God reproduces after His kind, as each animal reproduces after his kind. Note that those God the Father calls must conform to the image of Jesus, who is to be the firstborn among many brethren – that is those He calls:

- Rom 8.29 For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the firstborn among many brethren.

Either Jesus is like God the Father or He is not; Genesis 1:26 and the rest of the Bible say He was a God.

7.10 No created angel shares God the Father's throne and power as does Jesus

The Gospel of John opens with a passage showing that Jesus became incarnate as the Word of God the Father and ends declaring He had been in the bosom of the Father. Of which of the angels has that been said?

- John 1.18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Hebrews 1:5 likewise declares that no created angel ever had a position like Jesus.

- Heb 1.5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? ...

Of none of the created angels has it been said that they will sit at the right hand of God the Father and share His power; but this has been said of Jesus.

- Mat 28.18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
Luk 22.69 Hereafter shall the Son of man sit on the right hand of the power of God.

Clearly the position of Jesus can not be compared with that of the created angels; because Jesus is fully a God.

7.11 Psalm 45:6-7

The Messianic Psalm 45 in verses 6-7 refer to Jesus as God as well as to another God:

- Ps 45.6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
.7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

The underlined instances of 'God' refer to Jesus and the 'thy God' of verse 7 refers to God the Father. The three instances of 'God' in these verses are the KJV rendering of the Hebrew 'Elohim' (Strong H430).

8.0 JESUS' DIVINITY FROM HIS OWN TESTIMONY

Philip said to Jesus, "Lord, shew us the Father, and it sufficeth us" (John 14:8). Jesus answered him, saying: "... Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). Although Jesus had not literally shown the disciples His Father; Jesus had brought them God the Father's message and they had seen how He thinks and acts and speaks and carried Himself. No created angelic being had ever done that. Created angels are ministering servants sent by God with a message but these did not dwell amongst men for years as did Jesus. Only one with the mind of a God in a man's body could do that.

The disciples were well aware that Jesus was different from any other man. He was special and full of grace (Greek charisma) and truth:

Joh 1.14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

No wonder that Paul wrote to the Philippians, "Let this mind be in you, which was also in Christ Jesus:" (Phil 2:5). Of no angel has this ever been said.

John 17:17-23 shows how Jesus prayed to God the Father that His disciples be united as one, and be as one in His Father, and be as one in Himself, as He and His Father are united as one.

Joh 17.21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
.22 ...that they may be one, even as we are one:
.23 I in them, and thou in me, that they may be made perfect in one...

Note that Jesus did not include any angels in this Unity, which is God the Father's Family. This Unity Jesus predicated on Truth in John 17:17, "They Word is Truth". Jesus was praying about a *Unity in Truth*. God the Father's Family will be a Family united in Truth, in Love, and in Peace. It will not be some weird Siamese Triplet as Christendom portrays, but a literal spirit God Family: of which man's family is an image.

Jesus wanted His disciples to be "*made perfect in one*" (verse 23), which reminds of His teaching during the Sermon on the Mount, "*Be ye therefore perfect, even as your Father which is in heaven is perfect*". (Mat 5:48).

But why could not Jesus accede to Philip's request and show them God the Father? For the answer we need to go back to Israel's Assembly at Mt Sinai (Horeb) and note how Israel rejected Her Husband straight after God the Father gave His Wife the rules of His household, which are the Ten Commandments (Exod 20:1-17).

Exod 20.19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

During his farewell address (Deuteronomy) Moses reminded Israel of her rejection of her Husband, God the Father, and that He had noticed her rejection. But that He would send His Prophet and that He would require her to listen to Him.

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.

Peter in his sermon of Acts chapter 3 identifies this Prophet as Jesus by quoting Moses in Acts 3:22.

Act 3.20 And he shall send Jesus Christ, which before was preached unto you:
.21 Whom the heaven must receive until the times of restitution of all things, 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.

That is why Jesus had to come, for God the Father was no longer welcome in Israel. Mankind became alienated from God the Father in Eden and Israel renewed that alienation at Mt Sinai. Jesus came to effect the reconciliation.

Rom 5.10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Jesus was not able to agree to Philips request and show God the Father, for Israel had pointedly rejected God the Father from the beginning. They needed to be first reconciled to God the Father. For this Jesus had to shed His life's blood. Only then was God the Father able to send His enabling holy spirit to this world. Jesus as God the Father's representative had to be a God for He was to represent God the Father. Indeed He is called Immanuel or

God with us (Matthew 1:23) or more correctly *God among us*. He was not a created angel for that does not fit the Bible from Genesis 1:1 to Revelation 22:21.

