

"What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, **How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:41-46)**

# Is Jesus Christ GOD

**Or was He just another great prophet? This is an extremely important question because it WILL determine your eternal destiny.**

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**He is GOD! Here are IRREFUTABLE, scriptural, PROOF TEXTS, from Genesis to Revelation, to prove that He was and is God, along with notes.**

**Jesus said: "...if ye believe not that I am he, ye shall die in your sins." (John 8:24)**

## Preface

This PROOF TEXT document was designed to be read along with the document called *The Physics of Understanding God...* If you have not already done so, log on to [www.apublicviewing.com](http://www.apublicviewing.com) and read it first, then return and read all sections below.

Also, as you read this document, "TPOUG" is the abbreviation for *The Physics of Understanding God...* found at [www.apublicviewing.com](http://www.apublicviewing.com). You, the reader, will find it being used many times below. The reason for this is to establish each of the scriptural point sections to be independent of each other so that you can copy or separate any section by itself for discussion or debate.

## Introduction

<sup>1</sup>In our world, God has created and placed many systems of things to help describe just about all of His creations, including Himself. These things have enabled man to create many theories and concepts to help propel humanity forward with inventions of modern machinery to best serve humanity and better understand the world in which we live. The most mysterious and fascinating thing that cannot properly be explained is describing the Creator or God in all His glory and power.

<sup>2</sup>Nevertheless, the Bible, God's Word, helped to bridge that mysterious gap so that humanity could somewhat understand His existence in the world He created. Everything invented, made, or manufactured in our world has a manual or an instruction guide that describes how to use or operate the thing that was made. The same way this manual or guide applies to things made by man is the same way the Bible is our manual or guide to understanding or explaining GOD, His purpose, and the desired end for us, His creation.

<sup>3</sup>This writer will try to explain the Bible's description of God as seen in His Word. This explanation of understanding God is revealed as three persons in Scripture. We are the physical creation of God, and as a result, we cannot fully comprehend God as an eternal Spirit and His creation (this includes angels, the spirit in man, and unclean spirits). We will focus only on the side we see or as He communicates it to us through His Word.

**GOD "...doeth great things past finding out; yea, and wonders without**

number” (Job 9:10). “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! (Romans 11:33)

## ONE

### Can spirit persons walk into and unite with each other to become one entity?

<sup>4</sup>Can anyone explain how thousands of unclean spirits can enter a single physical body and unite as one with it? How can a legion (3,000) or more (Mark 5:1-13) of demonic spirits mysteriously enter a single human body and be able to control it synchronously: uniting (or walking into each other) and functioning as one with it? Without this oneness, there will be chaos in the body: one of the demonic spirits wants the head to turn left, but another demon controlling the eyes wants it to look the other way. One of the demons controlling one of the legs wants to go right, but another demon controlling the other leg wants to go the other way. Each hand wants to do something different, not cooperating with the rest of the body. (Slowly read Mark 5:1-13 carefully and observe how the following words are used: “an,” “spirit,” “spirits,” “I,” “me,” “thou,” “thy,” “name,” “my,” “legion,” “we are many,” “he,” “them,” “all the devils,” and “us”).

<sup>5</sup>The unity or oneness of these unclean spiritual persons is crucial for the body’s moving parts to function properly without disagreements from others who are all within. How is it that evil spirits can enter a human body, pushing aside (so to speak) the body’s rightful owner and then taking full control of it? If we can clearly understand and explain this mysterious oneness, then certainly we will be

able to understand and explain how God can be three separate persons and yet three of them, One. **Remember that God is Spirit.** Can spirits mysteriously unite as one inside or outside a physical body? This is a great mystery we may never fully understand until our spirit and soul separate from our body at death. **Can you explain how a spirit person (a ghost) walks through or into a wall? Can a spirit unite with a picture or an object? Can a spirit person (a ghost) walk through another ghost or spirit person? Can two or more spirits join or walk into each other to become one with each other? Can you explain the spirit world and how it works? What did Jesus mean in John 14:10-11 (“...I am in the Father, and the Father in me...”) after saying, “I and my Father are one” in John 10:30 (not “one-person,” but “one”)?** Obviously, the Son and the Father are two separate persons; therefore, “one person” could not have been meant here because, humanly speaking, it would not make any sense.

### Are alleged higher-intelligent aliens more powerful than God?

<sup>6</sup>A good question for thought is: Can alleged aliens unite as one entity, whose abilities and knowledge may far surpass ours? If this possibility is a yes answer, then (for those who refuse to acknowledge the Creator of the universe as three separate persons but yet ONE, or One alive and living entity called God), how is it that God cannot do the same? Isn’t God all-powerful, and nothing is impossible or too hard for Him to do? (Jer. 32:17, 27; Matt. 19:26).

<sup>7</sup>If Lucifer manifests himself as a physical human on earth, demonstrating great powers, signs, and wonders (II Thes. 2:3-12),

with advanced abilities and knowledge far surpassing ours, the scientific community would likely label him as an alien from outer space (or a god).

<sup>8</sup>Let's just suppose that God is a super, supreme alien from outer space or a far-off place or planet in our galaxy called Heaven. Do you, the reader, "NOW" think that He can be three distinct persons and all three united together as One, or One alive and living entity?

<sup>9</sup>Another question is: Is this possible with some or any alleged aliens? The scientific community again will quickly and definitely respond with a confident 'yes!' It's certainly possible for higher intelligence beyond our galaxy or universe to perform such tasks. If this, then, is a natural response from us and them (the scientists), why does it seem difficult to accept the fact that the All-Powerful, All-Present, All-Knowing God cannot demonstrate similar characteristics with His vast intelligence and power that far surpasses ours? If you say that aliens probably can do this, but not God, can we then say that God is ("a," "the," or "could be a") super, supreme alien from outer space who looks like us?

<sup>10</sup>Is God more powerful than aliens? If He isn't, then He is not All-Powerful; the alleged aliens are. Don't you, the reader, agree?

<sup>11</sup>If Hollywood movie producers can create our make-belief superhero characters (e.g., Captain Planet), do you think God can do the same and, more so, bring the character to life? If you, the reader, think He can do so, then why is it hard to believe He can be three persons in one, alive and living entity or oneness?

<sup>12</sup>If one person (alien) named "G" joined together as One alive and living oneness with two other persons (aliens) named "O" and "D," then, putting their names (or titles) together, spells GOD.

<sup>13</sup>Finally, the word "God" is a title or name given to the Creator and therefore, not the actual essence or substance of the three persons who are united together as an alive and living oneness, or entity. Think about this illustration for a moment. Go deep to figure it all out.

<sup>14</sup>The knowledge of God and the knowledge of His presence are two divine components that come built into the human consciousness (John 1:9). For example, if we were to examine primitive individuals, perhaps deep in the jungles of Africa or the Amazon, we would discover two things. **(1)** They are worshipping something: the sun, a large carved image of a person, an animal, a thing, or a human person. (This was like in the book of Acts 17:23, where an altar was built to the unknown God). **(2)** These same individuals who worship idols consciously believe that the "gods" can instantly hear their prayers, no matter where they are or the multitude of other persons praying to them at the exact same time.

<sup>15</sup>The God of the universe, when He created mankind, ensured that all the knowledge we needed to know of Him was built into our consciousness as we grew (John 1:9).

## So then, how well do we understand GOD from scripture?

### BELOW ARE QUESTIONS THAT DEMAND ANSWERS!

Circle your answer beneath the questions.

**You, the reader, must answer the following questions below BY YOURSELF, using the Bible and not allowing your answers to come from others or another source.**

#### 1 How do we explain God?

[1] He is three persons together in a mysterious Oneness entity like a "living" partnership, company, or organization according to our law or court system (**TPOUG**)?

[2] He is three separate persons together with a single title or name, and that title or name is God. Also, they always identify themselves as one using Me, My, Myself, I, He, Him,

Himself, His, etc.?

[3] He is the Father, Son, and Holy Spirit; three titles but one and the same person? One person operating or functioning the duties of three separate persons? One person doing or performing the task or job of three persons?

[4] All of the above.

[5] None of the above.

[6] Not sure

### IMPORTANT NOTE

If you, the reader, chose 3, 4, 5, or 6 above for the answer, please continue reading. If you chose 1 or 2 above, skip this section and go to Section Two below.

## 2 How do we explain the Father and Son?

[1] God the Father was the superior One who created Jesus Christ, His only Son, through whom all things were created? The Father (or office of Fatherhood) is eternal and was later joined by His Son? The Son who was first created by the Father was the One who then created everything else?

[2] The Son was always with the Father, and His Sonship (position or office as the Son) was eternal?

[3] The Sonship or the Son was eternal from the beginning?

[4] The Father and Son titles or positions were two offices (or a committee, humanly speaking) held by the Godhead for the purpose of redeeming man back to God?

What is the difference in meaning between **"Eternal"** and **"Everlasting?"** **Eternal** means: without beginning or end; existing through all time; forever the same; unchanging; always going on; never stopping; outside or beyond time; timeless; having no beginning or end; everlasting (FROM everlasting to everlasting). **Everlasting** means: Never coming to an end; lasting forever; going on for a long time; lasting indefinitely; never to stop; eternal (in a sense meaning: FROM EVERLASTING TO EVERLASTING). **Everlasting** can have a beginning, but **Eternal** does not have a beginning. An exception to these meanings is the expression **"FROM EVERLASTING TO**

**EVERLASTING."** Scripture has **Eternal** life (predestination), damnation, fire, redemption, judgment, salvation, purpose, weight, excellency, glory, power, King (1 Timothy 1:17), Spirit, and God. Scripture also has the **everlasting** God, meaning God is FROM EVERLASTING to EVERLASTING.

## 3 Why do you think God allowed Moses to see His **"back parts"** and not just His back in Exodus 33:23?

[1] There was more than one person's back Moses saw; he saw the backs of the triune God, or the Trinity.

[2] The parts Moses saw were His shoulders, the shape of His back, His garment, His hips, legs, and feet.

[3] His back parts were all the same shape as the back of a human.

[4] All of the above.

[5] None of the above.

[6] Not sure

## 4 Who was the visitor who appeared to Joshua in Joshua 5:13-15?

[1] He was God dressed or clothed in human flesh.

[2] He was an angel.

[3] He was only a human.

[4] None of the above.

[5] Not sure.

Note: He was Captain of the Host of the Lord. Joshua worshipped Him. The visitor instructed Joshua in the same way as God instructed Moses at the burning bush *"...put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"* (Exodus 3:5). *"...Loose thy shoe from off thy foot; for the place where on thou standest is holy..."* (Joshua 5:15). Worship belongs to God only and therefore, if the visitor was an angel, he would have stopped Joshua from performing this act.

## 5 Did Stephen actually see God (with his physical eyes) in all His glory? (Acts 7:55-56).

[1] Yes.

[2] No

[3] Not sure.

Note: Stephen was about to die, so the rule of Exodus 33:20 (*"...for there shall no man see me, and live"*) must not have been applicable to him. Also, notice the text said, *"...Jesus*

**standing on the right hand of God...**" Did Stephen see someone he had personally known, touched, and handled before His death on the cross and someone else sitting next to Him? There were two separate persons Stephen saw: one standing, whom he quickly recognised, and one sitting. Who was the Word in John 1:1, 14, and 1 John 5:7? Did Stephen see the physical side and the spiritual side of God all at the same time? Is there one person or two separate persons present in this verse? Finally, who was Stephen **calling on**, and what was he actually **saying**?

**6** Who did Ezekiel and John see in Ezekiel 1:3-28 and Revelation 1:9-20?

- [1] God in all His glory.
- [2] God in human form or the likeness of a human.
- [3] None of the above.
- [4] Not sure.

See Ezekiel 1:26 and Revelation 1:13 and 18.

### ANSWERS TO QUESTIONS

**Question 1:** How do we explain God?  
**Answer:** [1] and [2]

**Question 2:** How do we explain the Father and Son? **Answer:** [4]

**Question 3:** Why do you think God allowed Moses to see His "**back parts**" and not just His back in Exodus 33:23? **Answer:** [4]

**Question 4:** Who was the visitor who appeared to Joshua in Joshua 5:13-15? **Answer:** [1]

**Question 5:** Did Stephen actually see God (with his physical eyes) in all His glory? (Acts 7:55-56). **Answer:** [1]

**Question 6:** Who did Ezekiel and John see in Ezekiel 1:3-28 and Revelation 1:9-20? **Answer:** [2]

all Trinity-proof text on the foundation. On this foundational concept, we will continue by placing building blocks (all of the scriptural proof texts) upon its surface.

### GENESIS 1:26-27

<sup>26</sup>And God said, **Let us** make man in **our** image, after **our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. <sup>27</sup>**So God created man in his own image**, in the image of God created he him; male and female created he them.

**7** Who was God talking to when He said, "Let us?"

- [1] Himself.
- [2] Another heavenly being who was with Him.
- [3] Other members of God.
- [4] Angels or Sons of God.
- [5] Not sure

**8** Do angels have the same likeness as God?

- [1] Yes.
- [2] No.
- [3] Not sure.
- [4] None of the above.

**9** Whose likeness was man created equal to?

- [1] God.
- [2] Angels
- [3] A combination of both.
- [4] None of the above.
- [5] Not sure.

**10** What likeness of man is similar to the likeness of God?

- [1] Man thoughts.
- [2] Man shape.
- [3] Man ability
- [4] None of the above.
- [5] Not sure.

**11** What difference does the application of the words "**us**" and "**his**" have in describing who God is?

- [1] God is more than one person.
- [2] With God, no separate individual

<sup>16</sup>How is the Trinity defined? Let us first break up the doctrine of the Trinity into puzzle pieces and put the pieces together to create a single picture piece. Before we do, we need to dig and build the foundation by going very deep into the rock, using Genesis 1:26-27, 3:22, 11:6-7, 18:1-33, 19:1-24, and John 1:1. This rule is called building the foundation upon a rock and not sand. After which, we will build

entities, persons, or parts exist along with Him.

[3] God is singular and plural in a way that is outside the rules of our English grammar.

[4] None of the above.

[5] Not sure.

**12** Is there more than one person who participated in creating man from this verse?

[1] No!

[2] Yes!

[3] None of the above.

[4] Not sure.

### GENESIS 3:22-23

And the LORD God said, Behold, the man is become as **one of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; <sup>23</sup>Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

**13** What does God mean by the statement, "...man is become as one of us...?"

[1] He knows the difference between good and evil.

[2] He knows of the end of life on earth through death.

[3] Both of the above.

[4] None of the above.

[5] Not sure.

**14** Did anyone else in heaven know the difference between good and evil?

[1] Angels.

[2] Other heavenly beings.

[3] None of the above.

[4] Not sure.

### GENESIS 11:6-7

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, **let us go down**, and there confound their language, that they may not understand one another's speech.

**15** Who is/are the person(s) in the statement, "let us," that went down and confounded their language?

[1] The Lord (Jehovah) Himself and other heavenly beings.

[2] The Lord, alone with other members of Himself.

[3] None of the above.

[4] Not sure.

## Using The King James Version below

### GENESIS 18 & 19

**18** And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; <sup>2</sup>And he lift up his eyes and looked, and, lo, **three men stood by him**: and when he saw them, he ran to meet them from the tent door, and **bowed himself toward the ground**, <sup>3</sup>And said, My Lord, if now I have found favour in **thy sight**, pass not away, I pray thee, from thy servant: <sup>4</sup>Let a little water, I pray you, be fetched, **and wash your feet**, and rest yourselves under the tree: <sup>5</sup>And I will fetch a morsel of bread, and **comfort ye your hearts**; after that **ye shall pass on**: for therefore are **ye come to your servant**. And they said, So do, as thou hast said. <sup>6</sup>And Abraham hastened into the tent unto Sarah, and said, Make ready quickly **three measures of fine meal**, knead it, and make cakes upon the hearth. <sup>7</sup>And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. <sup>8</sup>And he took butter, and milk, and the calf which he had dressed, and **set it before them**; and he stood by them under the tree, and they did eat. <sup>9</sup>And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. <sup>10</sup>And **he said**, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. <sup>11</sup>Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. <sup>12</sup>Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, **my lord** being old also? <sup>13</sup>And **the Lord said** unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a

surety bear a child, which am old? <sup>14</sup> Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. <sup>15</sup> Then Sarah denied, saying, I laughed not; for she was afraid. And **he said**, Nay; but thou didst laugh. <sup>16</sup> And **the men rose up** from thence, and looked toward Sodom: and Abraham went with **them** to bring **them** on the way. <sup>17</sup> And **the Lord said**, Shall I hide from Abraham that thing which I do; <sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

<sup>20</sup> And **the Lord said**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; <sup>21</sup> **I will go down now**, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. <sup>22</sup> And **the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord**. <sup>23</sup> And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? <sup>24</sup> Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? <sup>25</sup> That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? <sup>26</sup> And **the Lord said**, If I find in Sodom fifty righteous within the city, then **I will spare all the place** for their sakes... <sup>28</sup>...And he said, **If I find there forty and five, I will not destroy it**. <sup>33</sup> And **the Lord went his way**, as soon as he had left communing with Abraham: and Abraham returned unto his place.

