

**THE FATHER,
THE SON,
AND
THE HOLY
SPIRIT**

AND THEIR END TIME APPLICATION

All praise and glory goes to Our heavenly Father for drawing me to the scriptures and opening my eyes to the truths in His Word about this very important topic.

I am deeply indebted to a number of people from whom I have gleaned information and insight into the scriptures. And to all those who helped proof and check for theological correctness.

This is an examination of the Scriptures on the topic of the Father, the Son of God, and the Holy Spirit and how this relates to the end times. We will avoid opinion and simply let the scriptures speak for themselves.

The Trinity

"The Christian idea of the Trinity may be summed up in the familiar words: The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. All three are co-eternal and co-equal."

God the Father

1. **Why is knowing God so important?** By knowing God and His Son we may have eternal life. John 17:3. Also we receive grace and peace through the knowledge of God, and of Jesus our Lord. 2 Peter 1:2
2. **Can we know who God is?** God is beyond our capacity to know or understand fully, but we can know what scripture has revealed. It says that the Son of God has given us understanding that we may know the Father. 1 John 5:20. Knowing God is necessary before we can love Him. That's one reason this study is important.
3. **Has God revealed Himself to us in His word?** It says that we are without excuse for God's attributes, His power and divine nature can be seen in creation. Rom. 1:20.
4. **What are we to glory in?** "But let him that glories glory in this, that he understands and knows Me, that I am the Lord which exercises loving kindness, judgment, and righteousness, in the earth: for in these things I delight, says the Lord." Jer. 9:24
5. **What does God say when His people do not know Him?** "Hear the word of the Lord, you children of Israel: for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." Hosea 4:1. Controversy according to Strong's #7378 means chide, complain, strife, rebuke. God warns that "My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you..." Hosea 4:6. We must seriously seek to know God. "And you shall seek me, and find me, when you shall search for me with all your heart." Jer. 29:13. Praying and studying and searching His Word helps us to do that. Prov. 2:3-5
6. **How many Gods do we find in the Old Testament?** Only one God is mentioned, the Father. The Bible says, "Have we not all one Father? hath not one God created us?" Malachi 2:10. "...The Lord our God is One." Deut. 6:4. "...the Lord He is God; there is none else beside Him." Deut. 4:35. "But the Lord is the true God, He is the living God, and an everlasting king..." Jer. 10:10.
7. **Why is the Father referred to as the Most High God, the One True God, the Highest, and the Only True Potentate? Can't only one have these titles?** But how can that be if all are co-equal? The belief of Moses, Abraham, Isaac, and Jacob and the disciples was that there was one God. Just taking the New Testament, it says there is but one God referring to the Father. 1 Cor. 8:6, Rom. 3:30, Eph. 4:6, James 2:19, 1 Tim. 2:5, Mark 12:29. It also states there is none other God but one. 1 Cor. 8:4, Mark 12:32. It refers to the Father as The Only Potentate (one in power and authority). 1 Tim. 6:15. The Father is called the only

true God in John 17:3. And Jesus refers to the Father as greater than all. John 10:29. Were Jesus and the Bible writers all wrong?

8. **What is the most important text in the Old Testament to the Jews?** It's called the 'Shema' and it's found in Deut. 6:4 which reads, "Hear, O Israel; the Lord our God is one Lord." The Bible is a Jewish Book, written by Jewish writers. Our Savior was Jewish. And we are to be spiritual Israel. "And if you be Christ's, then are you Abraham's seed, and heirs according to the promise." Gal. 3:29. We're told in the New Testament that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. When this was written, the New Testament was not yet in existence. The Old Testament is still important today. The New Testament is a validation, continuation, and confirmation of the Old.
9. **Does Jesus give us insight on Deut. 6:4, "Hear O Israel: the Lord our God is one Lord"?** The scripture says Jesus, when asked by a scribe, which is the greatest commandment, repeats Deut. 6:4, "Hear, O Israel, the Lord our God is one Lord. And you shalt love the Lord your God with all your heart...soul...mind and strength". The scribe agreed saying, "for there is one God, there is no other but He." No rebuke or correction was given by Jesus; instead Jesus said that he was not far from the kingdom of heaven. Mark 12:28-34.
10. **Does the verse, "Hear, O Israel: The Lord our God is one Lord" show a triune God?** Devout Jews quote this verse at least twice a day and they are monotheistic (believe in one God). The Triune God doctrine teaches that one (*echad*) here means a "compound unity" or "unified oneness". Wouldn't that make the verse read, "Hear, O Israel: The Lord our (*Elohim*, Gods) are one (a unified group) Lord"? The Hebrew word *echad* means one. Examples: Esau said, "Have you but one (*echad*) blessing, my father?" Gen. 27:38. Joseph's brothers said, "We are all one (*echad*) man's son." Gen. 42:11. Joseph said, "Send one (*echad*) of you, and let him fetch your brother." Gen. 42:16. Solomon wrote, "two are better than one" (*echad*), Ecc. 4:9. The word (*echad*) is also translated "alone" or "only". Examples, "...Solomon my son, whom alone (*echad*) God has chosen..." 1 Chron. 29:1. Referring to Abraham, "...I called him alone (*echad*), and blessed him and increased him." Isa 51:2. "Geber...he was the only (*echad*) officer which was in the land." 1 Kings 4:19. You have (*echad*) used as: one cluster of grapes, one company, one tribe, one nation, etc. Num. 13:23, 1 Sam. 13:17, 2 Sam. 2:25, 1 Kings 11:13, 1 Chron. 17:21. But most importantly the word one is used to describe the Father, Eph. 4:6, 1 Tim. 2:5, Rom. 3:30, 1 Cor. 8:6, Mark 12:32. The bottom line is one means one and only one.
11. **Does the verse, "Therefore shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one (*echad*) flesh" prove (*echad*) doesn't mean one?** Gen. 2:24. Is the verse saying they would be one human, or one person? The Bible explains the term "one flesh". The Hebrew word (*basar*) is translated as "flesh" in Gen. 2:24 and as "kin" in Lev. 18:6; 25:49. The "one flesh" in Genesis means that the two married people are to be considered as closely related as blood relatives. They become one family. Paul called his Jewish brethren, "my flesh" to indicate their close relationship. Rom. 11:14.
12. **Does the Hebrew word for God, which is *elohim*, prove the plurality of God?** The Hebrew Lexicon by Brown-Driver's Brigg's states that when it refers to the true God it is "plural intensive" with a "singular meaning." When God said to Moses, "See I have made you a god (*elohim*) to Pharaoh..." Ex. 7:1, was God saying He was going to turn Moses into more than one person because He used the plural word *elohim*? Obviously not.
13. **Why did the New Testament writers not use the plural form of God, *theoi*?** Instead they used the singular form (*theos*) every time for God. They used the plural form eight times in the New Testament and often in the Old Testament when referring to men or false