9.0 THE CONSEQUENCES HAD JESUS BEEN CREATED

In this section some consequences of a created Jesus are examined to show that this is a false notion. The first consequence reminds the need for a God life to atone for all sins of all of mankind throughout the ages. The second questions the need for man's suffering throughout the ages if God can created perfect character.

9.1 *Only a God can atone for all sins of all mankind*

Unitarians claim that to pay for all death penalties incurred by *all* sins of *all* men and *all* women throughout the ages, the sacrifice of a single and finite life of a created angelic being suffices. That Unitarian claim can not be verified from the Bible. Unitarians challenge non-Unitarians to show from the Bible that their claim that only the infinite Life of a self-existent God suffices. This too can not be done for the Bible does not pronounce on this explicitly or even implicitly. So neither Unitarians nor non-Unitarians can make any headway with such requests.

But we need to examine the matter in order to obtain a better perspective. The Bible says in Romans 6:23 that the wages of sin is death – not eternal life in Christendom's fantasy of an ever-burning hell fire but death or a literal cessation of life. This is also confirmed in Ezekiel 18:4 and 20, which state that the soul (life) that sins will die.

Rom 6.23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
Ezek 18.4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

So we know that each man and each woman has a huge backlog of unpaid death penalties; one for each sin. But each created human can pay for just one of their incurred backlog of death penalties. Once we have paid for that one death penalty, we are dead and can not be resurrected because hanging over us remains the rest of that backlog.

How can a sinless but *created* angel pay for more than one of man's collective death penalties? Surely only the infinite Life of a self-existent God can pay for the total back log of death penalties for *all* men and *all* women.

1 Cor 15.3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Seeing Unitarians departed in the 2nd-century AD from Apostolic Godhead teaching, the onus is on Unitarians to show that the sacrifice of a created Jesus can atone for all sins of all of mankind, rather than on non-Unitarians to show that a sacrifice of a self-existent God Jesus is necessary.

9.2 *If God could create a perfect Jesus, then why not also a perfect Adam and Eve?*

Mr Herbert W. Armstrong taught that God can not create perfect character by fiat; because the result would be an uninteresting robot incapable of even contemplating a wrong choice. Mr Armstrong taught that God created man with a neutral character and a free will that allowed man to make a choice between good and evil. After Eve and Adam made the wrong choice, God began the next phase of creation, the moulding of a perfect character in man. For this God needs man's cooperation. Man is subjected for the rest of this life to trials, which man must overcome with the help of God's holy spirit.

However, if God did create a perfect Jesus, then why does God allow so much suffering, when He could have created also a perfect character Adam and Eve. After all if God could create a perfect character in Jesus, then God should have been able to do so in Adam and Eve. This question no Unitarians can answer satisfactorily, for it is unanswerable.

One of their attempts is to argue that Jesus was created as spirit angel who knew God in Heaven and when made incarnate as the last Adam (1 Cor 15:45) was in a different position from the first Adam. That answer is unsatisfactory for a number of reasons. First Adam and Eve too had walked and talked with God but that did not stop them from disobeying God. Besides Lucifer and one third of the angels too had known God and that had not stopped them from rebelling against God: So there is no guarantee that a created being will not rebel.

The only reason that Jesus would not sin was because He had been a self-existent God who fully identified Himself with God the Father's Plan for man.

10.0 FALSE ARGUMENTS THAT JESUS WAS CREATED.

10.1 *That Jesus was not God because He could do nothing by Himself.*

Unitarians claim that Jesus was not a God because during His ministry He claimed that His miracles were not of Himself but of His Father, even that He could do nothing by Himself.

- John 8.26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
.27 They understood not that he spake to them of the Father.
.28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

This is in accord with the LORD God's (God the Father) promise to Moses

- Deu 18.17 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.

Hebrews 1:1-2 confirms that Jesus became the Word of God only in NT times, and that God the Father had been His own Word to the OT fathers and prophets – something few appear to have understood.

- 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, ...

During His earthly ministry as a Son of Man and although He had the mind of a God, Jesus was no longer a self-existent God and so lacked the full powers of a self-existent God. So God the Father rather than Jesus had the power to perform Jesus' miracles and similarly when later the disciples "performed" miracles.