**19** And **there came two angels to Sodom** at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and **he bowed himself with his face toward the ground**; <sup>2</sup> And he said, Behold now, **my lords**, turn in, I pray you, into your servant's house,

and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And **they said**, Nay; but we will abide in the street all night. <sup>3</sup> And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and **they did eat**. <sup>4</sup> But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: <sup>5</sup> And they called unto Lot, and said unto him, **Where are the men which came in to thee this night?** bring them out unto us, that we may know them. <sup>6</sup> And Lot went out at the door unto them, and shut the door after him, <sup>7</sup> And said, I pray you, brethren, do not so wickedly. <sup>8</sup> Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. <sup>9</sup> And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. <sup>10</sup> But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. <sup>11</sup> And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. <sup>12</sup> And **the men said** unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: <sup>13</sup> For **we will destroy this place**, because the cry of them is waxen great before the face of the Lord; and **the Lord hath sent us to destroy it**. <sup>14</sup> And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for **the Lord will destroy** this city. But he seemed as one that mocked unto his sons in law. <sup>15</sup> And when the morning arose, then **the angels** hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. <sup>16</sup> And while he lingered, **the men** laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two

daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. <sup>17</sup> And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. <sup>18</sup> **And Lot said unto them, Oh, not so, my Lord:** <sup>19</sup> **Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life;** and I cannot escape to the mountain, lest some evil take me, and I die: <sup>20</sup> Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. <sup>21</sup> **And he said unto him, See, I have accepted thee** concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. <sup>22</sup> Haste thee, escape thither; for **I cannot do anything till thou be come thither.** Therefore the name of the city was called Zoar. <sup>23</sup> The sun was risen upon the earth when Lot entered into Zoar. <sup>24</sup> **Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;....**

**16** In verse one of Genesis eighteen, who “appeared” before Abraham?

- [1] The Lord (Jehovah) Himself.
- [2] Three men.
- [3] Both of the above.
- [4] None of the above.
- [5] Not sure.

**17** Who was/were the person(s) Abraham bowed down to in verse two?

- [1] The Lord (Jehovah) Himself.
- [2] The three men.
- [3] Both of the above.
- [4] One of the three men.
- [5] Not sure.

**18** What do you think the LORD looked like when He appeared unto Abraham, and how did he know his visitor(s) was the LORD? (Remember Exodus 33:20; no man can see God and live.)

- [1] An Angel or in the likeness of an angel(s).

[2] A man/men in shining garments.

[3] Both of the above.

[4] None of the above.

[5] Not sure.

**(A)** Angels in the Bible appeared as men or men dressed in shining garments. Thus, we can assume that the men in Gen. 18:2 were also dressed in shining garments. Many times, we assume that angels are persons with wings; however, according to the scriptures, they were wingless and looked like men in shining garments. (Only **Cherubims** and **Seraphims** in the Bible were heavenly persons with wings.) Throughout the Old and New Testaments, this was how angels appeared to the human eye. (For a few examples of this, read Judges 13:3 compared to Judges 13:6-11, 16, 21; Luke 24:3-4 compared to Luke 24:23; and Acts 10:3 compared to Acts 10:30. Therefore, angels look like men but are dressed in shining garments.

**(B)** Furthermore, Genesis 19:1 calls two of Abraham’s visitors angels. Why was this? This writer believes this was so because God did not want readers to lose the thought of who Abraham’s **three** visitors were. If the word “men” were used as it was in Genesis 18:2, then readers would have lost the view of God appearing as three persons. This was so because Abraham was still communicating with the Lord (one of the persons in verse 22) after two of his visitors left for Sodom and Gomorrah. Thus, the word “angels” was used (keeping the reader’s awareness of them being heavenly persons), but we know that angels refuse any kind or form of worship, like Abraham did in Chapter 18:2, in the same way Lot did to them in 19:1.

**(C)** Finally, “two” does not represent “three” (“**one**” or “**three**” does) of our Triune God in **human form** (human biblical comprehension) and therefore, the word angel was used as it was in other Old Testament scripture representing God. Examples of this can be found in Ex. 3:2 compared to 3:4-10; Ex. 13:21 compared to Ex. 14:19 and Num. 9:15.

**19** Why do you think Abraham automatically ran towards his visitors and bowed to the ground?

- [1] He saw Him/Them before and therefore knew them.
- [2] He/They looked like “God,” angels or heavenly beings.
- [3] None of the above.
- [4] Not sure.

**20** How did Abraham recognize Him/Them,



which prompted him to respond the way he did in verses three, four, and five?

[1] He saw Him/Them before.

[2] They look heavenly; He/They appeared as heavenly beings; His/Their countenance(s) was/were different from that of humans.

[3] None of the above.

[4] Not sure why.

**21** Who did Abraham bow down to?

[1] One of the men.

[2] All of them or all three of them.

[3] Neither of them, but bowed down (to someone else: God in heaven) in a way of expressing gratitude for sending these visitors.

[4] None of the above.

[5] Not sure.

**22** Who did Abraham address the expression “My Lord” to in verse three? (**Examine the word “yourselves” in verse four**).

[1] One of them.

[2] All of them together.

[3] None of the above.

[4] Not sure.

**23** Who was Abraham talking to in verses four and five?

[1] One of them.

[2] All of them together.

[3] None of the above.

[4] Not sure.

**24** List single words as proof that he was talking to one or all of them in verses four and five.

[1] One of them:

[2] All of them: **ye, yourselves, hearts (a single person has one heart; multiple persons have hearts), they.**

Example for [all of them]: **ye, yourselves, hearts, they**, etc. (Noticed the word “ye” and not “you.” “Ye” is more than one person (plural); but “you” is neutral. It can be used for one or multiple persons. “You” is either one or more

persons).

**25** Abraham is preparing a meal for whom in verse six?

[1] One of them.

[2] Three of them.

[3] Not sure.

**26** Why did he prepare the meal for Him/Them, not knowing whether He/They (heavenly beings) would have eaten it?

[1] Him/They consented together.

[2] Abraham did it out of courtesy.

[3] None of the above.

[4] Not sure.

**27** Who ate the meal in verse eight?

[1] One of them.

[2] All of them.

[3] None of the above.

[4] Not sure.

**28** Who said, “Where is Sarah thy wife?”

[1] One of them.

[2] All of them together.

[3] None of the above.

[4] Not sure.

**29** Who is the speaker in verse ten?

[1] One of them.

[2] All of them together.

[3] None of the above.

[4] Not sure.

**30** Why do you think the communication grammar switched from “**they**” in verse nine to “**he**” in verse ten?

[1] One of the three persons was truly the Lord, but not all three of them.

[2] Human grammar does not always apply to God because He (His Oneness in three persons) is never bound by any communication or grammar laws of man.

[3] God stepped forward from among the other two visitors and began speaking.

[3] None of the above.

[4] Not sure.

The name “God” is a title given to the creator (the word “**us**” or more than one person in Genesis

1:26-27), as man is a title given to humans. An example of [2] is Exodus 3:13-14.

**31** Who said, “I will go down now and see” in verses twenty and twenty-one, and who immediately went in verse twenty-two?

- [1] One of them.
- [2] Two of them.
- [3] All of them.
- [4] Two angels
- [5] The Lord.
- [6] None of the above.
- [7] Not sure.

**32** Did the Lord **lie** in verse twenty-two? The Lord said in verse twenty that He “**WILL**” go down and He will go “**NOW**” but did not go? But did He go, or who went and who remained with Abraham?

- [1] Yes, He lied.
- [2] No, the Lord NEVER lies! Two members of God or the Godhead went.
- [3] None of the above.
- [4] Not sure how to answer.

**33** Can you explain and write what happened here? (See Gen. 19:24 or question number 24 below for the answer).

**34** Who remained with Abraham and who went to Sodom and Gomorrah? (**Read the notes at question number 3 above.**)

- [1] The Lord (Jehovah) remained with Abraham, and the Lord (Jehovah) went to Sodom and Gomorrah. (Read question number 24 below.)
- [2] Two angels went to Sodom and Gomorrah, but the Lord remained with Abraham.
- [3] Not sure how to answer this question.

**35** Where do you think the Lord went when He left Abraham in verse thirty-three?

- [1] He went to Sodom and Gomorrah to catch up with the other two persons.
- [2] He went back to heaven.
- [3] He went somewhere unknown.
- [4] Not sure where He went.

**36** Who did Lot see coming towards Sodom and Gomorrah that caused him to bow with his face toward the ground in the same manner as did Abraham in 18:2?

- [1] Two angels.
- [2] The Lord (Jehovah).
- [3] Two men
- [4] Not sure who.

**37** Why did Lot address them as “lords” in 19:2 but “Lord” in verse eighteen?

- [1] They were more than one person in verse two, yet they were one in verse eighteen.
- [2] Lot was communicating with the Lord in heaven.
- [3] One of them was the Lord, whom Lot referred to in verse eighteen.
- [4] Not sure of the answer.

**38** Why is it that the men of Sodom did not recognize them in the way Lot did in verse one?

- [1] The Lord did not reveal Himself to them the way He did to Lot.
- [2] They may have had garments that covered their heads.
- [3] They were not spiritually discerning.
- [4] Not sure of the answer.

**39** Who rained brimstone and fire from whom out of heaven?

- [1] The Lord (Jehovah) Himself in Sodom and Gomorrah, **FROM** the Lord (Jehovah) Himself out of heaven.
- [2] The Lord (Jehovah) Himself in heaven only.
- [3] Not sure of the answer.

## JOHN 1:1, 14

In the beginning was the Word, and the Word was **with God**, and the Word **was God**...**And the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

### 40 Who was with God?

- [1] The Word.
- [2] Angels.
- [3] The Sons of God.
- [4] Heavenly beings.
- [5] Jesus.
- [6] None of the above.
- [7] Not sure.

### 41 Who was/is God?

- [1] The Word.
- [2] The superior heavenly One.
- [3] Jesus.
- [4] None of the above.
- [5] Not sure.

### 42 Who came down to earth in the flesh?

- [1] God.
- [2] The Word.
- [3] An angel.
- [4] A heavenly being.
- [5] None of the above.
- [6] Not sure.

From the above questions, if you, the reader, are unsure of the answers to some of the questions and simultaneously claim to have the truth, then something must be wrong with your truth. False teachers would also lie that they are not sure of answers just to avoid "pointed" questions, or they may be very confused because of how they were originally taught regarding the Trinity.

## TWO

## Genesis To Revelation: The Trinity "PROOF TEXTS"

## GENESIS 1:26-27

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

<sup>17</sup>God said He would create man in the image of Himself (which included others who were with Him). Notice the words "**US**" and "**OUR**" in v. 26. The word "**US**" here simply means that there will be more than one person who will participate in the creation of man. Who, then, were the persons who actually created man? The Bible said that God did. He went ahead and created man in **HIS** image (v.27). It was the Lord (Jehovah) Himself. Are the "others" with Him a part of the creation process? In other words, were multiple persons involved in the creation of man? The answer from the scriptures is very clear: more than one person participated in the creation of man. **Thus, all three members of the Godhead created man in the image of God (or THEMSELVES, humanly speaking).** The Bible said that man was created "...in his **own** image, in the image of God created he him..." **For more reference, see the word "US" in Gen. 3:22 and 11:6-7 (TPOUG).**

## GENESIS 19:24

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

<sup>18</sup>Who rained brimstone and fire upon Sodom and Gomorrah? Who assisted in this destruction? Is the structure of the following sentence: "**John RAINED water upon the grass with the hose FROM Mary at the pump,**" the same as the following: **The Lord (Jehovah) RAINED brimstone and fire FROM the Lord (Jehovah)?** Both sentence structures are the same. In the first sentence, there are two separate persons, and they have different names. In the second sentence, there is unquestionably more than one person, but they have the same name.

<sup>19</sup>Now, to understand the events leading up to v. 24, let us examine Abraham's visitors.

Abraham had three visitors called “men” in Gen. 18:2, but he addressed all three as ‘Lord’ (Jehovah) in v.3. Also, in v.5, he tells the Lord (Jehovah) to comfort His **HEARTS**. If the Lord (Jehovah) appeared as a SINGLE man, how many hearts does a man have? Three men (v. 2) have three hearts; a single man has one heart. Abraham also told the Lord (Jehovah) in v.4 to “**rest YOURSELVES**.” If he were referring to one of the men, he would have said, “**rest YOURSELF**.” After Abraham spoke to the Lord (Jehovah), the Bible says, “**THEY SAID**” in v.5 and v.9, and also “**THEY DID EAT**” in v.8. Is the Lord (Jehovah) with whom Abraham is talking more than one person in these verses?

<sup>20</sup>Now, who arose and looked towards Sodom in v.16-22? In these same verses, who said, “*Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I WILL go down NOW and see...*”? When did He say He **WILL** go? Who and how many individuals went towards Sodom, and why did they go so suddenly? Did they go suddenly because the Lord (Jehovah) said, **I WILL GO DOWN NOW!**? The Lord (Jehovah) said He **WILL** go to Sodom (v. 20-21), and immediately He does. But who stayed with Abraham?

<sup>21</sup>Two of the men who left Abraham and headed for Sodom (Gen. 18:22) are identified as “angels” in Gen. 19:1.

<sup>22</sup>Angel(s) in the Bible appeared as (or are identified as) man or men, in shining garments. For a few examples of this, read Judges 13:3 compared to Judges 13:6-11, 16, 21; Luke 24:3-4 compared to Luke 24:23; and Acts 10:3 compared to Acts 10:30. Thus, we can assume that the men in Gen. 18:2 were also dressed in shining garments. Many times, we assume that angels are persons with wings; however, according to the scriptures, they were wingless and looked like men in shining garments. (Only Cherubims and Seraphims in the Bible were heavenly persons with wings).

<sup>23</sup>Throughout the Old and New Testaments, this was how angels appeared to the human eye. Therefore, angels look like men but are dressed in shining

garments. This was probably why Abraham recognized them as different from ordinary men. Furthermore, Genesis 19:1 calls two of Abraham’s visitors angels. Why?

<sup>24</sup>This writer believes this was so because God did not want readers to lose the natural thought of who Abraham’s three visitors were. If the word “men” were used as it was in Genesis 18:2, then readers would have lost the view of God appearing as three persons. If the word ‘angels’ was used (as it did), then readers would recognize them as heavenly bodies and could associate them with 18:18-22.

<sup>25</sup>Thus, Abraham addressed them as Lord. This was so because Abraham was still communicating with the Lord (verse 22) after two of his visitors left for Sodom and Gomorrah. (Please notice the word “yet” that was used in verse 22. This simply meant that as He was standing before the Lord [three of them] when two of them left, he continued [“yet”] standing before the Lord. Thus, the word “angels” was used, keeping the reader’s awareness of them being heavenly persons.)

<sup>26</sup>Moreover, we know that angels will refuse any kind or form of worship, like what Abraham did in Chapter 18:2, in the same way as Lot did to them in 19:1 and not reject it. Therefore, angels look like men, or angel(s) can be God masked in a human body form like angels.

<sup>27</sup>(Be careful handling statues with wings. Actually, they are not angels; they may resemble the Cherubs who have wings in Ezekiel 28:11-17 and were cast out of heaven).