gods. John 10:34-35, Acts 7:40; 14:11; 19:26; 1 Cor. 8:5; Gal. 4:8. *Theoi*, the plural form of God, was never used for the one true God, which is the Father. John 17:3.

14. **Why does Jesus always refer to God with words He, Him, His, Thy, Thine, and Thee, all singular pronouns, if God manifests Himself in three persons?**
15. **Is Genesis saying a third deity was involved in creation when it says, "the Spirit of God moved upon the face of the waters." Gen. 1:2?** The text doesn't say God the Holy Spirit, but the Spirit of God. Psalms says, "By the Word of the Lord were the heavens made; and all the host of them by the breath (*ruach* – meaning also Spirit) of His mouth... For He spoke, and it was done; He commanded, and it stood fast." Psalm 33:6, 9. The word *ruach*, translated as breath is the same Hebrew word translated as Spirit in Gen. 1:2. Job put it this way, "The Spirit of God has made me, and the breath of the Almighty has given me life." Job. 33:4. In other words, "the breath of God moved upon the face of the waters."
16. **Does Gen. 1:26, "God said, let us make man in our image, after our likeness" teach that there must be a plurality in God, because the pronouns are plural?** If a plural meaning was correct wouldn't it have been translated as, "the GODS said, let us make man in our image..."? If Gen. 1:26 shows a triune God why does the next verse read, "So God (*elohim*) made man in HIS own image, in the image of God (*elohim*) created HE him."? If the President said to the Attorney General, "Let us make a law", the plural "us" applies to two who are making the law rather than there being two Presidents. Genesis 1:26 refers to the two who were involved in the creation of the world. It is the Father who created everything, but He did this creating by or through His Son, Jesus. The Bible says, "...the Father, of whom are all things... and one Lord Jesus Christ, by whom are all things." 1Cor. 8:6. Scripture says, "God...created all things by Jesus Christ." Eph. 3:9. Proverbs attributes the work of creation to two Beings, a Father and a Son. Prov. 30:4
17. **How do we know who God was talking to in Gen. 1:26?** It says "let us make man in our image..." Is there another Divine Being in the image of God? The Bible only describes Christ as being in God's image or form. 2 Cor. 4:4, Col. 1:15, Heb. 1:3, Phil. 2:6. Only the Son is mentioned as being with the Father before the world was created. Prov. 30:4, John 17:5, 24.
18. **Who is called eternal in the Bible?** The Father is called The Eternal God. Deut. 33:27. The Father is also called the "the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17. The Bible does mention the eternal Spirit. Heb. 9:14. Since all things originate from the Father the eternal Spirit would be His Spirit, for He is a Spirit. John 4:24.
19. **Who is the Lord of heaven and earth and what does that mean?** Jesus said that His Father was the Lord of heaven and earth. Matt. 11:25, Luke 10:21. Also referred to in Acts 17:24. All three references refer to the Father. The word "Lord" (Strong's #2962) means supreme in authority, controller, God, Lord, Master. This would indicate that the Father is the supreme authority both in heaven and on earth.
20. **Who is the only one called immortal in the Bible?** "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:16. Whom no man has seen is a reference to the Father, for scripture says the Son is the express image of the invisible Father. Heb.1:3, Col.1:15. Also the verses before this indicate that it's talking about the Father.
21. **What is the meaning of the name Jehovah, a name for God?** Jehovah (Strong's 3068) means self existent and eternal. The Bible refers to the Father as Jehovah. "Thou (You), whose name alone is JEHOVAH, are the Most High" Ps. 83:18, Isa. 12:2, Isa. 26:4. We're

told, "You, Lord, are Most High for evermore." Ps. 92:8. The name is referring to only one God and is not for just a limited time. Yet, this name is inherited by His Son. Heb 1:4, John 5:43.