10.2 *Proverbs 8:22-25 does not prove Jesus was created.*

It is fashionable in some quarters to claim that Proverbs 8:22-25 declare that Jesus was created before the LORD God created the physical worlds.

- Prov 8.22 The LORD possessed me in the beginning of his way, before his works of old.
8.23 I was set up from everlasting, from the beginning, or ever the earth was.
8.24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
8.25 Before the mountains were settled, before the hills was I brought forth:

Some claim that these verses show that Jesus was brought forth before the OT LORD God created the physical universe. They associate "me" in verse 22 with the Word of God, who they claim is Jesus from even before the time the earth was created (verses 24, 25).

First let us note that these verses do not identify "me" of verse 22 and "I" of verse 23 with Jesus. That is an assumption which will be shown to be invalid. To see this we need to read Proverbs 8:22-25 in the context of the entirety of chapter 8 and indeed the entire Book of Proverbs. So let us first go to Proverbs chapters 1 and 2 to discover a recurring theme of this remarkable book.

- Prov 1.7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction
.20 Wisdom crieth without, she uttereth her voice in the streets:

2.16 To deliver thee from the strange woman ... which flattereth with her mouth
.18 For her (the strange woman's) house inclineth unto death and her paths unto the dead.

A main recurring theme of the Book of Proverbs are the contrasting personifications of wisdom as a virtuous woman to whom one should be "married" (Prov 1:20; 31:10-31) and a strange (alien) adulterous woman whose ways lead to death. We find references to both women throughout the Book of Proverbs: for example to wisdom in Proverbs 1:20 and which culminates with the extended personification of wisdom as a virtuous wife who serves her husband (Prov 31:10-31). The personification of sinfulness as a strange adulterous woman too is found throughout this book (Prov 2:16-18; 5:1-14; 6:24-25; 23:27).

Unitarians err in denying this recurring theme of Proverbs and claiming that pronouns “she” and “her” in reference to wisdom (e.g. Prov 8:1, 3, 10, 12) result from the Hebrew word for wisdom being feminine. It is true that the Hebrew “chokmah” (Strong H2451) is feminine but the recurring theme of Proverbs is of two contrasting women personifying wisdom and sin and that has nothing whatever to do with the Hebrew noun “chokmah” being grammatically feminine. Rather that argument exposes the narrow focus some Unitarians exhibit when arguing vainly that Proverbs 8:22-27 shows that Jesus was begotten or created before the creation of the world.

Let us now examine Proverbs chapter 8 so that we may read verses 22-25 in proper context.

- Prov 8.1 Doth not wisdom cry? and understanding put forth her voice?
 8.3 She crieth at the gates, at the entry of the city...
 8.10 Receive my (i.e. wisdom's) instruction and not silver...:
 8.12 I wisdom dwell with prudence...

As elsewhere in Proverbs we find that chapter 8 too portrays wisdom in terms of the book’s recurring personification of wisdom as a virtuous woman and that there is no where a plain reference the Lord Jesus. In the passage 8:22-25, 27 the pronouns “me” and “I” continue the reference to “wisdom” that began earlier in chapter 8 verses 1, 3, 10, 12 and indeed from earlier in this book (Prov 1:7, 20; 2:13):-

- Prov 8.22 The LORD possessed me in the beginning of his way, before his works of old.
 8.23 I was set up from everlasting, from the beginning, or ever the earth was.
 8.24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
 8.25 Before the mountains were settled, before the hills was I brought forth:
 8:27 When he (the LORD) prepared the heavens, I (i.e. wisdom) was there

It is clear that there is no reference whatsoever to Jesus in the passage Prov 8:22-25. All this passage says is that the Creator and OT LORD God used wisdom when creating the physical universe and mankind. In contrast everything man does is folly and confusion.

10.3 That Jesus came out from the bosom of His Father.

Some Unitarians claim on the basis of John 1:18; 16:27 and 17:8 that Jesus came into existence immediately before His Bethlehem birth through having come *out from the bosom* of God the Father:-

- John 1.18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
 16.27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
 17.8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

The idea being that according to John 1:18, Jesus had been inside the bosom or breast of God the Father and that John 16:27 and 17:8 reveal that He had come *out from* God the Father. In other words that Jesus had emerged from God the Father’s spirit body (bosom) by a parturition process immediately prior to being born as Mary’s child.

This is a strange argument because it attributes Jesus’ coming into being by a parturition process that would resemble the parturition process of a mother giving birth to a child. Let us remember that the Bible refers to our heavenly Parent not as God the Mother but as God the Father. Indeed we will see that the scriptures offered do not support this argument.