<sup>28</sup>These same two men are addressed by Lot (Gen. 19:18) as the ‘Lord.’ Lot greeted them (in Gen.19:1) in the same manner as Abraham did (Gen. 18:2), and they did not stop Lot from worshipping or bowing down to them.

<sup>29</sup>The men of Sodom recognized them as men (Gen. 19:5), peculiar or different from ordinary men, as Abraham did in Gen. 18:2 and Lot evidently did in Gen. 19:8. Now, Abraham in Gen.18:22 addressed the single man who stayed with him as the Lord (Jehovah) who evidently went back to heaven in v.33.

<sup>30</sup>Who was going to do what, and what was He or they going to do in Gen. 18:23-32, 19:13, and 22? (Notice the letter **I** and the word **We**). So then, which of the three men was really going to destroy Sodom and Gomorrah? The single person who was with Abraham and the two persons who were with Lot all said that they would be the ones carrying out the destruction.

<sup>31</sup>Evidently, from this investigation, the two men who were in Sodom assisted, along with the one who went back to heaven, with the destruction of Sodom and Gomorrah. Thus, how many persons represented Jehovah God? The answer is very clear: three persons and three of them together have the same name or title.

<sup>32</sup>Read Genesis 18 and 19 carefully. Also, Zech 2:8-11 for proof that the Lord (Jehovah) does, in fact, send the Lord (Jehovah) when necessary. That is, one member of God sending another member of God as is found in Gen 19:13: "...the Lord hath sent us to destroy it." (Also, see notes for Zechariah 2:8-11 below).

### DEUTERONOMY 6:4

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

<sup>33</sup>Who is identified in Zechariah 14:9 and I Corinthians 8:6 as **ONE** Lord? Now, who is Lord of lords in Deuteronomy 10:17, Revelation 17:14, and 19:16? Are there two Lords or one? Compare these verses. Now, what is your conclusion? Is Jesus Christ the LORD God (Jehovah)? (**TPOUG**)

### DEUTERONOMY 32:39

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

<sup>34</sup>Is there any God, god, or gods **WITH** God in this verse? If not, is/are there any with God in Genesis 1:26-27; 3:22-23; 11:6-7; Isaiah 43:10; 44:6-8 or John 1:1? If there is/are, then we have a serious contradiction in the Bible. In John 1:1, if the Word was **WITH** God and there is no god or God **WITH** God, then we must conclude that the Word must be God, as is mentioned at the end of John 1:1.

### Is God:

[1] Three persons together in a mysterious Oneness entity?

[2] Three persons together with a single title called God, always personified as Me, My, Myself, I, He, Him, Himself, His, etc.?

[3] Both of the above.

Read the previous questions in the Introduction and the notes following John 1:1.

### NEHEMIAH 9:6

Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is herein, and thou preservest them all; and the host of heaven worshippeth thee.

<sup>35</sup>Who **ALONE** created heaven and earth? This verse says the LORD (Jehovah) **ALONE** created them. This simply meant that no one else assisted. But was anyone else assisting? Compare our text verse with Gen. 1:1, Is. 48:13, John 1:1-3,10, Col. 1:16-18, and Heb. 1:8-10 for the answer. So, how or where does Jesus Christ fit in here? Did Jesus create all things by Himself, or were there others who assisted Him? If He did, He must be God, according to our text verse, and not someone whom God used to bring all things into existence (**TPOUG**).

### PSALM 110:1

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

<sup>36</sup>Jesus asked the Pharisee scholars in Matthew 22:41-46 a tough question, a question that is still being asked today. The question is: **"What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."**

<sup>37</sup>In **I Corinthians 15:24-28**, we read, **"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule**

*and all authority and power. For he must reign, till he hath put **all enemies under his feet**. The last enemy that shall be destroyed is death. For he hath put **all things under his feet**. But when he saith all things are put under him, it is manifest that he is excepted, which did put **all things under him**. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put **all things under him**, that God may be all in all."*

<sup>38</sup>The most common statement made in the verses above is "**put (or subdue) all things under him (or his feet)**" as is mentioned in our text verse. These statements are very interesting because of how they were inserted six times in the above verses. Also, what "**end**" was the verse talking about, and how was '**the Kingdom to be delivered up to God**' when we all know that God own and created it? Who actually delivered up the Kingdom to God? Was He the Father or Son (the verse said, "...**even the Father**")? Who put all things (all enemies, rule, authority and power) under whose feet? Who, along with the Son, will be subject unto Him (the verse said, "...**the Son also himself be subject unto...**")?

<sup>39</sup>These and many other questions are all answered in the document called "**The Physics of Understanding God...**" (or **TPOUG**) found at [www.apublicviewing.com](http://www.apublicviewing.com). For more scriptural references, read, **Psalm 8:6, Daniel 7:12-14, Mark 12:36, Luke 20:42-43, Acts 2:34-35, Ephesians 1:22, Philippians 3:20-21, Hebrews 1:13, 2:8, and 10:13.**

<sup>40</sup>Here is 1 Corinthians 15:24-28 again with emphasis added: Then cometh the end, when he (**the Father**) shall have delivered up the kingdom to God, even the Father; when he (**the Father**) shall have put down all rule and all authority and power. <sup>25</sup>For he (**the Son**) must reign, till he (**the Father**) hath put all enemies under his (**the Son**) feet. <sup>26</sup>The last enemy that shall be destroyed is death. <sup>27</sup>For he (**the Father**) hath put all things under his (**the Son**) feet. But when he (**the Father**) saith all things are put under him (**the Son**), it is manifest that he (**the Father**) is excepted, which did put all things under him (**the Son**).

<sup>28</sup>And when all things shall be subdued unto

him (**the Son**), then shall the Son **also** himself be subject unto him (**the Father**) that put all things under him (**the Son**), that God may be (**active in**) all (**and**) in all (**the affairs of the Father, the Son and the Holy Spirit**).

### ISAIAH 9:6

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

<sup>41</sup>What's the difference between g o d (with a lower-case g) and G o d (with a capital G)? The title God (with a capital G) is given to Jesus in this verse. Does this then contradict Isaiah 42:8, 43:10-11, and 44:6, 8? If it does not contradict them (and it doesn't), then Jesus is God, according to these verses. Moreover, Jesus' name is the Mighty God. Who then has the same name in Jeremiah 32:18? (Read the section at John 1:1 below.)

<sup>42</sup>Why do you think that one of the names given to Jesus was "**The everlasting Father**"? Everlasting here meant never coming to an end, lasting forever, going on for a long time, lasting indefinitely, etc.

### ISAIAH 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.

<sup>43</sup>Is there a contradiction between this verse, Deut. 32:39, Is. 9:6, Is. 44:6, 8, or John 1:1? Was there any g o d (small g) or G o d (capital G) created before God or after him? Who, then, is Jesus Christ? Is He a god, God, or one of the angels of God? Can we say that Jesus Christ was always the same in the past, is presently the same and will always be the same in the future? (Read discussions at Heb. 13:8 below).

### ISAIAH 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.

<sup>44</sup>Who are the TWO PERSONS mentioned in this verse? (Both are either speaking together, or they said the same thing.) Answer: They are "**the King of Israel**" and "**the LORD of hosts**." Are they one and

the same person, or are they separate persons? If we take this verse at face value, is the LORD (Jehovah) a redeemer? Does He need to be redeemed from something, or is the LORD of host the King of Israel's redeemer? Is the structure of the following sentences the same?

**1** Thus, saith John Rods, Chief Executive Officer AND HIS Vice-President of Marketing, Richard Sumner.

**2** Thus, saith the LORD, the King of Israel AND HIS redeemer, the LORD of hosts.

<sup>45</sup>(The keywords here are “**AND**” and “**HIS**” in this verse). Please note that these two persons in both illustrations have separate titles. One of the persons is called the King of Israel, and the other person (the redeemer) is called the LORD of Hosts. (Please read the sections below for more information on this verse: **Isaiah 54:5**, Zechariah 9:9, and Revelation 11:15). So then, who is the King of Israel in Mark 15:32, Luke 1:31-33, John 1:49, and John 12:13? (**TPOUG**).

#### **ISAIAH 48:12-13,16**

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. **Mine Hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens**; when I call unto them they stand up together...Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now **the Lord GOD, and his Spirit, hath sent me**.

<sup>46</sup>Along with Nehemiah 9:6 above, who **alone** created the heavens and the earth? (Read Nehemiah 9:6 above for more information). Who is the speaker, and who is being sent? Who are the persons sending the other person?

**1** Who is the speaker?

- [1] The person who speaks in Revelation 22:13.
- [3] The Son.
- [4] An angel.
- [5] A heavenly being.
- [6] None of the above.

[7] Not sure.

**2** Who is sending the speaker?

- [1] The Lord.
- [2] The Lord and His Spirit.
- [3] No one.
- [4] Not sure.

**3** Did the speaker **alone** create the heavens and the earth? (Nehemiah 9:6)

- [1] Yes.
- [2] No.
- [3] Not sure.

#### **ISAIAH 54:5**

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

<sup>47</sup>If we were to carefully examine Isaiah 44:6 notes above, the notes here in this section and Habakkuk 3:3, can we conclude by saying that the names or titles of the persons mentioned refer to more than one person? **PLEASE NOTICE THE CHANGE OF NAMES OR TITLES FROM ISAIAH 44:6 ABOVE.** The redeemer in Isaiah 44:6, who was called LORD of Hosts, is now the **HOLY ONE** of Israel and the LORD, who was called King of Israel, is now called LORD of Hosts. Can you now affirm whether they are indeed the same or separate persons? Who is called the **HOLY ONE**? To find the answer, **read what the unclean spirits, who were once clean and knew God, who saw Him in all His glory and majesty and who were once with Him**, called Jesus in Mark 1:23-24 and Luke 4:34. Who is the HOLY ONE in Isaiah 30:15, 48:17, and Ezekiel 39:7? Please look up the names “**HOLY ONE**” and “**REDEEMER**” in a good concordance and find out the person(s) who was/were called by this name. Narrow your search to include only the books of Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Habakkuk, Mark, Luke, and Acts.

#### **ISAIAH 60:19-20**

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be

thine everlasting light, and the days of thy mourning shall be ended.

<sup>48</sup>God (Jehovah) is the only light in this text, but Revelation 21:23 identifies more than one person who makes up this single light. Who are they? Revelation 21:23 says, *“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”*

### DANIEL 3:25

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God**.

<sup>49</sup>Does God have a Son? Who is this Son? Does God have to go through the birth channels of a woman or a female whom He created to have a Son? Isn't He omnipotent, and all things are possible with Him? Isn't He righteous, and will He always choose a justified pathway to do things? If He chose to have a Son, could He not do it?

### DANIEL 7:13-14

I saw in the night visions, and, behold, one like **the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

<sup>50</sup>Mark 14:60-64 says: *“And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.** Then the high priest rent his clothes, and saith, What need we any further witnesses? **Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.**”* Describe the similarities between this verse, our text verse, and Philippians 2:5-11. Who is this Son of man (or Son of God) who is given everlasting dominion, glory, and an indestructible kingdom?

### HOSEA 13:4

Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

<sup>51</sup>Our Savior was not called Jesus Christ in the Old Testament. He was called LORD (Jehovah). Who, then, is the speaker here in this text and in Isaiah 43:11? (It says: **“I, even I, am the LORD; and beside me there is no saviour”**). Is He then our ONLY Savior, or is there another? Who is our ONLY savior? God said there is no SAVIOR BESIDE Him (the word beside means: “with, along with, alongside, together with, next to, etc.”); therefore, who is our only savior in Is. 43:11, Luke 2:11, Acts 13:23, 1 Tim. 1:1, 4:10, Titus 1:3-4, and Jude 1:25? (Read the section on **ACTS 4:12** following for more information).

### MICAH 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,

<sup>52</sup>What does this verse mean, and to whom is it referring? Is the meaning of both verses below the same?

**1** Thy throne is established of old: thou art from everlasting (Psalm 93:2).

**2** “...whose goings forth have been from of old, from everlasting” (Micah 5:2).

<sup>53</sup>Do you think God would have allowed this statement to be given or attached to someone much lower than Himself? If not, then who is Jesus Christ? Who is the person that Isaiah 7:14, 9:6-7, Zephaniah 3:13-20, **Matt. 2:1-12**, and Luke 2:4, 8-11 are speaking of? Is He the same person our text verse is speaking about?

**3** When was His “**throne**” established?

[1] The day the throne of David was established.

[2] From everlasting.

[3] When He was born as a baby in Bethlehem.

[4] Established in the “plans of redemption” before God created man.



[5] All of the above.

[6] Not sure.

### HABAKKUK 3:3

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

<sup>54</sup>Are the **Holy One** and God two separate individuals in this verse? Read the previous discussion on Isaiah 54:5. Is the structure of the following sentence the same?

**1** John **CAME FROM** Africa, **AND** Mary **FROM** Canada.

**2** God **CAME FROM** Teman, **AND** the Holy One **FROM** Mount Paran.

<sup>55</sup>From this, we can say that there are indeed two persons mentioned here. Our text verse says that the **Holy One** came from Mount Paran, but Deuteronomy 33:2 says, the LORD (Jehovah) shone forth (“...shined forth from mount Paran...”) from there. Who then is the Holy One, and is He God?

### ZECHARIAH 2:8-11

For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

<sup>56</sup>Who sends whom, and who is the “sent one?” Isn’t it the LORD (Jehovah) of Hosts sending the LORD (Jehovah) of Hosts? Now, find the meaning of Immanuel, and the person this name was given to in Isaiah 7:14 and Matthew 1:21-23. In one sense, is the meaning, “God with us” the same as “God dwelling in their midst,” as is mentioned in verses 10 and 11 above? To whom then will the daughters of Zion rejoice and shout aloud to in Zephaniah 3:14-17; also, verse 10 above, and Zechariah 9:9? Are these verses referring to the same person? Now read Matthew 21:1-11, especially verses 5 and 9.

<sup>57</sup>Thus, the Lord of Hosts, who was the “sent one” and whose name is also Immanuel (meaning, “God with us”), has indeed fulfilled the meaning of this name by being born a man and dwelling among or in the midst of humanity. He is acknowledging and receiving the worship, praises, and rejoicing that the daughters of Zion were offering Him during His earthly ministry when He rode into Jerusalem upon a donkey. (See Zechariah 9:9 following for more information).

### ZECHARIAH 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

<sup>58</sup>Who is this King of Zion, or more specifically, who is the King of Israel in this verse? (See John 12:12-15 for the answer). Is He the same person in Isaiah 44:6 (compare this section with the notes in Isaiah 44:6 above), Jeremiah 23:5-6, and Zechariah 14:9, 16-17? Who is that King, and how many Kings are there who will be “in the midst of the people” in Zephaniah 3:14-17 and Zechariah 2:8-11? (Please note that the LORD, Jehovah, Himself, will be in their midst). Thus, Zephaniah 3:14-17 called him the LORD (Jehovah), and Matthew 21:4-11 and John 12:12-15 called him Jesus.

<sup>59</sup>Now, who is the ONLY person who will be king over all the earth according to Daniel 7:13-14, Micah 4:7, our text verse, and Luke 1:31-33? What is meant by ‘King of kings’ and to whom do Revelation 17:14 and 19:16 refer? The same person who is King of kings is also Lord of lords. What is the meaning of Lord of lords, and to whom is it referring in these same two verses and in Deuteronomy 10:17? From these verses, how many king(s) and lord(s) are there? The Bible teaches that there is only one King and one Lord; who is he? (Nehemiah 9:6, Zechariah 14:9).

### ZECHARIAH 12:1,10

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him....And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they

have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

<sup>60</sup>Please notice the change of pronouns from ME to HIM in verse 10: "...and they shall look upon ME whom they have pierced and they shall mourn for HIM, as one...Son." Who is the speaker here? Who ALONE can pour out the spirit of grace upon Israel? Now, does verse 10 say that He (the speaker) was pierced? So then, who are John 19:36-37 and Revelation 1:7 referring to? If your Bible does not have the pronouns "ME" and "HIM" in verse 10, change it immediately; it is not God's Word.

### MATTHEW 11:10

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

<sup>61</sup>Whose way will be prepared, and who is sending His messenger before whose face in this verse? (See also Mark 1:2-3 and Acts 13:23-25). Who is the speaker in Malachi 3:1, and for whom will the way be prepared? Before whom did John the Baptist prepare the way in Mark 1:3 and Luke 1:76? (The word Lord in both of these verses refers to Jehovah). Study carefully **Isaiah 40:3**, Mal. 3:1, Luke 7:27, John 1:6-8 (compared with 8:12), and John 3:26-28. After reading them, you will certainly agree that Matthew 11:10 can be read as: "...Behold, I send John the Baptist before the LORD (Jehovah) face, which shall prepare the LORD (Jehovah) way before Him." (We all know that John the Baptist prepared the way for Jesus). Is Jesus Christ the LORD (Jehovah)?

### MATTHEW 19:16-17

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

<sup>62</sup>Examine all the definitions of the word "good" in a large dictionary, and you will discover that all the sentences, words, and expressions listed that relate to man, Jesus, displayed all of them during his short three-and-a-half-year ministry.

<sup>63</sup>Does Romans 3:10-12, Psalm 14:1-3, and Ecclesiastes 7:20 apply in any way to Jesus Christ? Was Jesus Christ 100% man?

These verses say that **no man** doeth good and therefore, cannot be called "good" in a sense. In an absolute moral sense, only God can be good. Does Jesus fit the qualities of a good man in Psalm 112:5-10? Can these verses be applied to Christ? Can you find a verse anywhere in the New Testament where Jesus sinned and did not do "good" in an absolute sense?

<sup>64</sup>Jesus asked in John 8:46, "*Which of you convinceth me of sin?*" Can you, the reader? In 1 Peter 2:21-23 and 1 John 3:5, we are told that Jesus "**did no sin.**" James 4:17 said, "**Therefore to him that knoweth to do good and doeth it not, to him it is sin.**" Man, with the exception of Jesus, is not capable of doing good in an absolute sense and, therefore, cannot be obedient to James 4:17. This is why Romans 3:10-12 said, "**There is none righteous, no not one...there is none that doeth GOOD, no not one.**"

<sup>65</sup>Thus, if Jesus was not "good," and neither did He do good deeds in an absolute sense, He would have also been a sinner. Remember what Jesus calls Himself in John 10:11-14: "*I am the **good** shepherd...*" So, what do you think Jesus is saying in Matthew 19:16-17? Jesus is really saying that there is none good but one, and He **is God** (or He came from or is a member of God). Jesus wanted to have the rich young ruler to either know or acknowledge him to be God (or a member of God) or not call him "good" because there is none good but God. **Isn't the title Good Master the same as Good Shepherd?**

### MATTHEW 28:18-20

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. A'men.

<sup>66</sup>Who are these three persons whose 'name' we must all be baptized in? Is the Father a person? Is the Son a person? What is said about Father and Son is said about the

Holy Ghost (or the Holy Spirit). So then, is the Holy Ghost (Spirit) a person?

### Mark 1:23-27

And there was in their synagogue a man with an unclean spirit; and **he** cried out, Saying, Let **us** alone; what have **we** to do with thee, thou Jesus of Nazareth? art thou come to destroy **us**? I know thee who thou art, the Holy **One of God**. And Jesus rebuked **him**, saying, Hold thy peace, and come out of him. And when the **unclean spirit** had torn him, and cried with a loud voice, **he** came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the **unclean spirits**, and **they** do obey him.

Jesus' facial appearance may not have been much the same or resembled how it was in heaven, and so demons (or unclean spirits) may have only recognized Him by the following: (1) His sinless lifestyle. They could not persuade Him to sin, and no doubt noticed that the elements or consequences of sin could not affect or crossover to Him. He was the perfect and unblemished Lamb of God. As a result, no demonic "stronghold" was possible, and demons knew this. (2) His powerful "Spoken Word" command (Luke 4:36) instantly overpowered all demonic self-defiant resistance (resisting exorcism). Therefore, because of the above two main reasons, they convincingly concluded that He had to be "the Holy One of God." Notice carefully the language used by demons who were once with God, personally knew Him, and who were cast out of people in the following verses: Matt. 8:29; **Mark 1:24**, 34, 3:11-12, 5:2-13; **Luke 4:41**, **34**, and 8:28. Demons said, "He is the Holy **One of God!**" (Isn't He One of them? One of who? One of God!) The verse did not say, "One of Gods," but **One of God!** For emphasis and clarity only, remove "the Holy" from the phrase, and what do we get: "One of God." We see a similar statement in Luke 4:34.

If we were to break the phrase "the Holy One of God" down, it becomes clear to us what these unclean spirits were actually saying. First and foremost, we will look at the word "God." We know that there is one God (Deut. 6:4; 1 Cor. 8:6), and the Jews strongly believed and understood this. Now, the phrase, "One of

God!" What is this now saying? If you are a Jehovah's Witness, then you are "one of them," or one of **JW**. If you are a Christian, then you are "one of them." The same "one of them" statement is true with other groups of people. Eyes (John 18:26) and language accent witnesses identified Peter in Matthew 26:73 and Mark 14:69 as being "**one of them**."

Unclean spirits had to acknowledge and reverence divine authority and power in their address to God or else face serious consequences. (This is like bowing to Him in His Holy presence. See Philippians 2:10). Therefore, "the Holy" had to precede "One of God," otherwise, the statement (by them) would have been disrespectfully "One of God" only.

The English grammar rules seem not to apply to spirit persons as plural at times (see also Mark 5:1-13 and Luke 8:27-33 for proof of this). In Mark 1:23-27, notice the sentence descriptions: "**an** unclean spirit," "Let **us** alone," "what have **we** to do with thee," "thou come to destroy **us**," "**I** know thee" (notice that all of the demons are saying, "**I**" know thee), "Jesus rebuked **him**" (as one person), and "**he** came out of him" (they all identified as "he," and as one, came out of him)." Therefore, because of this unruly exception relating to spirit persons, we can safely use the term "One of God" as being a partner or a member of One God. Singular word expressions are used in such cases. Remember that "God" is a title or word (not the essence of the person) given to the Creator, as man is a title or word given to humans. (Names or titles can change, but not the core spirit substance of the person).

This address, or statement by demons (or unclean spirits), was immediately shut down by Jesus to prevent all their revealing announcements relating to His identity. After this charge, unclean spirits had to later address Jesus as "the Son of God." Notice that, because of this directive, the "One of God" statement is no longer found in the **remaining** chapters of the gospels of Mark and Luke. (For more information on this, read the five reasons why Jesus **did not** announce His true identity as being God in the document called, "**Why then did Jesus not clearly, plainly, and publicly say He was God?**" Also, read the

document called ***“The Physics of Understanding God.”*** Both documents above can be found at: [www.apublicviewing.com](http://www.apublicviewing.com).)

### **MARK 13:32**

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

<sup>67</sup>As humans, we have countless limitations in our knowledge and abilities, primarily because of sin. (Authorities say humans use less than 10% of their brain's capabilities). Now, the only knowledge of the spiritual unknown that man has is what the Holy Spirit reveals. This is because man (in his current state) is not given the ability to fully comprehend, understand, and conceive “THE SPIRITUAL UNKNOWN.”

<sup>68</sup>Jesus, therefore, left all His glory and majesty in heaven to become a man with limitations, yet without sin (see Heb. 4:14-15). **Thus, the Bible said that Jesus increased in wisdom and stature in Luke 2:52.** Because He was 100% man, everything He did was either by the Father, the Holy Spirit, or the Father authorized Him to use His power and ability to perform miracles on His own (See also John 10:18).

<sup>69</sup>With the exception of Christ, all humans are sinners. We were born sinners and in bondage to sin. Christ was born free from sin. He was sinless. He was not born a slave to sin, as we all were. This fact places us on a completely different level than Christ. No doubt, if we also had been born sinless and totally obedient to God's Word, there would have been many things we would have been able to perform and do. However, not everything is revealed to humans by God; our text verse mentions one of them.

<sup>70</sup>By being 100% human, Jesus (by His own will, desire, and choice as God) placed aside His All-Knowing characteristics and took on all the responsibilities and obligations of a human Son. He knew this event before becoming a man, but when He became human, **it was not available to His human mind by His own choice.** Jesus said in our text verse, “*But of that day and that hour*

*knoweth...*” Who? The answer is **NO MAN!** Was Jesus then a man?

<sup>71</sup>In Revelation 1:1 (read this section below), Jesus knows the date and time of His coming, but when did He access His own knowledge? Was it during His earthly ministry as a **MAN**? Was it after His death on the cross or as the firstborn from the dead with a changed and glorified body? Was it when He returned to His Father and sat next to Him? Read Luke 2:52 below for a continuation of this section's study. For a more comprehensive study, log on to [www.apublicviewing.com](http://www.apublicviewing.com). Click on and read the document called ***Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding.***

### **LUKE 2:52**

And Jesus increased in wisdom and stature, and in favor with God and man.

<sup>72</sup>Read Mark 13:32 above before reading this section. Being 100% human, through the process of time, nature takes its course, and one becomes mature by growing in wisdom, knowledge, understanding, stature, etc. Adam was perfect; he never went to school or was taught by other humans; God was His teacher. Because he was perfect (obedient to God's Word and not in bondage to sin), he had a special link or communication channel with God. (This was all before Adam's fall when he became a slave to sin).

<sup>73</sup>Thus, God either taught him over a period of time or gave him a one-time-only, complete lesson in wisdom, knowledge, understanding, etc. All humans after Adam had to be taught by man (this was obviously because of sin) and go through the process of mental, physical, and spiritual growth over time in wisdom, knowledge, understanding, etc. This was because man's special link or communication channel with God was broken. Man became disobedient to God and a slave to sin.

<sup>74</sup>Humans are usually taught by their parents about themselves, others, and the world around them. To be 100% human, Jesus (by His own will, desire, and choice as God) had to start from “zero” wisdom, knowledge, and stature and be taught by His parents. **In**

**other words, He willingly placed aside (or emptied His human self of) His “All-Knowing” characteristics and took on all the responsibilities and obligations of a Son.** God the Father, Mary His mother, and Joseph His stepfather taught Him everything He needed to know (Luke 2:40).

<sup>75</sup>Some evidence of this can be found at Matthew 4:1-11, where we see the lousy tactics Satan used to tempt Jesus. For a more **comprehensive study** of this, log on to [www.apublicviewing.com](http://www.apublicviewing.com) and read the document called, ***Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding.***

<sup>76</sup>Satan (even though he knew the process of “human wisdom and knowledge growth” over time), at some point, when Jesus was forty days in the wilderness, did not know how much the Father had revealed to Him about Himself and His mission. Satan said, *“All these things will I give thee, if thou wilt fall down and worship me.”* Now, how could someone Jesus created say this to the One who created him and the universe? (Satan was created by Jesus and was given power, wisdom, and knowledge). **If he was convinced Jesus came knowing who He was from conception without being told who He was, then he would not have addressed the questions and put forth the challenges to Him the way he did. His temptation strategies and questions would have been different because if Jesus came All-Knowing, He would have already known all of those questions.** Satan would have known that Jesus knew them, too. Knowing you are the inventor or the creator is mentally (and responsively) processed differently than if you were told that you were, but have no recollection of the proceedings.

<sup>77</sup>Satan obviously was unsure of how much Jesus knew about Himself (who He was) at this point in His ministry, even though he said, *“If thou be the Son of God.”*

<sup>78</sup>Jesus, by being 100% obedient to His Father and mother, was taught, subjected, humbled Himself, and ACCEPTED, everything that was told Him about who He was, His mission, lifestyle, conduct, what He should say, when to say it, where to go, when and what to do, etc. (Luke 2:49).

<sup>79</sup>From reading the gospels of Matthew, Mark, Luke, and John, there seems to have been continuous communication (a special communication link) and instructions between Him and His Father. Perhaps by an audible voice that was only heard by Jesus and no one else around Him, except for the incident recorded in John 12:28-30. Jesus did everything His Father told Him to do and was obedient unto death.

### **LUKE 5:33-35**

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>80</sup>The most powerful weapon Christians have today is prayer and fasting. What is prayer, and who alone should we pray and fast to? What is the Bible's meaning of fasting, and to whom alone do we fast in our text verse? What does fasting accomplish without prayer? Also, what does prayer accomplish without fasting?

<sup>81</sup>There are some requests we make to God that require both fasting and prayer, and not just prayer only, as is mentioned in Matthew 17:19-21. Whom did Jesus Christ fast (Matthew 4:1-2) and pray (John 17:1-26) to in the New Testament, and why? Do you think it was done only as an example to show us what we need to be doing if we wanted to be like Him? Whom did the scribes, Pharisees, the chief priests, and elders fast and pray to?

<sup>82</sup>Now, who did the twelve disciples of Christ fast and pray to when Jesus was alive and with them? (There is no scripture in the book of Matthew, Mark, Luke, or John showing the disciples praying or fasting to God when Jesus was with them). So why didn't the disciples fast and pray? Please notice the

statement Jesus used in Mark 2:18-20: “...while the bridegroom is with them...**they cannot fast.**” (Also, they did not need to fast because everything they needed, Jesus supplied). What do you think Jesus meant here?

<sup>83</sup>What was Jesus then teaching His disciples to do in John 14:13-14? Were they to do this before He left them or after? If some of our pastors today were to approach a man who has many followers and claims to be the Savior (or the Messiah), then say to him, “**Why is it that we fast and pray to God, but your followers don’t?**” And the man replied, “**As long as I am with them, they don’t need to fast nor do they need to pray; there will be a time when I will be taken from them; then and only then will they need to be fasting and praying.**”

<sup>84</sup>Is the man’s reply similar to what Jesus said in Luke 5:33-35? (**What, then, is the man really saying to the pastors in the above illustration?**) He would actually be claiming to be God because prayer and fasting belong to God ONLY. Notice what Jesus said in Luke 5:35: “*But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*” What then is your **OWN** understanding of this verse? (Also read Isaiah 58:5-9, Daniel 9:3, Matthew 9:14-15, 17:21, Mark 9:14-15, 29, Acts 13:2-3, and 1 Corinthians 7:5).

<sup>85</sup>If this verse does not prove that Jesus Christ is God to you, the reader, then somehow you may be accepting another person’s (or an organization’s) interpretation of this verse and not your own.

### LUKE 8:38-39

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

<sup>86</sup>To publish, advertise, go door-to-door, talk to every citizen, proclaim, or announce in a public setting what **great things God** has done for you is to glorify Him. This is what the man did because he went “throughout the **WHOLE** city” and told **EVERYONE**. Jesus

instructed this man from whom the devils departed to glorify God (tell the people about the **greatness of God**), but he actually departed and **glorified Jesus** by telling the people about the **greatness of Jesus**.

<sup>87</sup>Can you explain what the LORD (Jehovah) meant in Isaiah 42:8? Also, how can this verse be compared to what was done by the man? Can you also explain John 5:23, 13:31-32, and 17:5?

### JOHN 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>88</sup>Can you explain this verse? If you were to add “a god” in the place of “God” at the end of this verse, wouldn’t it contradict Deuteronomy 32:39, Isaiah 43:10, and 44:6, 8?

<sup>89</sup>Now wouldn’t this g o d (with a lower-case g) contradict the G o d (with a capital G) in Isaiah 9:6? Furthermore, wouldn’t you be in trouble with God because of what He said in Hosea 13:4? Please notice the words “**know**” and “**god**” (with a lower-case g) and the word “**Savior**” in this verse. If your Bible does not have G o d (with a capital G) at the end of John 1:1, **CHANGE IT IMMEDIATELY!!** It is not God’s Word.

<sup>90</sup>The New World Translation (NWT) at John 1:1 has the reading “a god” at the end of this verse. It says: “In the beginning was the word and the word was with God and the word was a god.” This is incorrect because it will contradict many other scriptures, no matter how anyone tries to explain it.

<sup>91</sup>This verse is the most powerful verse in the Bible to prove who Jesus was. He was from everlasting to everlasting! Jesus is GOD!