Dr Bullinger states in the side notes to John 1:18 in his *The Companion Bible*, that “bosom” is the figure of speech. Anthropopatheia which ascribes human attributes to God. Mr Herbert W Armstrong in his booklet, *Lazarus and the Rich man*, writes, “*There is no doubt as to how the Bible sees the word ‘bosom.’ Turn to Isaiah 40:11, Here we find God will care for His people as a shepherd does his sheep, carying them ‘in His bosom’. Jesus was ‘in the bosom’ of the Father (John 1:18), enjoying the Father’s blessings and close relationship. Moses carried the children of Israel in his bosom (Num 11:12). To be in one’s bosom is to have that one’s love and protection, and share his blessings and inheritance. So it will be at the resurrection.*” There can be no argument that in John 1:18 the word “bosom” is used figuratively and certainly not literally.

Dr Bullinger’s side notes to John 16:27 and 17:8 are even more significant. They point out that “from” in the phrases “*I came out from God*” and “*I came out from thee*” should read respectively, “*I came out from beside God*”

and “*I came out from beside thee*”. The reason being that the Greek preposition corresponding to “*from*” in the KJV is “*para*” and which means “beside” or “alongside of”. Therefore the Greek does not support that Jesus came from *within* His Father’s body or bosom but rather that Jesus came from *beside* His Father to dwell as a man on Earth. The Greek preposition “*para*” also fits the biblical picture of Jesus sitting alongside His Father in His Father’s throne (Ps 110:1; Heb 8:1; 12:2; Rev 3:21;22:1; 22:3). Dr Bullinger’s comment that Jesus had come from beside His Father rather than from within His Father is the correct interpretation of John 16:27 and 17:8.

We must reject this argument as too bizarre to be taken seriously. After all there are a number of scriptures that attest to Jesus’ existence predating not only His Bethlehem birth (John 17:5) but also Abraham (John 8:56-58) and even Satan (Luke 10:18) and, as explained in Section 7.2, going back to even all past eternity (Heb 6:20 – 7:4).

10.4 Michael Christology

Some Unitarians claim that Jesus is the incarnation of the angel Michael. This is sometimes referred to as Michael Christology and refers to the belief that the angel Michael became incarnate as the Christ. The argument presupposes that Jesus is not a true self-existent God and is then linked to Michael’s special relationship as prince or captain of Israel based on the following verses: Daniel 10:13, 21; 12:1 and Exodus 33:2. Exodus 33:2 reveals that God had declared after the golden calf incident that He would send an angel to lead Israel. It is then supposed that Michael was that angel.

However that is an unsustainable theory because Moses had insisted that God continue to lead Israel and to this God agreed (Exod 33:12-17). Indeed Exodus 40:38 states that the cloud of the LORD remained with Israel throughout all her journeys and this is also declared in Exodus 13:21-22.

Revelation is the book of yet future events after Michael is supposed to have become incarnate as Jesus. So why do we find in Revelation 12:7 still a reference to Michael? The entire concept that Jesus would be the incarnation of the created angel Michael is too bizarre to be taken seriously, yet the Church of Latter Day Saints and the Jehovah’s Witnesses both teach Michael Christology. I don’t believe more needs to be said on this.

11.0 THE FULLER ENORMITY OF JESUS’ SACRIFICE EXAMINED

Unitarian monotheism denies the fuller extent of the sacrifice Jesus made. The full extent of Jesus’ sacrifice goes well beyond being unjustly accused, mocked, brutally treated, and then being executed in one of the cruellest ways ever devised. Enormous though all this was, that was not the full extent of Jesus’ sacrifice. Less well understood are the other aspects of Jesus’ sacrifice and which will last for the rest of eternity and not just a day. When God the Father put before Jesus His Plan for God’s Family, this plan was contingent on Jesus agreeing to become and die as mankind’s atoning Passover Lamb; and to be born a literal Son of God the Father in God’s Family. For this Jesus agreed to surrender for the rest of eternity His former self-existent Deity and become even an obedient Son to His fellow God. Had Jesus refused to agree to this, then God the Father could not have begun implementing His Plan with the creation of Adam and Eve.

Jesus also had to trust His fellow God explicitly to restore His life and resurrect Him back to spirit God life. In this Jesus demonstrated the greatest act of faith in the history of the universe. Through this Jesus demonstrated that mankind too can trust God the Father to keep His promise that as long as we remain reconciled to Him, we will be born again as literal children of God the Father at the Second Coming.