### JOHN 2:19-21

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

<sup>92</sup>Who raised Jesus from the dead, and who will be raising us up? Is He the Father, the Son, or both? God raised Jesus from the dead (Acts 2:32; I Corinthians 6:14; I Thessalonians 1:10), but Jesus said He will raise Himself from the dead. (See this text, John 10:17-18, and notice the word “I”). In I Corinthians 6:14, the Bible says that God will raise us up by His



OWN power, but Jesus said He Himself will raise us up (John 5:21 and 6:39-40, 44, 54). So then, is Jesus Christ God? Jesus said that in three days, He will raise up His **own body**. Did He tell the truth, or did He lie? Should we believe (what He said) that He will raise His own body, or should we believe He didn't?

### JOHN 10:30

I and my Father are one.

<sup>93</sup>What did Jesus mean by this statement? Does "ONE" in our text mean that the Father and Son are one and the same person or one from the same substance? Does it mean that both of them are separate but members of a one and only single group (or body) of persons (humanly speaking) called GOD? Does the "one" above mean something else?

<sup>94</sup>Our human comprehension may be limited to fully understanding what this means in an absolute sense. However, many scriptures point to a single group of persons. Does John 17:21-22 mean that **THEY, among themselves**, will be one with God or one like God? Study carefully and notice the word "as" in verse 22. Thus, the Father and Son are ONE (as in a single group of persons called God) among themselves. All saints (as a single group or body of individuals called the Church, the bride, etc.) are also one among themselves, LIKE the Father and Son are. (For a more comprehensive study, read **TPOUG**.)

### JOHN 12:28-30

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.

<sup>95</sup>From this verse, we see that the Father and the Son are **not** one and the same person but are indeed two separate individuals. For proof of this, we only need to ask the question: Who spoke from heaven in Matthew 3:16-17, 17:5, Mark 1:11, Luke 3:21-22, and our text verse above?

<sup>96</sup>If the Father and the Son were one and the same person, then as one spoke, the other would have spoken (moving their lips) at

the same time. This did not occur because the people in John 12:28-30 who were looking at Jesus and heard the voice knew that it was not Jesus' voice but someone else's voice from heaven. Look at what they said in John 12:29. Some of them said, "It thundered"; others said, "An angel spake to him."

<sup>97</sup>With God, all things are possible. God can do anything, both the possible and the impossible. Yes, this writer agrees that Jesus could have had his thoughts spoken from heaven, but this was not the case in this verse. If it were Jesus' thoughts, He would have been labeled as being very deceptive, making Father and His physical self out to be one and the same person. (Yes, He is a member of the Godhead, but separate from the other two members.) Jesus always wanted (during His ministry) to acknowledge His Father (who, according to scripture), as a separate person. If you say that Jesus had His thoughts spoken from heaven, then the scriptural method of describing what happened would have been very contradictory, dishonest, and unintelligible. Remember, God is not the author of confusion.

### JOHN 14:8-9

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

<sup>98</sup>If Jesus Christ was the Father's creation (as some believe), and since we are God's creation, do you think the Father would have allowed His creature to make this statement? Also, because Jesus is the sinless One, He had to be telling the truth about Himself.

<sup>99</sup>Is Jesus' human look, appearance, or form (Philippians 2:6) the same as the Father's? Let us look at the human life of **triplets** (all boys) for a moment. Do they always look alike? Were the three persons who appeared to Abraham in Genesis 18:1-2 a look-alike? If the three members of God were to appear in human form, they would all look alike according to this verse: like human triplets (all boys). Even our fathers and sons today look (most of the time) exactly alike.

<sup>100</sup>Can the “Father and Son” titles they gave themselves be interchangeable among themselves? (Read the previous sections at Isaiah 44:6, 54:5, and I Corinthians 8:6 following, for interchangeable names three of them shared among themselves. See the “Father” title that God gave the Son in Isaiah 9:6).

<sup>101</sup>If you compare our text verse with John 12:45, II Corinthians 4:4, Philippians 2:5-6, and Hebrews 1:2-3, wouldn't you conclude that Jesus and the Father may have looked identically alike, like identical twins but actually triplets? (Abraham must have recognized this in Gen. 18:2 because three of them may have probably looked identically alike). Also, Jesus, being the Father's Son, may have looked identical to the Father (or, sometimes, the mother). Usually, earthly sons look very identical to their earthly fathers; sometimes, they are like twins. They take on facial features like those of their fathers.

<sup>102</sup>Therefore, all Philip needed to do was look at Christ if he wanted to see the Father in human form. Remember, no human in a body can see God in all His glory and live; only if God covers or masks Himself as He did in a body in Genesis 18:1-2, Joshua 5:13-15, or Ezekiel 1:1-28.

### JOHN 14:28

Ye have heard how I said unto you, I go away, and come again unto you, If ye loved me, ye would rejoice, because I said, I go unto my Father: for my Father is greater than I.

<sup>103</sup>The Father's position (or any father's position in a family) after taking on all the attributes of a father is greater than Jesus, who the very same day (see the section on Heb. 1:5 below), took on all the attributes of a Son. Greater throughout the Bible does not mean a person is more powerful, intelligent, stronger, or mightier. It refers to a person's position.

<sup>104</sup>Joseph, in Genesis 39:9, made a similar statement as Jesus did, but Joseph was a servant or an employee. He said: “*There is none GREATER in this house THAN I.*” Compare this statement with the one Jesus made: “...my Father is GREATER THAN I” (Notice the same “greater than I” words used by both persons). Jesus simply explained and

demonstrated a son's relationship and reverence towards his father with TRUE obedience, submission, deep respect, etc. In other words, this is how a father-son relationship should be. **Matthew 11:11, Luke 22:27, and John 13:16 CLEARLY demonstrate this thought.**

<sup>105</sup>Notice the comparison used in John 13:16: “servant” versus “lord” with “the Sent One” versus “the One who sends.” Why do you think Jesus used the “servant” versus “his lord” and His Father versus Himself comparison in John 13:16? If Jesus had used the word “MIGHTIER” or better in our text verse, it would have had an entirely different meaning than “greater.”

<sup>106</sup>From what is said in John 13:16, we know that even during slavery, the masters (or lords) were not usually stronger, more intelligent, or more knowledgeable than their slaves. Slaves were the ones who were always stronger, more muscular, skilful, and knowledgeable from the hard work they did. Hence, masters were greater in position only but not mightier or better in strength, skills, or knowledge.

<sup>107</sup>Can a son achieve greatness far beyond that of his father? King David's son, Solomon, became greater than his father in wisdom, knowledge, and understanding: greater in strength, and the most powerful king during his days. He was greater in riches and wealth, feared and well respected by surrounding nations who were once his father's enemies. He was well known among the kings of the earth. David was greater (in his family position as father) than his son, but his son became greater than him, even though both were biologically equal.

<sup>108</sup>The scientific method of DNA **proves** that biological fathers and sons are from the same **substance**, making them equal. In John 5:17-18, the Jews perceived this very well, which was why they tried to kill Jesus for calling God His Father. Nevertheless, the point here is that because Jesus Christ was the “**only begotten Son of the Father,**” who was **legally conceived through the human channel of conception and birth**, this,



therefore, made Him equal in **substance** with His Father.

### JOHN 16:13-15

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. **All things that the Father hath are mine:** therefore said I, that he shall take of mine, and shall shew it unto you.

<sup>109</sup>Who is to be glorified in these verses, and who will be doing the glorification? If you, the reader, say that everything your wealthy father (if he were) owns is mine, what then are you saying? If everything God owns and created is also owned by Jesus, then what is Jesus saying? (Also, read verse 17:10).

### JOHN 18:5-6

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

<sup>110</sup>Why do you suppose the band of men and officers **UNCONTROLLABLY** fell to the ground when Jesus said, "I AM he?" (Notice that the word *he* is in italics and was placed there by the translators. Thus, by itself, we have "I AM." See Exodus 3:14 and John 8:58-59). Do you think that Jesus, in a sense, **"TURNED THE POWER ON"** and immediately **"turned it off"** so that they could regain control of themselves and carry out the orders of the Chief Priest and elders of the people by arresting Jesus? What is your opinion?

### JOHN 20:17

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

<sup>111</sup>Jesus calls God Father, and God calls Jesus Father (Isaiah 9:6). Jesus calls the Father God, and the Father calls Jesus God (Hebrews 1:8). Can you explain who the persons are in James 1:27? Read the section in I Corinthians 8:6 below for more information on the same thought in this section. Why did Jesus say to Mary: "...*my* God, and your

God..."? Jesus, without any doubts, said it to her (and all readers afterward) to "...*suffer it to be so now, for thus it becometh us to fulfill all righteousness...*" of God (Matthew 3:15). Who is the **"US"**?

<sup>112</sup>There are those among us who say they are Christians and claim to hold the doctrine of the Trinity but believe that when all humans die, they cease to exist. They claim that because Jesus had not yet ascended to His Father in John 20:17, three days after His death, therefore, this is PROOF, according to them, that He had ceased to exist until His Father raised Him up from the dead.

<sup>113</sup>They reject the belief of being absent from the body and immediately present with the Lord (2 Cor. 5:8). Also, they completely ignore 1 Peter 3:19, where Jesus went and preached to those who were in prison, where Abraham and Old Testament saints were after His death on the cross (Luke 16:19-31). These saints were also bodily raised from the dead immediately following Jesus' resurrection in Matt. 27:52-53. They also reject Rev. 6:9-11, where saints who had died but were communicating with God. They were given robes and were told to wait a little while longer. This view is rejected by them because it does not **"fit"** in (or it contradicts) **other (false teaching) doctrinal beliefs of theirs.**

<sup>114</sup>What they are truly saying (their leaders and scholars very well believe this but dare not utter these words to their listening audience) is that Jesus is **not** truly or ultimately God. Imagine how insulting this view is to our **EVERLASTING to EVERLASTING** (never changing: Heb. 13:8) God and Saviour, Jesus Christ, after reading Psalm 90:2, 93:2, 103:17, 106:48, Jer. 10:10, and Micah 5:2. What does everlasting **to** everlasting mean? Can ongoing **everlasting life** end and start up again? Can our everlasting God cease to exist and start existing again? What is said of one member of the Trinity applies to all of them: Father, Son, and Holy Spirit. This is because they are all equal. Imagine that one member of the eternal and everlasting Godhead ceases to exist! If this were possible, then the entire Godhead group could cease to exist. How insulting this is, even to Christianity!

<sup>115</sup>Examine your church's doctrine carefully along with the Bible for yourself because judgment is coming, and it doesn't matter how long you have been "faithful" to your church or what you have done for it. Judgment does not reward **foolish** teachings and beliefs.

### JOHN 20:28-29

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

<sup>116</sup>Eliminate all explanations and interpretations, isolate all other verses from this verse you have perhaps received from your pastor, elder, priest, church, congregation, or organization, and use your own understanding or interpretation to mentally explain this verse. Who did Thomas call his God in this verse? Was Thomas referring to Jesus, someone else, or something else?

<sup>117</sup>If, through using your own understanding, you answered "Jesus," then you are correct. But there is only one G o d (with a capital G), and Jesus did not reprimand or correct Thomas. Instead, in verse 29, Jesus said, "...*Thomas, because thou hast seen ME, thou hast believed: blessed are they that have not seen, and yet have believed.*"

<sup>118</sup>We know that Thomas addressed this statement to Jesus. If the Father created Jesus, wouldn't it be wrong for Him at such a crucial point in the ministry not to have corrected Thomas? Wouldn't it have been a lie (a sin)? Moreover, wouldn't God the Father be furiously angry with His Son for not correcting Thomas' statement? Jesus was certainly aware of what was written in Deuteronomy 32:39, Isaiah 42:8, 43:10, and 44:6, 8? (Matthew 4:4-10).

<sup>119</sup>In the original Greek text at this verse, Thomas calls Jesus "THE LORD OF ME AND THE GOD OF ME." Note carefully the definite article "**THE**." Thus, Jesus is THE God of the Apostle Thomas.

<sup>120</sup>If a son and a father look identically alike, and the son goes around telling people that he was the father and people actually believed him, how do you think the father would feel? Wouldn't it be a lie? Can you

imagine how God would have felt if Jesus wasn't God? God is very jealous, so much so that He said that His name is Jealous (Exodus 20:5). How can you, the reader, honestly explain this verse? **What is your very own opinion?** (Read the section on I Corinthians 8:6 following).

### ACTS 2:36

Therefore let all the house of Israel know assuredly, that God hath **made** that same Jesus, whom ye have crucified, both Lord and Christ.

<sup>121</sup>For readers who would think that the word "**made**" in this verse meant that Jesus was **created** for this purpose, read verses 29 to 36 of the same chapter, Philippians 2:5-11 below, and **TPOUG** found at [www.apublicviewing.com](http://www.apublicviewing.com). The answer to people who believe this would be explained as they read the following references given.

### ACTS 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

<sup>122</sup>What is the meaning of "salvation" in this verse? Isn't this verse referring to a Savior who is a man? Now, because the verse says, "**Neither** is there salvation in **any other...**," isn't this man our **ONLY Savior**? Who then is our **ONLY Savior** in Isaiah 43:11, Hosea 13:4, Luke 2:11, Acts 13:23, I Timothy 1:1, 4:10, Titus 1:3-4, and Jude 25? To whom should we "believe in" and "look to" in order to be saved, as is mentioned in Isaiah 45:22, Acts 4:7-12, and 16:31? Do we have two Saviors or one, and do these verses refer to two separate persons or one person? (Read the previous section above on Hosea 13:4 for more information).

### ACTS 7:59-60

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

<sup>123</sup>Is Jesus Christ the God of whom Stephen was calling on in this text? Please notice carefully that Stephen is **CALLING** on God but is actually **CALLING** Jesus' name. Can you explain this?

### ACTS 16:30-34

And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house.

<sup>124</sup>Paul and Silas told the jailer that he must **BELIEVE** on whom to be saved in verse 31. The jailer and all his household were rejoicing because they were all saved. This was because they **BELIEVED** on whom in verse 34? If you compare these verses with Isaiah 45:22 and read the section Acts 4:12 above, on whom should **WE ALL BELIEVE** in to be saved? Is He the Son, the Father, the Lord, or God? If your answer is all the above, then you are correct. What does GOD mean by saying (in Isaiah 45:22): **“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else;”** also (in Isaiah 43:11): **“I, even I, am the LORD; and beside me there is no saviour”?**

### ACTS 20:28

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

<sup>125</sup>Who purchased the Church with His own blood in our text verse, in Hebrews 9:11-15, 13:12, and Revelation 1:5, 5:9? Was He God? Was He the Son? Was He the Father, or was He the Holy Spirit? Well then, is Jesus God? Who was the only person in Scripture who shed His blood for the sins of the world?

### I CORINTHIANS 8:6

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

<sup>126</sup>Who are the other members of God if the Father's name was identified using the definite article, separate and apart from God in James 1:27? What's the difference between “lord” (with a lower-case l) and “Lord” (with a

capital L)? If there is ONLY ONE Lord, then to whom were the following verses referring: Deuteronomy 6:4, Zechariah 14:9, Acts 4:24, 26, and Revelation 1:8?

<sup>127</sup>The Father is called, “God” and “Lord” (John 20:17; Revelation 11:15). Jesus is also called, “God” and “Lord” (John 20:28). God is called “Lord of Lords” (Deuteronomy 10:17). Jesus is also called “Lord of Lords” (Revelation 17:14; 19:16). God is called, “Father” (John 20:17). Jesus is also called, “Father.” (Isaiah 9:6 and in one sense, John 14:8-9 in the above section). The Father is called Lord Almighty (II Corinthians 6:18). Jesus is called Lord Almighty (Revelation 1:7-8).

<sup>128</sup>How many God(s), Lord(s), or Heavenly Father(s) are taught in the Bible? The answer is ONE! Therefore, who is referred to as **ONE LORD** in our text verse? Is He God or not?

### I CORINTHIANS 11:3

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

<sup>129</sup>To clearly understand this verse, we need to examine it in parts. Now, is the statement, “the head of the woman is the man,” referring to all women (whether they are single or married) or to the woman (a wife) who is married to a man? If your answer is “all women,” then how is it that we have women prime ministers, presidents, chairwomen, and women who are committee or organization leaders in our communities? Is it wrong to have women as heads or leaders in organizations?

<sup>130</sup>If your answer is “a married woman” only, it will agree with Genesis 3:16, where it says: “...*thy desire shall be to thy **HUSBAND**, and he shall **RULE** over thee.*” Ephesians 5:23 also says: “*For the **HUSBAND** is the head of the wife, even as Christ is the head of the church...*” Therefore, we can say that our text verse refers to outlining, reemphasizing, or reiterating who the head is in a family or a marriage (whether it be physical or spiritual) relationship.

<sup>131</sup>**The woman is married to the man, so then the man is the head. The man (both man and woman) is**

**married to Christ, so then Christ is the head. Christ is a member of God or the Godhead, so God is the head.**

Thus, as was already mentioned in the section on **John 14:28** above, we can truly and rightfully say that this verse refers to one's position, office, function, occupation, place, responsibility, etc., whether it be in a marriage, corporation, organization, or master/servant relationship.

<sup>132</sup>Remember, a man cannot be head over a woman if he is not married to her or if she is married to another man. Neither can a master be head over a servant or a slave who does not work for or belong to him. This also applies to an employer being the head of an employee who works for another company.

<sup>133</sup>Please notice in our text verse the words "every man" refer to both man and woman, with Christ being the head. The words, "the woman," refer to a single woman with a single man being the head.

<sup>134</sup>If this verse had said "every woman" instead of "the woman," then the meaning of the whole verse would have taken another twist and had an entirely different meaning. (For example, all men would then be the head of every woman, whether she/they be single or married: the man would have had the command from God's Word to rule all women).

### **I CORINTHIANS 15:24-28**

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

<sup>135</sup>After successfully completing and achieving all objectives in the office of the Son or the Sonship (Jesus is now ruler, King, Prince, etc., of the earth), He will resume His previous relationship as a member of God or the Godhead, so that "God will be all in all."

<sup>136</sup>Since Jesus would then be ruler of all things because "all things were put under Him" and He represents or is a member of God, God

becomes ruler of all things through Jesus Christ (because of what He did on the cross). All things the Son acquired on this earth and all things the Father and the Holy Spirit acquired through the Son, GOD acquired all through the three of them. (To understand this clearly, read the introduction and the illustration in **TPOUG**.)

<sup>137</sup>Please note that when everything is placed under Jesus Christ's authority, God becomes "all in all," as is mentioned in our text verse (I Corinthians 15:28 speaks of God, and Colossians 3:11 speaks of Jesus. Both verses use the same "all" and "in all" statements.

<sup>138</sup>The keyword to understand these verses is the word REIGN in verse 25. Who will be reigning, and for how long? Is it for a limited time or FOREVER? (See Daniel 7:13-14; Luke 1:31-33; Revelation 5:8-14, and 11:15). Read the sections Revelation 5:8-14 and 11:15 below. What does the word "forever" mean?

### **PHILIPPIANS 2:5-11**

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>139</sup>Compare Philippians 2:6 with Colossians 2:9 and explain what both verses have in common.

<sup>140</sup>Without getting an interpretation from someone else's work, what is meant by "being in the form of God?" (Read the section on John 14:8-9 above). Because the verse wants the reader also to think like Christ (*"Let this mind be in you, which was also in Christ Jesus..."*), is there a problem with Jesus being equal with God? Who made Jesus human? This verse said that Jesus made Himself human ("...made himself..."). Also, 2 Cor. 8:9 proves that His reputation was that of poverty so that we can become rich.

<sup>141</sup>Jesus became a man of the flesh (John 1:1-2, 14). Who WILL every tongue confess to? Who WILL every knee bow down

to? Is this a form of worship? Worship ONLY belongs to whoever is in Matt. 4:10? (“...*Thou shalt worship the Lord thy God, and him only shalt thou serve*”).

### COLOSSIANS 1:15-18

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

<sup>142</sup>What does firstborn mean in Romans 8:29, Colossians 1:18, and Hebrews 12:23? Also, what does firstborn mean in Matthew 1:25, Luke 2:7, and Hebrews 11:28? Are these meanings the same or different? Doesn't one mean: “The first one for the first time to be resurrected from the dead with a glorified body,” and the other one means: “The first one to be born into any family?” Which of these “firstborn” meanings applies to Col.1:15? (Read Colossians 1:18 and Acts 26:23 for the answer, especially the statement: “...*that in all things he might have the **PREEMINENCE***”).

<sup>143</sup>Now notice “the beginning” is attributed to Him in v. 18, which is the same in Rev. 1:8, 21:6, and 22:13. Therefore, we can truly see, understand, and appreciate why a **colon (:)** is at the end of verse 15 (...first born of every creature: For by him...). Jesus is the Source, Originator, Beginning, the Alpha, or the First of anything and everything (**ALL THINGS**) that **began** and exists. (Read Col. 1:16-17). We also know that he is the **end-all**, terminator, or annihilator of everything that ends (that is, **ALL THINGS**).

<sup>144</sup>Raising from the dead with a glorified body was a new phenomenon (and a new type of creation) that needed to come into existence. Therefore, He Himself created, “**being born from the dead,**” using the same **body He died in** and therefore became the first one to partake in this new type of creation. He was the first human to come from the dead with a glorified body; that is, He resurrected Himself (read the previous discussion on **John 2:19-21**) and therefore, He became the “**FIRSTBORN FROM THE DEAD.**”

<sup>145</sup>So now, Jesus is the head of the body called “the church” (Colossians 1:18) and “the general assembly and church of the firstborn” in Heb. 12:23. (The church of the Lord and Saviour, Jesus Christ).

### COLOSSIANS 2:8-10

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:

<sup>146</sup>If you, the reader, have not already done so, read the previous section on John 20:17 above before reading this section. What is the dictionary definition of the word **fullness**? It is the quality or state of being full: completeness, **comprehensiveness**, **entirety**, **totality**, wholeness, plenty, sufficiency, vastness, strength, etc.

<sup>147</sup>From these verses, we can extract two points. The first one is that Jesus Christ was 100% man as well as 100% God (all of God's essence, nature, substance, etc., clothed in human flesh). The second point is that His body, shell, covering, or fleshly housing was not His original state. It was just His earthly (bodily) covering as in Genesis 18:1-2. The real person is an eternal Spirit (John 4:24).

<sup>148</sup>Man is made up of body, soul, and spirit (I Thessalonians 5:23). Thus, if Jesus Christ was 100% man (and He was) **LIKE** we are, then He too was made up of body, soul, and Spirit (“Spirit” with a capital “S” because He is **GOD!**). The real person is not the fleshy covering that is seen by the physical eyes, but the soul and spirit that are unseen.

<sup>149</sup>As God, Jesus could have spoken the words, and things exist. He could then speak them again, and things would have ceased to exist, **even when He was a baby or a little child**. (Even nature, like the storm in Mark 4:38-41, obeyed His voice).

<sup>150</sup>Because He was not in bondage to sin, He was 100% obedient to His parents (God the Father, His stepfather, and Mary, His earthly mother), and He did everything they told Him to do. What do you think we who are in bondage to sin would do as children if we had the same power at our disposal? **No**

doubt, Satan was extremely cautious and careful in his approach and tact with Jesus, especially when Jesus was a child: Jesus could have spoken, and Satan would have disappeared, never to return, and his whole kingdom instantly wiped out. Satan may have left Jesus alone until He was grown with more wisdom and knowledge of Himself (Luke 2:52) because of what Jesus could have or might have done. Read the document called **Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding** at [www.apublicviewing.com](http://www.apublicviewing.com) for more information.

<sup>151</sup>Now, why did Colossians warn readers to “beware?” Could you, the reader, be “...*spoil...through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*” Today, this is prevalent. Look around you and ask yourself: **Am I deceived?** Does everyone believe the fundamental doctrines of the faith as I do, and why not? What makes other religious organizations different from mine? Are we all reading and believing the same things? Are you following a religious belief system, or are you following what the Bible says?

<sup>152</sup>Have you read the entire Bible **for yourself and on your own** from Genesis to Revelation? If not, how can you confidently claim you have the truth? If you have never read the Bible **for yourself and on your own**, you are really not sure you have Bible truth, but someone else’s truth. As a result of people not reading the Bible for themselves and on their own, we have so many religious organization groups today. People do not want to read the Bible for themselves; they prefer reading other books or allowing others to do it for them and teach them what is written.

<sup>153</sup>If any religious organization claims that you cannot understand the Bible outside (or separate and apart) from their teaching and reading materials, flee far from them. You **WILL** be led astray. For example, **if we avoid “independent thinking”** and read other religious organization publications (**or let them teach us**), we will become one of them (the publication of the religious group of whom we choose to read). If we read the Koran, we will be Muslims. If we read The Watch Tower

Society’s publications, we will be Jehovah’s Witnesses. But if we read the Bible **alone without any other publication** sources, we will be Christians. Also, we must be extremely careful of some of our “Christian” publications that are not really Christian.

<sup>154</sup>Galatians 1:8-9 said: “*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed...again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*”

**If you are a member of a “Christian” church, did your church founder have contacts with angels who gave him or her another gospel to proclaim? If this gospel is not found in the Bible that was passed down from the Apostles to us, leave this church or congregation immediately!**

<sup>155</sup>Colossians 2:8-10 said: “...*For in him dwelleth all the fullness of the Godhead bodily...*” What does this truly mean to you, the reader, without any outside interpretation?

## THE GODHEAD



### Do you know this man?

<sup>156</sup>His name is Joseph Thayer (1828-1901). He authored *Thayer’s Greek-English Lexicon*. Most lexicons today, if they are not copying directly from Thayer’s Greek-English

lexicon, are certain to have copied extensively from other sources that are using Thayer’s work. When you read today’s lexicons, dictionaries, modern Bible versions, Bible interlinears, Bible software, etc., they are **all** most certainly using Thayer’s definition materials.

<sup>157</sup>For example, in choosing the “right” words to satisfy scholars’ belief in the word



**“Godhead”** (in the KJV), they turned to Thayer’s Greek-English Lexicon. Thayer changed this word in Rom. 1:20, Acts 17:29, and Col. 2:9 to “divine nature,” “the divine being,” and “deity.” (See the NIV and many other modern Bibles). **If you see the word “Godhead” changed to the words mentioned above in any versions, these changes came from Thayer’s interpretation (actually, his Unitarian beliefs), documented in his Greek-English Lexicon.**

<sup>158</sup>Modern scholars intentionally used Thayer’s lexicon, knowing CLEARLY (or were very much aware of) the publisher’s warning in the introduction of Thayer’s Unitarian beliefs and how they usually spill over into his work.

<sup>159</sup>The introduction said, **“A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. The reader should be alert for both subtle and blatant denials of such doctrine as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked, and Biblical inerrancy.”**

See Thayer’s Greek-English Lexicon of the New Testament, Grand Rapids, MI, Baker Book House, 1977, page vii. **This warning was removed from his lexicon by other publishers for obvious reasons.**

### **What did Joseph Thayer believe?**

**He** was a **Unitarian**. **He** believed Buddha, Mohammed, Confucius, Lao, the Vedas, and the Upanishads are all sources of revelation for mankind. **He** believed **“man”** can have “a consciousness like that of Christ.” **He** did not believe in the Trinity. **He** refused to acknowledge Jesus as Lord, God or the Messiah. **He** opposed prayer to Christ. **He** did not believe the Bible to be divinely inspired and infallible or that it is the Word of God. **He** believed man is inherently good, not needing Christ as Savior, but only as an example.

“Good deeds” are a part of “repentance,” according to him.

Can you, the reader, explain how it is that “Christian” scholars (Thayer and many others), seeing **CLEARLY** all the visible **WARNING** signs (**“Danger,” “Keep Out,” “No Trespassing,” “Poison,” “Toxic,” etc.**), but still foolishly cross the “barbed-wired fence,” dangerously trespassing on the enemy’s territory, going to an unsafe and very destructive adversary for instructions on how to defeat their “own people?” Is this the right or Christian thing to do? Would Jesus Christ have done this or instructed His children to do the same? What’s wrong with this? Isn’t this crime called treason? Aren’t scholars who do the above called traitors? Where do you think their hearts lie (Matt. 6:24): with the enemy or with their “own people;” with God or with Satan; **with** pagans (**the apostate church**) or with Christians? Never mind their disguised “attack” (previous books written and views) on the enemy; they are double-crossing informers working for the enemy.

<sup>160</sup>Jesus said unto the high-powered **doctors** of the law (judges and politicians), **lawyers**, the **scribes**, and **Pharisees**, the **chief priests**, and **elders** of the people (**the worldly scholars** and **counselors** in His day), the very same caliber of men who definitely emulated identical characteristic of scholars today: **“...woe unto you scribes and Pharisees hypocrites...ye blind guides...ye fools and blind...Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”** (Matthew 23:13-33). These men were smart; they were brilliant. They drew the crowds with their eloquent speaking and were powerful motivational orators, masters of the art of persuasion. They are very similar to many of our well-known high-profile speakers, authors, and some television evangelists today.

### **A DICTIONARY MEANING**

**What is the difference between the words Godhead, godhead, divine nature, the**

## divine being, and deity? Do they have the same meaning?

**Godhead:** The Trinity, a title of God; Lord, Creator, Maker, God Almighty, Jehovah, etc.

**godhead:** godhood; divinity; the state or quality of being a god, divine or deity.

**Divine nature:** Any characteristic, supernatural, spiritual, or angelic occurrences that resemble an act of God, Christ, a god, or a supernatural entity. They can be either clean or unclean spirits.

**Divine being:** Can mean anyone that resembles God, a god, a supernatural entity, whether it's a clean or an unclean entity.

**Deity:** The state of being a god; divine nature; godhood, a god or goddess. Similarly, **deify** means to make a god of; to rank among the gods. To look upon or worship as a god; to glorify, exalt, or adore in an extreme way; to idolize.

NOTES: There are no other words or languages that use the word "Godhead" to mean anything other than the triune God. Divine nature, divine being, or deity by itself can mean or refer to God, Satan, demons, a god or false god, etc. These words denote quality or characteristic, not a title.

## I TIMOTHY 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

<sup>161</sup>Who was manifested or became flesh: The Father or the Son? This verse said that God did. Now, John 1:1, 14, and I John 1:1-2 identify Him as "the Word" and "the Eternal Life." Scripture shows us that the Word is Jesus Christ. I John 1:1 and 5:20 call "the Word" and "Eternal Life" GOD. Can you explain this? Is Jesus then God or a member of God? Please read the previous section on John 1:1 and the following section on 1 John 5:20. The mystery of God is indeed great, beyond our human comprehension. (If you, the reader, have not already done so, pause here and read **TPOUG**.)

## TITUS 2:13

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

<sup>162</sup>Who is our great God who is also our Savior, our **ONLY** Savior? (Read the preceding sections on Hosea 13:4 and Acts 4:12 for the answer.) This verse said, "Jesus Christ" is our Savior. (Read also Titus 1:3-4, 2:10 and 3:4-6). Now, who would be making a glorious appearance: The Father, the Son, or both? (**Read the section on Rev. 1:7-8 below for the answer**). Thus, from these references, the statement: "Our great God and our Saviour" refers to the same person, and His name is Jesus. This is because our Saviour would be making His glorious appearance. He is none other than our Lord and Saviour, Jesus Christ. Thus, this text verse can also be read as: Looking for that blessed hope, and the glorious appearing of Jesus Christ, who is our great God, our Savior.

## HEBREWS 1:5

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

<sup>163</sup>The answer to the question asked in this verse is found in Hebrews 1:13 through to 2:5. Therefore, from these verses, we are told that Jesus Christ is definitely not, nor was He ever (or did He take on the nature of) an angel as some make Him out to be (Hebrews 2:5,16). This simply meant that before He became the Son, He was never one of the angels. This was because they were never told that they were God's Son. He was made 100% human so that He could become the reconciliation for the sins of the world (Hebrews 2:17).

<sup>164</sup>Now please, notice that when the Son became the Son, the same day ("this day"), the Father became the Father. The Father was not the Father until He became the Father and, likewise, the Son. If the Son was created (as some say, using this verse to prove it), then the Father, too, was created because what is said of one is said of the other. How could the Father say, "*I will be to him a Father*," if He was already the Father? For a clearer understanding of this, read the document called ***Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding***.