So in addition to the temporary physical suffering enormous though this was, Jesus also paid the everlasting price of surrendering for the rest of eternity His former independent self-existent Deity and becoming for ever an obedient Son to His Father.

Can there be a greater act of selfless expression of love than that?

Let us now examine that love is a special God-character-trait of God the Father and of His Son Jesus. The Bible declares that God is love and how God loved His special creation mankind:

1 Joh 4.8 He that loveth not knoweth not God; for God is love.

John 3.16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Love is the very hallmark of God the Father’s character and fits in with His desire to have His very own Family. When the disciples asked Jesus to show them God the Father, Jesus said that having known Him they should know His Father.

Joh 14.8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

- .9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

To see what Jesus meant we must look for what especially makes Jesus and His Father alike. We need to see that God the Father and His Son Jesus both personify Truth and Life and Love. It is this third shared characteristic that will now be examined.

Joh 15.13 Greater love hath no man than this, that a man lay down his life for his friends.

Reading John 15:13 in the context of 1 John 4:8, we see that Jesus has that same God-is-love character trait that sets His Father apart. It was for that reason that Jesus told His disciples that having known Him they also knew His Father. When the disciples beheld the resurrected Jesus it dawned on them that He had been man's Passover Lamb, so that we may have life. Surely Jesus was not another created being but a God as was His Father. The Apostle John, who witnessed all this first hand, urges us to fellowship with God the Father and His Son Jesus:

1 Joh 1.3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

John does not include in this fellowship any of the created angels. But what does John mean by fellowship with God and with Jesus? Surely fellowship with God means worshipping God in spirit and truth and walking closely with God and being prepared to display the same unselfish love as do God the Father and His Son. For that reason Jesus taught that because God is spirit we must worship God in spirit and truth:

Joh 4.24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Then Jesus made the following extraordinary statement, which no created being could say.

Joh 14.6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Surely only a God could say that *He was the way, the truth and the life*. Jesus declared in John 17:17 that His Father's Word is truth. Here Jesus declares that He is the way, the truth and the life.

John goes on to warn against denying Jesus for that would amount to denying God the Father.

1 Joh 2.23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also*.

NOTE: The KJV renders the second half of this verse italicised to mark that these words do not occur in the NT Greek manuscript used by the KJV translators. Bruce Metzger in his book *A Textual Commentary On The Greek New Testament* (2nd edition, page 641) claims these words should be included, for they are found in several ancient Greek manuscripts; but were dropped from others by the copyist error known as homoeoteleuton. Homoeoteleuton occurs when the copyist's eye jumps from one word or phrase to an identical or similar distant word or phrase in the text; and so accidentally omitting the intermediate words.

John warns us to abide with what he had witnessed from the *beginning*.

1 Joh 2.24 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.

In John's day that *beginning* was the Apostolic teaching that *God the Father has a Family* as they received this from Jesus. John warns not to depart from that beginning as happened during the 2nd century AD through the human scholarship of self-wise men. With that departure from Truth came the loss of knowing the full extent of Jesus' sacrifice. *This denial of Christ was a first step towards the antichrist philosophy.*

Finally note how John wrote, "...ye also shall continue in the Son, and in the Father"; rather than "...in the Father and in the Son". Does that not mark that having seen the Son we should know the Father; that there is no quintessential difference between the character of God the Father and the character of Jesus?

12.0 ALLEGED UNITARIAN VERSES EXAMINED

Unitarians point to the following scriptures as plainly declaring there is only one God, namely: Deuteronomy 4:35 and 39; Deuteronomy 6:4; II Samuel 7:22; I Kings 8:60; Isaiah 43:11; 44:6, 8; 45:5; Mark 12:32; Romans 3:30; 1 Corinthians 8:4, 6; Galatians 3:20; James 2:19; and Jude 1:25. These will now be examined in turn.

Deut 4.35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.
.39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

Consider the verse 35 phrase “there is none beside him”. Yet Stephen was given the vision of God the Father and Jesus side by side in Heaven as he was being stoned to death (Acts 7:55). This is also portrayed in a number of other scriptures, so we know that Jesus is literally on the side of God the Father. So Deuteronomy 4:35 must refer to a figurative rather than a literal interpretation.

In my paper *God the Father is the Creator and Husband of Israel*, the point is made that Israel married God the Father at Mt Sinai. So Israel is in a marriage covenant relationship with God the Father as His Wife. From that marriage came Jesus as God the Father’s firstborn Son.