## HEBREWS 1:6-12

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness **above thy fellows**. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall **perish**; but thou remainest; and they all shall **wax old** as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

<sup>165</sup>All of the angels of God were commanded to worship who and why? Who gave this command? But worship belongs **ONLY** to who in Rev. 19:10, 22:8-9? Who created the world in this verse?

<sup>166</sup>Who is the speaker in these verses, and who is He calling God? Read these verses carefully and comment on what is being said and who is speaking. Compare Hebrews 1:8-9 with Psalm 45:6-7 and explain why both verses have the same sentence structure and meaning.

<sup>167</sup>Who was God comparing Jesus with, in our text verse, and why? God was comparing Him with the lost human race because sinful humans would eventually PERISH and WAX OLD. But Jesus would have never died if He had not allowed man to kill Himself; instead, He would have lived forever. (For more information here, read the document called ***“Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding”*** at [www.apublicviewing.com](http://www.apublicviewing.com)).

## HEBREWS 13:8

Jesus Christ the same yesterday, and to day, and for ever.

<sup>168</sup>Jesus could not have been anything He was not before; only what He has always been and will always be. **Who ALONE could forever be the same yesterday, today, and forever: From everlasting to everlasting? “No one!” “None!” but GOD!** (See Micah 5:2, Malachi 3:6, and Hebrews 1:12). If Jesus’ body were gloriously

**CHANGED** when He was raised from the dead, then what really is our text verse referring to that would stay the same and **NEVER CHANGE**? Read the previous section on Colossians 2:8-10 for the answer.

## I JOHN 5:7

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

<sup>169</sup>If this verse is missing in your Bible or not written as above, then you have the wrong Bible. Many Bible references and books claim that this verse is not found in the **“EARLIEST MANUSCRIPTS”** (for example, Vaticanus and Sinaiticus, which are the basis for our modern translations) and, therefore, have no real authority. There are also many other books claiming that this verse was in the **“ACCEPTED MANUSCRIPTS”** that were used by born-again Christians. The **accepted manuscript** was used in the underground church. If you were alive then and were caught with it, you would have been roasted alive, burned at the stake, fed to the lions, boiled in oil, or had your head cut off, all because you had the underground Christian text and were reading from it.

<sup>170</sup>For more information on this, read the document at [www.bibleversiontruth.com](http://www.bibleversiontruth.com) called ***How to recognize God’s genuine Bible amidst the multitude of counterfeits?***

<sup>171</sup>Finally, if the text verse above is found in your Bible, can you then explain what it means?

## I JOHN 5:20

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

<sup>172</sup>What hath God given to us in I John 5:11-12? The answer is “Eternal Life.” Of whom do you have to receive and believe in to get it? I John 1:2 says that “Eternal Life,” who was previously with the Father, was manifested (became flesh), and the writer of this epistle and the other disciples have seen Him. These verses confirm to us that Jesus Christ, the Son, **IS** the “Eternal Life.” However, our text verse

says that God is the “Eternal Life.” Can you explain this?

<sup>173</sup>Examine the words “**WITH**” and “**MANIFESTED**” in John 1:1, I Timothy 3:16, and I John 1:2, and then explain to whom they are referring. Now, with the word “**WITH**” in mind, read Deuteronomy 32:39, Isaiah 43:10, 44:6, and John 1:1. Who is the Eternal Life, and who is He “**WITH**?”

### REVELATION 1:1

**The Revelation of Jesus Christ, which God gave unto him**, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

<sup>174</sup>To fully understand the statement, “The Revelation of Jesus Christ, which God gave unto him...,” sections Mark 13:32 and Luke 2:52 above must first be read, then return here and continue reading. Also, read ***Evidence of Jesus (God) being conceived human with zero wisdom, knowledge, and understanding*** at [www.apublicviewing.com](http://www.apublicviewing.com).

<sup>175</sup>When Jesus was 100% man, this revelation (**by His own will, desire, and choice as God**) was not available to His human mind, and His Father did not share it with Him until He returned to heaven and sat on the Father’s right hand. As a human, Jesus was conceived with zero wisdom, knowledge, and understanding and was taught by His parents.

<sup>176</sup>Sometimes in life, there are intricate things a human father does not tell anyone (not even people closest to him). He would just maneuver his family in the direction he thinks best suits them. His family just has to trust his judgment and move forward with him.

<sup>177</sup>God, many times throughout the Scriptures, wanted to get closer to us and reveal secrets of what He is doing or about to do.

<sup>178</sup>In most books of the Bible, God revealed to man events (prophecies) that had not yet taken place but came to pass shortly thereafter. During most of these revelations, God did not reveal the actual hour or day, but just the seasons; that is, the period or events leading up to the day or hour when it would occur. Man had to just trust God and prepare himself (or herself) for what was to come.

Thus, the actual day and time of Jesus’ “...coming, and of the end of the world...” (Matt. 24:3) was not and will not be revealed to mortal man; only events leading up to when it will be fulfilled.

<sup>179</sup>Because Jesus became 100% man on earth, He emptied Himself of all knowledge as God and relied solely on the Father to guide, direct, teach, etc., Him on the way forward. As a result, He, too, did not know the actual day and time of the events spoken of in Mark 13:32 and our text verse.

<sup>180</sup>Nevertheless, after His resurrection with a glorified body and sitting on the right hand of His Father, He was then given knowledge (or reclothed Himself with His all-knowing characteristics) of things “*which must shortly come to pass.*” The day and the hour in Mark 13:32 were then revealed to Him: Jesus was no longer just 100% man but God, clothed with a resurrected and glorified human body.

### REVELATION 1:7-8

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>181</sup>Who is coming? Is He the LORD Jehovah **HIMSELF** who will be coming **WITH HIS REWARDS** (Isaiah 40:10), or is He Jesus Christ **Himself** who will be coming **WITH HIS REWARDS**? (Revelation 22:12-16). Therefore, we see that **the single person** who **WILL** be coming is our Lord and Savior, Jesus Christ. (Read Matthew 25:31 and Revelation 22:20). Notice that the one who is coming, Isaiah 40:10 and Zechariah 14:5, called Him the LORD God (Jehovah). Please also note that the person who **WILL** be coming (Jesus Christ) is coming in “**His own glory**” in Matthew 25:31 (compare Matthew 25:31 with Isaiah 42:8 and explain). He was the one who was **PIERCED** in Zechariah 12:1,10 and John 19:34-37. Finally, and most importantly, He is called **THE ALMIGHTY** in our text verse. **But who alone is the Almighty or the Mighty according to Isaiah 9:6 and**

## Jeremiah 32:18? This verse can only point to God.

<sup>182</sup>Even if you, the reader, disagree with how this verse was represented and explained but somehow privately and personally see the connection from another person's perspective (version or view), then you better carefully reexamine everything you were originally taught because the Bible said in Proverbs 14:12: **"There is a way which seemeth right unto a man, but the end thereof are the ways of death."** Eternity is at stake here.

### REVELATION 3:14

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

<sup>183</sup>In the first chapter of Revelation, John describes the appearance of Jesus Christ and his immediate surroundings. In the second and third chapters, John wrote seven letters to the seven churches in Asia. What is interesting about these seven letters is that in each introduction, John describes the author of the letters (Jesus Christ), and **ALL** of these descriptions are documented (written) and can be found in the first chapter of Revelation.

<sup>184</sup>The description of Jesus Christ used in the introduction of the letter to the church of Ephesus is found in Revelation 1:12-13, 16; to the church of Smyrna, the introduction is found in Revelation 1:11, 17-18; to the church of Pergamos, the introduction is found in Revelation 1:16; to the church of Thyatira, the introduction is found in Revelation 1:13-15; to the church of Sardis, the introduction is found in Revelation 1:4, 16, 20; to the church of Philadelphia, the introduction is found in Revelation 1:17-18 (cross-reference with Genesis 7:16, Isaiah 22:22, Jeremiah 42:5, and Revelation 6:10).

<sup>185</sup>Now to the church of Laodicea, which brings us to our text verse; the descriptive introduction can truthfully and honestly be found in Revelation 1:5, 7-8.

<sup>186</sup>From all these descriptions of Jesus Christ given in the introduction of each letter and taken from the first chapter of Revelation, one can rightfully, truthfully, and assertively say that the statement, "the beginning of the creation of God," found in our text verse, is the

description of Christ found in Rev. 1:5, which says "first begotten [firstborn] of the dead," and Rev. 1:8, which says *"the beginning and the ending."*

<sup>187</sup>For **PROOF** of this, read the previous section on **Colossians 1:15-18**. Moreover, the meaning of the Greek word beginning here in this text is "SOURCE, ORIGIN, or BEGINNING." Jesus Christ is the SOURCE of ALL God's creation. Therefore, this verse can also be read as, "These things saith the Amen, the faithful and true witness, the Source of the creation of God." For further proof of this, **who is spoken of in John 1:3?**

### REVELATION 5:8-14

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. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, **and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 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**. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth **for ever and ever**.

<sup>188</sup>First of all, read the full meaning of the word **"glory"** in a GOOD dictionary. Secondly, read Isaiah 42:8, Mark 8:38, John 5:23, 13:31-32, and 17:5. Now, thirdly, compare Revelation 5:11-14 with Revelation 7:11-12 and explain who the people conducting the praise and worship time in both references are. The answer is: **"the angels."** To whom are the people in both references praising and worshipping? The answer is **"the Lamb"** in Revelation 5:12, along with the person referred to as **"HIM that sitteth upon the throne"** in Revelation 5:13 and **God** in Revelation 7:11-12; all three members of God

are present. The “**Him**” also includes the third member of God: The Holy Spirit (**TPOUG**).

<sup>189</sup>What are the angels actually saying? They are saying to the Lamb (to God or the Godhead) for ever and ever: Power, riches, wisdom, strength, honour, glory, blessing, thanksgiving, and might, be unto our God. We see from these verses that **the intensity and strength** of the word choices used in the praise and worship time the angels are conducting in Revelation 5:11-14 and 7:11-12 are the same and directed to both the Lamb and God.

<sup>190</sup>The Lamb in Revelation 5:12 and God in Revelation 7:12 are all being praised, using the same **strength and intensity** of words. **Please notice this!** What is said to one is said to the other. Now, with Isaiah 42:8 in mind, explain whether God would allow another one of His creations (as some religious groups believe Jesus Christ to be) to receive the same degree of praise and worship that He receives.

<sup>191</sup>Please notice that the Father and Son share the same glorification in John 12:23, 28, 13:31-32, 14:13, Hebrews 1:8, and 1 Peter 4:11. Can you fully explain how God is glorified in **ALL THINGS** through Jesus Christ in 1 Peter 4:11? Also, explain whether God could have also been glorified without receiving it through Jesus Christ. (Seriously ponder this question before answering it.)

<sup>192</sup>Now, who is/are the person(s) in our text verse who “**liveth for ever and ever?**” Is He the Father, the Holy Spirit, the Lamb (Revelation 1:18 and 5:14), or all three of them? (See the section below on Revelation 22:1-5 regarding the one who will reign for ever and ever).

<sup>193</sup>If you say that Jesus Christ did not live for ever and ever and that, consequently, this verse does not include Him because He was “dead” once, then can you explain what Jesus meant in Matthew 22:31-32, John 2:19-22 (notice the word “I” and read the previous discussion of Colossian 2:9 above), John 8:56-58, 11:25-26, and Revelation 10:6 (compared to John 1:1-3 and Colossian 1:15-17)? Read the notes again at John 20:17 above.

<sup>194</sup>What kind of body did Jesus have before clothing Himself with human flesh? Was

He Spirit, or did He have a physical body before coming to this earth? Jesus was all Spirit before clothing His Spiritual body with human flesh to become man (John 4:24). Can you explain what He meant in Heb. 13:8 and whether this verse talks about His physical body?

<sup>195</sup>Now, who will occupy the same throne in Revelation 5:13 and 22:3? Is He God the Father, the Lamb, the Holy Spirit, or all three of them? (The Holy Spirit, who is also a member of God, will also occupy the same throne). We know that Christ is seated on the right hand of God the Father, and He said in Matthew 19:28 that He will be sitting **IN THE THRONE**. From this verse, we can say that the Throne is an area where the Son, the Father, and the Holy Spirit are sitting, and because all of them are sitting **IN** the Throne, all are being worshipped and praised. (This is like a king and queen who sit together in one area, and both receive reverence and honor from visitors).

<sup>196</sup>Remember, that worship should only be directed to God (Revelation 19:10 and 22:8-9). Therefore, who is HE? (Read the section in the End Notes on the Holy Spirit called “The Third Member of God”).

### REVELATION 7:15

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

<sup>197</sup>Who will be served in the temple in this verse? Is a single person referred to by the pronouns: “HIM” and “HIS” in our text verse, or does the “he” refer to more than one person? We know that the single person here, referred to by ‘HIM’ and ‘HIS,’ **is a part of the temple**. Therefore, can you, the reader, explain who the persons who make up the same temple are in Revelation 21:22?

<sup>198</sup>Thus, who are the people who will be coming to worship and serve? (“Day and night” are figuratively speaking because there will be no more nights there, according to Isaiah 60:19-20, Zechariah 14:6-7 and Revelation 22:5). According to these verses, we will enter an eternal day that will no longer change to night.

<sup>199</sup>Read the previous sections on Isaiah 60:19-20 and read Revelation 21:23 to catch sight of the identity of people who together make up the light in the new city and the temple. Also, read the previous sections on Zechariah 2:8-11 and 9:9 to find out who sits on the throne and who will dwell among the people.

### REVELATION 11:15

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

<sup>200</sup>Who shall rule and reign as king forever and ever? Is He our Lord, His Christ, or both of them, along with the third member of the Godhead? Read Luke 1:31-33 and read the section on Revelation 22:1-5 below for the answer. Our text verse refers to both **the Lord (Jehovah) and His Christ**, but uses the pronoun **He**. This verse reminds us of the sentence structure in the previous section in Isaiah 44:6, which says: **“Thus saith the LORD the King of Israel, and his redeemer the Lord of Hosts...”** The words **“AND HIS”** in Isaiah 44:6 and Revelation 11:15 identify them as two separate persons. If we were to read Isaiah 44:6 and 54:5 in the previous section together, we would discover that these names or titles were interchangeable among both people.

### REVELATION 22:1-5

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

<sup>201</sup>Can you explain these verses? Verses 3 and 4 said: *“But the throne of God and of the Lamb shall be in it; and **his** servants shall serve **him**: And they shall see*

***his** face; and **his** name shall be in their foreheads.”* These verses refer to God and the Lamb but use the pronouns HIS and HIM. To PROVE this, who will reign for ever and ever? Please note that verse 5 says, *“...**and they shall reign for ever and ever.**”* Who are referred to as “THEY?”

<sup>202</sup>To find out who alone in the Bible “will reign for ever and ever,” read Exodus 15:18, Psalm 146:10, Micah 4:7, Luke 1:31-33, and Revelation 11:15. (There are no other references in the Bible to anyone else.) Note that Revelation 11:15 refers to the Lord and His Christ but uses the pronoun **“he.”** Therefore, is Jesus Christ God or a member of the Godhead?

### REVELATION 22:12-16

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

<sup>203</sup>Read notes on Rev. 1:7-8 above before reading this section. Jesus Christ is obviously the speaker here in this text; however, He said that when He comes, our rewards will be with Him. In Revelation 1:7-8 and 22:12, Jesus Christ said that He is **THE ONE** who will be coming and bringing our rewards with Him. He identifies Himself in verse 16 of our text. Isaiah 40:10 says that the Lord (Jehovah) will be coming and will be bringing our rewards with Him. Is Jesus Christ the LORD, Jehovah? He is indeed the Lord God, Jehovah. He always has been, and always will be **Him, FOREVER: FROM EVERLASTING TO EVERLASTING.**

## END NOTES

<sup>204</sup>**PRAISE THE LORD!** Jesus said in John 8:24 that if you don't believe that He is the "I AM," meaning GOD (see Exodus 3:14), YOU WILL DIE IN YOUR SINS. (Note that the word he was placed in John 8:24 by the translators.) You MUST believe that Jesus Christ is GOD (the I AM), or you WILL NEVER SEE the Kingdom of God. God is the only one who can save you; therefore, you must believe that the Son or Jesus is God or a member of the Godhead to be saved; no one else. (Acts 4:12)

### The Third Member of GOD

<sup>205</sup>He is none other than the Holy Spirit. He is acclaimed as a member of God when comparing Isaiah 6:8-10, John 12:39-41, and Acts 28:25-27, which are a combination covering the Father, Son, and Holy Spirit. Evidence of equality can also be traced by comparing Jer. 31:31-34 with Heb. 10:15-16 and by comparing Ex. 16:7 with II Cor. 3:17-18 and Heb. 3:7-9.