We must see verses such as Deuteronomy 4:35 in the light of that marriage covenant relationship. Even if there were dozens of Gods, then Israel as the Wife of one particular God could relate only to her Husband. All her dealings with the world outside her marriage would have to go through her divine Husband or with His approval. There would be literally no other God beside her Husband with whom she should deal.

Deut 6.4 Hear, O Israel: The LORD our God is one LORD:

This verse religious Jews recite frequently and so they are very much aware of it. Indeed during the 2nd century AD this verse and others like it, caused converted Jews to embrace Unitarian monotheism. Deuteronomy is Moses’ farewell address to Israel (see Deut 1:1) in which he reminds Israel repeatedly to remain faithful to her marriage covenant with their Husband the LORD God of Israel. It is absurd to claim that when Moses made the exclamation ‘Hear, O Israel; *The LORD God is one LORD*’ this had the purpose of telling Israel the number of Gods in the universe. The tenor of Deuteronomy is Moses’ plea to Israel to stay faithful to her Husband. Moses warns Israel of the consequences of spiritual adultery with false gods. To believe that Moses was teaching higher Godhead theology through this verse reveals not understanding Deuteronomy’s message.

NOTE: It would also reveal not understanding that after Jesus agreed to surrender His self-existent Deity that today there remains only one self-existent God, who is God the Father. When Moses wrote Deuteronomy 6:4 Jesus had already committed Himself to become incarnate as mankind’s atoning Passover Lamb. His last opportunity to avoid that commitment was when His Father said to Him, “Let us make man in our image...” (Gen 1:26). Jesus must have agreed because God the Father then made man in their image. In verses such as Deuteronomy 6:4 the English all-capitals ‘LORD’ (Strong H3068) denotes the Hebrew Tetragrammaton ‘JHVH’ (some prefer YHWH) which is usually interpreted as Jehovah or Yahweh. The Tetragrammaton JHVH is based on the Hebrew substantive verb (‘to be’) and means the Self-Existent One or the Eternal or ‘I AM’ (Exod 3:14-15). Since there remains now only one Self-existent God, who is God the Father and Husband of Israel (see articles A4 and Q7) verses such as Deuteronomy 6:4 must be seen in that light of there remaining only one self-existent LORD God. To interpret Deuteronomy 6:4 as declaring there were always only one God in the universe displays an abysmal lack of understanding of the Bible.

2 Sam 7.22 Wherefore thou art great, O LORD God: for *there is none like thee, neither is there any God beside thee*, according to all that we have heard with our ears.

“According all that Israel had heard with her ears”, but let us read in verse 23 what she heard.

2 Sam 7.23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

Israel was redeemed from the nations *and their gods*. How plain it is from verse 23 that verse 22 refers to Israel’s unique marriage covenant relationship with God the Father. In verse 23 note the reference to “their gods”. Verse 22 contrasts God the Father (Israel’s Husband) with the gods of these nations. Verse 22 is not a statement on the number of Gods in the universe, but a reminder to Israel of her marriage covenant relationship to her Husband.

1 Ki 8.60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else. (KJV)

Verse 60 is part of Solomon's prayer during the dedication of the Temple. In verses 56 and 57 the king mentions the rest Israel received from God according to the promises made to the fathers and Moses. In verse 57 the king entreats God to be with the people as He was with their fathers. This passage is about Israel's special marriage covenant relationship with God the Father, which was not available to other nations. Verse 60 is not a statement as to the number of Gods in the universe.

Besides the KJV inserts a number of italicized words ('*is*' and '*and there is*') to mark that these were added to make the English flow but for which there are no counterpart in the Hebrew. Strangely the KJV omits the pronoun 'he' for which there is a counterpart in the Hebrew. The insertion of the first '*is*' seems reasonable but the second insertion '*and there is*' is questionable. That section of Hebrew comprises two particles, which could mean respectively 'not' and 'yet'. This verse may not be taken as a declaration of the number of Gods in the universe.

Next Isaiah 43.11 which is quoted with its adjoining verses.

Isa 43.10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.
.11 I, even I, am the LORD; and beside me there is no saviour.
.12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

In verse 11 God the Father, the OT Jehovah, says there is no saviour for Israel besides Himself but is this a statement as to the number of saviours or Gods? Of course not for the reference is to Israel needing to look to Her Husband as her saviour. A husband has to protect his wife and family. That is if she lets Him and does not turn to other gods. Note how in verse 12 God reminds His Wife that He had saved her "when there was no strange god among you". Clearly the reference is to the pagan gods Israel often turned to. This is also clear from the verse 10 phrase, "before me there was no God formed", because 'formed' refers to a man's hand carving an idol.

We now come to two Unitarian OT favourites, Isaiah 44:6 and 8:

Isa 44.6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.
.8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

Let us begin by reading these in their context:

Isa 44.1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
.2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.
.3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
.4 And they shall spring up as among the grass, as willows by the water courses.
.5 One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

Verses 1, 2 and 3 rehearse how God the Father chose and nurtured and blessed Israel (Jesurun is another term for Israel). Verse 3 and 4 foretell about God's blessings on Israel's offspring and how they will prosper as will grass and willows along water courses. Verse 5 talks about some remembering they are the LORD'S but others remembering only that they are of Jacob. These will call themselves surnamed Israel. That is they will call themselves Israelites – perhaps even British Israelites. But they will have forgotten that the God who married them was the *God of Abraham, of Isaac and of Jacob* (Exodus 3:6), and whom Peter in Acts 3:13 identifies as God the Father. Yet He is their Husband and to this day. It is in this context we must see verse 6 set.

Isa 44.6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

Israel's Husband is her redeemer for that is a Husband's role. For that the Wife needs to accept the surname God rather than Israel (verse 5). Indeed to Israel her Husband should be the first and the last and there should be no one besides Him. Israel is in a strict marriage covenant relationship with God the Father. Isaiah 44:6 is not a statement of the number of God's in the universe.

But Unitarians will insist that verse 8 defines there is only one God

Isa 44.8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

But let us read verse 9:-

Isa 44.9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

Through verses 8 and 9 God reminds Israel that even they are His witnesses that He commanded not to have other gods. Note how verse 9 refers to the making of graven images – idol gods – which Israel was so fond of making and worshipping. How plain that verse 8 too is not a statement of the number of Gods in the universe but a plea to Israel to be faithful to her marriage covenant.

Isaiah 44:6 and 8 are in no way statements on to the number of Gods in the universe; but instead are a reminder to Israel that she should worship only one God, who is her Husband, and as God the Father remains the only self-existent God.

We now come to the NT verses to which Unitarians appeal.

At times the NT refers back to the OT by quoting from there; as is the case for the first example, Mark 12:32. For other NT examples we need remember that we became enemies of God the Father in Eden but can be reconciled to Him only through Jesus' death at Calvary (Rom 5:10); for it is Jesus' shed blood that washes us clean and reconciles us to God the Father. The key is that God the Father was the Creator and God of Eden from whom Eve and Adam became alienated. Note especially what Paul wrote in Romans 5:

Rom 5.9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
.10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The key is that we need to be reconciled to *one* particular God, namely God the Father from whom we became alienated in Eden. Note that we did not become alienated from Jesus in Eden but from God the Father.

Let us begin with Mark 12:32 and then read this in the context of its passage Mark 12:29-34

Mrk 12.29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.
.30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
.31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. ...
.32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
.33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.
.34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

In verse 29 Jesus quotes from Deuteronomy 6:4 (see earlier) and so repeats Moses' thought in terms of Israel's marriage covenant relationship to God the Father. Of course the Wife Israel may only relate to the one God who is her Husband. And as Jesus repeatedly points out, He is His Father's Son and so is also the Son of His Mother, Israel. Therefore God the Son has no place in the famous Shema of Deuteronomy 6:4, "Hear, O Israel, The LORD our God is one LORD". Once this is understood Mark 12:32 can no longer be seen as support for Unitarian monotheism.

Next Romans 3:30 but in the context of the passage Romans 3:28-30

- Rom 3.28 Therefore we conclude that a man is justified by faith without the deeds of the law.
.29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
.30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Verse 30 too is no help to the Unitarian cause. It does not declare that there exists only one God, but that one God decides whether Jews and Gentiles will be justified. When Eve and Adam became alienated from God the Father in Eden, this alienation extended to the whole of mankind, including the Gentiles. It is from this *one* God that mankind became alienated in Eden. This *one* God was God the Father. Mankind did not become alienated from God the Son of God. That is why God the Son's shed blood can reconcile both Jews and Gentiles to God the Father. This understanding was lost with the Unitarian departure from Apostolic teaching in the 2nd century AD. Verses such as Romans 3:30 have no bearing whatsoever on the number of Gods in the universe; and so do not support Unitarian monotheism.