<sup>206</sup>The Holy Spirit is an individual, divine person, for He possesses divine attributes. He is eternal (Heb. 9:14), omnipresent (Psalm 139:7-10), omnipotent (Gen. 1:2, Job 26:13, Luke 1:35), and omniscient (Is. 40:13-14; John 14:26, 16:12-13; Rom. 8:26-27; I Cor. 2:10-11).

<sup>207</sup>The Holy Spirit does things only God can do: He can create. He co-created man (Gen. 1:2, Job 26:13, 33:4). He co-created the world (Ps. 104:30). He co-created Christ's human body (Matt. 1:20). He co-created the Scriptures (II Sam. 23:2-3; II Pet. 1:10-11, 21). He resurrected Christ from the dead (Rom. 8:11). He can save (I Cor. 6:11), seal the believer (Eph. 1:13), give life (John 6:63), and prophesy (II Peter 1:21).

<sup>208</sup>The Holy Spirit possesses certain personal characteristics: will-power (I Cor. 12:11), intelligence (Neh 9:20; Rom 8:27), knowledge (I Cor. 2:10-12), foreknowledge (Acts 1:16), power (Acts 1:8), the capacity to love (Rom. 15:30), and the capacity to be grieved (Is. 63:10; Eph 4:30).

<sup>209</sup>The Holy Spirit does things that only a person can do: He can search (I Cor. 2:10-11), speak (Acts 10:19, 13:2-4), delegate, or put to work (Acts 20:28), cry out (Gal. 4:6), and intercede (Rom. 8:26-27, 34). He is the Comforter and Helper (Acts 9:31; Rom. 8:26). He can testify (John 15:26), teach (Nehemiah 9:20; John 14:26, 16:12-14), lead, and direct (Rom. 8:14), command (Acts 8:29, 39, 10:19-20, 16:6-7), proceed on a mission for which He is sent (John 15:26), be lied to (Acts 5:3), be blasphemed (Matt. 12:31-32), and convict (John 16:8-11).

<sup>210</sup>The Holy Spirit entered several people (Gen. 41:38; Ex. 31:3; Num. 27:18; Neh. 9:30; Dan. 4:8-9; I Pet. 1:10-11). The Holy Spirit is included in the baptismal formula (Matt. 28:16-20).

<sup>211</sup>Finally, the Holy Spirit is a person because He thinks, feels, purposes, knows, wills, loves, and grieves. He is certainly not merely an influence or **an active force** since He has all of these abilities, which are foreign to an inanimate force. If He were merely an active force, the scriptural method of describing Him would be contradictory and unintelligible. Also, there would not be any need to concern ourselves about mistreating Him because an influence or an active force is incapable of recognizing feelings or actions.

<sup>212</sup>Language has no meaning if the Holy Spirit is not a person, seeing that Jesus repeatedly employed the masculine pronoun when speaking of Him. Nevertheless, the Holy Spirit glorifies the Son in the same way that the Son glorifies the Father (John 16:14). What is said about one is said about the other. (Many of the thoughts and verses used in this section, ***The Third Member of God***, were taken from ***All the Doctrines of the Bible***, by Herbert Lockyer, pages 59 to 121).

# Imagine Experiencing The Frightening Reality of Facing GOD!

Lying on a bed...you noticed there were many people around the bed frantically attending to your chest area, pulling and putting things there...you recognized it to be a hospital operating room. Something may have recently happened to you that you don't remember, but as you tried retracing yourself, you began feeling pain.... Suddenly, you heard someone say that we're losing this patient, and shouted for something you were not familiar with...Your attention was abruptly interrupted by an indescribable scene. You began seeing a site never seen before that was completely and awesomely beautiful. You were unable to describe its beauty because words to describe it were not available...yet somehow, you knew the place. It was the doorway to heaven and the entrance to the Most High.

You then noticed two people in the room next to your bed who were not part of the team working on your body. Their faces glow like a very bright light, and their countenance radiates joy, along with a wonderful facial smile. You then, somehow, knew that all was well, and **death** was nothing to be afraid of. Somehow, the people working on your body were somewhat distracted by your face. 'Something seemed to be happening to my face,' you thought, which got their attention. You somehow believe that it may have been the joy, excitement, and great peaceful facial expression you were experiencing at the time, caused by what you were now seeing...you were then lifted away from your body. There you were, looking down at it and all the people who were frantically working around it... You

were then transported from the hospital room to the entrance of this gorgeous place you saw as you were laid down on the hospital bed.

The outside of the place was gorgeous, but as you entered the inside, it was indescribably breathtaking... This was a beautiful city beyond the stars. On Earth, it was all the blackness behind the stars. Our physical eyes could not and were not designed to see its beauty; therefore, it appeared black...your thoughts were racing forward, trying to process everything you were now seeing. Everything seemed to be alive as you stood there staring... The garments, the mansions, the streets of gold, they are all alive. Later, you discover that they will become your servants forever. (Your garment changes itself into any single or multiple colors and transforms itself into any or multiple styles, desired by you. Your mansion decorates itself any way your heart desires, or according to your own personal decorum. It adjusts itself to match your taste and color choices: adding and removing rooms and increasing or decreasing its size.)

You came outside the chamber (or confinement) of time and entered an eternal, infinite, and boundless dimension that was constantly static, never changing, and was trillions upon trillions of incomprehensible speeds, faster than that of time. Like astronomers, predicting the trillions of light years away from most of our galaxies (meaning it will take trillions of years traveling at the speed of light to get to some of the planets in our galaxy), you made this journey in the blink of an eye, in one trillionth, trillions, and so on, of an earthly second. You entered a dimension zone with "super speeds" beyond human comprehension...

...You were in an indescribable place that was so beautiful, and different from the world you had just left. You don't have words to describe it because you do not know how to describe what you are looking at. You have never seen anything as beautiful as it was before: **The physics** of it all. Descriptive words were not available to you at this point to describe it. It was completely different and breathtakingly beautiful. You looked to the left and to the right and knew from what you were seeing, it was the real deal! This was reality!



This was eternity! This was God's home! It felt more real than my time on earth.

Suddenly, from behind you, you heard a forceful, frightening, and very powerful voice, like the sound of the ocean, or the sound of many waters. This frightening, or fearful kind of "voice sound experience" was different:

**“What have you done to promote and market my business? (Luke 2:49).**

*“Oh God!”* You thought. You began crying and screaming as you spun around because your back was turned to Him when you appeared in His presence. You were too busy gazing at the awesomely gorgeous scene. When you saw Him, you uncontrollably fell to the ground. (Our spiritual bodies automatically respond with reverence in His presence). You begin crying out loud when you saw Him, saying, *‘Oh my God! Oh God! Please forgive me! Please, God, I beg you. Please forgive my wretched soul! Have mercy on me!’* You were in the awesome presence of God Almighty: In all His glory, majesty, and power. His presence was powerfully felt. One look at His Holiness, Perfections, Mighty Power, the surroundings, and **His serious facial expression**, was a scene and a feeling so powerfully felt that you now understood why the human bodies could not have handled seeing God's face, and entire front body parts and live.

The awesome power and scene were too overwhelming to bear on the physical heart and other internal body parts. The heartbeat, the adrenaline, the thought streams, the critical internal organs, etc., all of them would have overloaded beyond their capacity. So, humans in their physical sinful form could not survive the impact of facing GOD **unless He changed His appearance**, or masked Himself as an ordinary human appearance, somewhat similar to what Moses did with the veil.

***‘I’m in trouble! I’m in big trouble! Oh God, I’m in trouble!’ These thoughts raced through your mind after one look at Him.***

You were “terrified” (humanly speaking) when you heard His voice and began turning

around. As you turned around, you were facing,

# God!

In all His Mighty Power, and Wonders! It was a “frightening” sight. There were very powerful, four-faced, and fierce-looking people standing at His throne like bodyguards. Somehow, you know God doesn't need guards to protect Him. You learned later that it was just a type of His holy presence “protocol.”

**Another extremely “frightening” scene to God’s upper left side that got your attention was an opening to another world, another dimension, an inferno of black liquid fire. You have never seen black fire before. Fire was always reddish, yellowish, and blueish, and created light. But not black! Liquid black fire made it all more “frightening” (Jude 1:13).**

It was such a dreadful scene. If you were in your human body, the 70% water would have sweated profusely through your skin. You would have been dead on the spot because of what you saw and how it would have affected you physically. You instantly knew what this place was: The only doorway to the Lake of Fire. A liquid, black, fiery world with no ending, and no returning. It created terrifying emotions because you suddenly thought of your lost loved ones and the opportunities you had to witness to them, but didn't. This was where they would painfully spend eternity.

The Lake of Fire was total blackness with absolutely no visibility, and therefore, it is an awfully lonely place. It came into existence when an innumerable number of angels rebelled against God in heaven (Revelation 12:1-9). Unaware of all God's attributes (all-powerful, **all-knowingness** [the beginning and ending], all-present, a God of wrath, etc.), they foolishly stormed into His holy presence with

one goal in mind: overthrow, dethrone, and destroy Him. But they were all cast out. This was their future fate, their eternal residence... (Revelation 20:12-15) ....

You sensed its monstrous power that made you feel worthless and powerless. But you somehow knew that this flaming furnace was not for you because of Romans 10:9-10, which was now very fresh in your mind. But at that moment, your thoughts raced back and forth with the frightening reality of what you saw. You could now dreadfully comprehend Hebrews 10:31, ***“It is a fearful thing to fall into the hands of the living God,”*** and an angry God as well. In Amos 4:12, ***“Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.”***

...you must add that your eyes had supervision. Everything seems to be close-up even though the objects are great distances away. It was like a front-row seat to the world with auto (no limit) nonstop, zooming pupil capabilities. Your hearing was also greatly enhanced to the point of walking into an arena where millions of voices were all talking at the same time, and each speaker was instantly recognized and identified. All conversations were simultaneously heard and stored in memory with the ability to select any one out of millions of them, repeating word for word exactly what each person said. All your sensors were greatly enhanced: vision, hearing, smelling, feeling/touching, and tasting.

God was massive in size, but your vision of Him was close-up. (Picture in your mind a full-grown adult human sitting in a gorgeously decorated chair fitted for a king from the eyes of an ant). **His clothes were all light (Psalm 104:2). His face, hands, lower legs, and feet were fine polished brass (Rev. 1:14-15) that sparkled. His hair was all white as wool (Rev. 1:14), and snow, and stood up straight. There were no bends, nor curls among them. His eyes were fiery red (like fire), and like another world filled with power and might. When He spoke, His voice sounded like that of the ocean, or like “many waters.” It was such a fearful sight. You shamefully did not want to look God in the face. Naturally, you couldn’t. It was only when**

God demanded you to, His powerful words permitted you, and the ability to do so.

...Sizes with God were endless. He can be large, He can be small, He can be the tiniest, and He can be the tallest. He can be your size, which you instinctively believed He would be when all the processing judgments were completed, and when life begins in the new world: In the “*new heaven and a new earth...*” (Revelation 21:1).

**Excerpts above were taken from an unpublished book called *A Breathtaking View Inside the Corporate World of GOD*.**

## NOTES

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## REFERENCES (AT: WWW.APULICVIEWING.COM)

Can spirit persons walk into and unit with each other becoming one? (Mark 5:1-13) Do you understand the spiritual world and how it works?

**The LORD our God is one LORD.**  
(Deuteronomy 6:4)

**It did not say, The LORD our God is "one-person!" If it did, then God as three persons would be wrong.**

Remember that God is a title given to three persons as "The Salvation Army" is a title given to many persons.

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What did Jesus meant by saying, "I am in the Father, and the Father in me" after saying, "I and my Father are one" (not "one-person," but "one")? Obviously, the Son and the Father are two separate persons and therefore "one-person" could not have been meant here. This is because humanly speaking, it would make no sense.

Jesus said to His disciples: "Have not I chosen you twelve, and one of you is a devil?" (John 6:70)

Did Jesus literally meant this or was it just a figure of speech? A possible answer to this question opens up a door to a world of hidden mysteries.

**The Judgment of Judas Iscariot**

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A behind the scene story of Judas Iscariot's fate. The demonic episodes mentioned are not found in scripture, but mysteriously came to mind as this section was being written.

"What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:41-46)

**The PHYSICS of understanding GOD**  
through the eyes of a scribbler

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"...If each of the members of GOD think alike, know all things alike, know each others thoughts alike, united alike in purpose, wishes, goals, etc., then anyone of them can speak for the others, as a single person for Himself, using I, I AM, Me, Myself, etc."

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "And Jesus increased in wisdom and stature, and in favor with God and man." "O my Father, if it be possible, let this cup pass from me" (Mark 13:32; Luke 2:52; Matthew 26:39)

**Evidence of Jesus (God) Being Conceived Human With Zero Wisdom, Knowledge and Understanding.**

"He really went this low just to save you and me"  
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He willingly emptied His human self of "All-Knowing" characteristics and took on all attributes, responsibilities and obligations of a human son.

God is Sovereign and All-Powerful! He doesn't need to come HIMSELF to the earth to resolve anything; just simply command-it, to destroy or remove it from His creation.

**So then, why did God choose Himself to come to the earth as a human to resolve our sin problem?**

Logic says: If we do not have an ending, we must never have a beginning?

God is Spirit! (John 4:24) He then took a piece of Himself that never had a beginning, neither an ending (can never cease to exist) and breathed it into man (Is. 42:6); man, then became a living soul (God does not breathe oxygen). Thus, we have a piece of Him (a spirit) inside of us that can never end and as a result, MUST spend eternity somewhere.

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There are four reasons listed, why God came Himself (He did not send someone else) to our physical world (the world He created) as a human to resolve our sin problem.

Should the One who created evil (Isaiah 45:7) be the ONLY One who could bear and pay the evil debt? Should the One who established the rules, be the ONLY One who could allow all rule-breakers to go free? If He did both, but didn't have to, then His love for us must be intense.

He was heavily disfigured to the point where His disciples did not even recognize Him.  
"...his visage was so marred more than any man, and his form more than the sons of men...he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isaiah 52:14, 53:2)



**What's wrong with this picture?**

According to scripture, Jesus was unrecognizable.

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**The PHYSICS of Jesus' suffering for you during the scourging**

Jesus could not have died of injuries inflicted by man because of what He said in John 10:17-18. It was only when He commanded His own death was when He died.

**Imagine a perfect King ruling in a sinful world!**

**What Would Have Happened If Jesus Christ Didn't Die?**

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#### THE PREVIEW

"And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isaiah 66:20-24)

There are many verses in scripture that prove Jesus was and is God based on what He said, others said and the works and miracles He did.

**Why then did Jesus not clearly, plainly and publicly say He was GOD?**

If He had convincingly did, along with proof, then the people's perception, expectation, response and demand of Him would have been different. He then would NOT have been crucified and we all would still be in our sins and died as a result.

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There are five reasons why Jesus did not clearly, plainly and publicly claim from His own mouth to be God.

"Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." (Isaiah 45:11)

**How to build your Defense Strategy to use when you stand before GOD!**

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Your instructions for a free "TICKET" to heaven and how to use God's power to your advantage: grabbing onto salvation and eternal life; then holding on to them using all of HIS strength.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:7)

**The Secret to building Powerful FAITH mountain moving faith**

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"Faith cometh by hearing and hearing by the word of God." (Rom. 10:17) Faith can ONLY come this way. If Genesis was vitamin A, Exodus vitamin B, Leviticus vitamin C, Numbers vitamin D, Deuteronomy vitamin E, then Matthew, Mark and Luke, etc., and so on, so to speak, supply the complete spiritual nutrients from the text. This brings about a healthy spiritual body. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." What happens in the physical world also...



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