The next verse is 1 Corinthians 8:4 and 6

- 1 Cor 8.1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
.2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
.3 But if any man love God, the same is known of him.
.4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
.5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many),
.6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

This passage addresses the question of food offered to idols and the need to be tactful in this respect with others. It is not a declaration as to the number of Gods. For example, verse 6 fits entirely the concept of Jesus having surrendered His prior self-existent Deity to become mankind's atoning Passover Lamb. Why read more into this verse than that? In fact if we do, we introduce contradictions elsewhere in the Bible, for a good number of verses attest to Jesus' former self-existent Deity.

Next Galatians 3:20

- Gal 3.20 Now a mediator is not *a mediator* of one, but God is one.

Galatians 3:20 compares Jesus' role as the *one* mediator for many (mankind) and God the Father's role as *one* judge of many. This verse is not a statement on the number of Gods in the universe but is a play on words.

Concerning James 2:19 and the devils knowing there is one God.

- James 2.19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

We need remember that Satan and his angels rebelled against God the Father, the OT LORD God (Jehovah), as revealed in Isaiah 14:12-14 and Ezekiel 28:11-19. The demons indeed know this one God and fear Him for they failed in their rebellion against Him. They did not rebel against Jesus directly but against God the Father; because as the following scriptures show, Jesus only witnessed Satan's expulsion from Heaven, which expulsion was presumably carried out by God the Father.

- Luk 10.17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
.18 And he said unto them, I beheld Satan as lightning fall from heaven.

Jude 1:25 is sometimes taken as supporting Unitarian monotheism but to see this is incorrect let us compare the translations of the KJV and the NIV (New International Version).

- Jude 1.25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. (KJV)

- 1.25 To the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and for evermore, Amen. (NIV)

The underlined section in the NIV version marks a major difference between the two versions; which is due to differences between Greek manuscripts. We can not be certain which version reflects Jude's original autograph, and which may have been quite different from either. It is unwise to conclude from this verse anything about Jesus divinity.

This exhausts the examination of OT and NT scriptures claimed by Unitarians to demonstrate there is only one God. As previously stated in this they have failed to remember that the Bible attests to Jesus' former self-existent divinity, which He willingly surrendered for all future eternity to become mankind's atoning Passover Lamb.

13.0 CONCLUSION

The divinity of Jesus has been demonstrated in several ways from the Bible. With this the Unitarian monotheism has been shown as false. It was also shown that Unitarian monotheism began as a 2nd century departure from Apostolic Godhead teaching; and so must be a departure from God's Truth. It has been pointed out that Unitarian monotheism and subsequent Trinitarian monotheism are closely connected with the false assumption that Jesus was the OT Creator and more generally the God of the OT. It was explained that seemingly "one-God" verses, such as Deuteronomy 6:4 and Isaiah 44:6; 45:5, do not state there is only one God but that these reflect first that as a Wife, Israel may only relate to her Husband, who is God the Father and second that Jesus having surrendered His former self-existent Deity to become and die as mankind's atoning Passover Lamb, is no longer a true self-existent God and that as a result only God the Father remains as the one and only self-existent God.

14.0 REFERENCES

The papers listed next may be downloaded from my Internet homepage (www.rightly-dividing.net) or requested by writing.

- P2 *God the Father is the Creator and Husband of Israel!*
- Q6 *Quick Guide To God the Father Being The God of Exodus*
- Q7 *Quick Guide To God the Father's OT Identity*
- Q11 *Reasons for Rejecting the Trinity.*
- A2 *How can God be unmarried and yet be a Father with a Family? – Part 1*
- A3 *How can God be unmarried and yet be a Father with a Family? - Part 2*
- A4 *Jesus' Divinity and Human Birth Explained and Unitarianism Rejected*

On Internet the following booklets and book by Mr Herbert W Armstrong can be found. In most cases your local public library will assist you in downloading these at no charge to read but a charge will apply for printing.

- *What do you mean... Salvation?*
- *Just what do you mean - Born Again?*
- *Why were You Born?*
- *The Incredible Human Potential*

Although written as an apology for mainstream Christendom's Trinity, by reading between the lines the following book gives an insight in the quintessential error of both Unitarian and Trinitarian monotheism.

- *A Short History Of The Early Church* by Harry R. Boer, (Eerdmans, ISBN 0-8028-1339-9)

–oOo–