22. **Do not the words, 'the Most High God', and 'the Highest' refer to one God?** The Father only is called the Most High. "You, Lord, are Most High forevermore." Ps. 92:8. References referring to the Most High God: Ps. 92:8. Gen. 14:18,19,20,22, Num. 24:16, Deut. 32:8, 2 Sam. 22:14, Ps. 7:17, 9:2, 21:7, 57:2, 73:11, 77:10, 78:17, 78:56, 82:6, 83:18, 91:1,9; 92:1, 107:11, Isa. 14:14, Lam 3:35,38; Dan. 3:26, 4:17,24,25,32,34; 5:18,21; 7:18,22,25,27, Hosea 7:16, 11:7, Luke 1:32, 8:28, Acts 7:48, 16:17, Heb. 7:1. Jesus is Son of the Most High God. Mark 5:7.
23. **Does the New Testament explain who the living and true God is?** Yes, it says, "You turned to God from idols to serve the living and true God; and to wait for His Son from heaven..." 1 Thess. 1:9-10. This shows it is referring to the Father who has a Son.
24. **Does the word "Godhead" refer to more than one person?** The word is used three times in the Bible. Scripture says, "For the invisible things of Him (singular) from the creation of the world are clearly seen...even His eternal power and Godhead." Rom. 1:20. Only the Father is invisible. We also find the verse, "For in Him (singular) we live, and move, and have our being...for we are also His (singular) offspring...as we are the offspring of God we ought not to think that the Godhead is like unto gold, or silver..." Acts 17:28-29. In referring to the Godhead Paul uses singular pronouns, Him, and His. In both verses Paul is talking about the Father only.
25. **Who is the Godhead referring to in Col. 2:9?** The third time Godhead is used it says, "For in Him dwells all the fullness of the Godhead bodily". The answer is found a few verses before, "For it pleased the Father that in Him should all the fullness dwell." Col. 1:19. Here the fullness of the Godhead dwelt in Christ at the Father's wishes, showing the Father is of greater authority. Jesus said that His Father was greater than He was. John 14:28. Jesus was given the Spirit of His Father without measure indicating that the fullness of the Godhead (His Father) dwelt in Him fully. John 3:34. We also can receive "all the fullness of God". Eph. 3:19. We receive this from the Father through knowing the Son. Jesus was given the Spirit of His Father without measure indicating that the fullness of the Godhead (His Father) dwelt in Him. John 3:34. But the Father is still the head of Christ. 1 Cor. 11:3. The "God-head" would be the God who is the 'head' of all which is the Father, Who is even "the head of Christ" 1 Cor. 11:3. He is the "One God and Father of all, who is above all, and through all, and in you all." Eph. 4:6.
26. **What does the first commandment reveal about the Father?** The first commandment reads, "Thou shall have no other gods before Me". Ex. 20:3, Deut. 5:7. The word me, is singular. It does not say before us.
27. **What do the devils reveal about the Father?** "You believe that there is one God; you do well: the devils also believe, and tremble." James 2:19 Even the fallen angels know that the Father is the one true God.
28. **What does the Lord's Prayer tell us about the Father?** Luke 11:1-4. We are to pray to Him. His name is to be hallowed, (Strong's #37 meaning to revere, respect, and it is to be holy). We are to pray for His kingdom to come. The Gospels refer to the kingdom of God (our heavenly Father) more than one hundred times. It is His will that we need to obey as those in heaven obey. We are to ask Him to give us our daily food and also our spiritual food, that being His word that we need to partake of and digest internally every day. The word

"give" shows us that the Father is the source of all gifts (James 1:17), "of whom are all things." We are to ask the Father for forgiveness of our sinful thoughts and actions and forgive others because He has forgiven us for the death of His Son because of our disobedience. And we are to ask Him to deliver us from evil. The Father may allow temptations or trials to come, but He never tempts us. James 1:13. All requests are to be directed to the Father in the name of His Son.

29. **Why does the Bible only mention that we pray to the Father?** Matt. 6:9, Luke 11:2. If all are equal, why are we not told to pray to all three? We pray "in the Spirit" Eph. 6:18, Jude 20, but there is no example or instruction in Scripture for praying to the Spirit.
30. **Our blessings come from whom?** The Bible says, "Every good gift and every perfect gift is from above, and comes down from the Father of lights." James 1:17
31. **What are we told to have one mind and one voice about?** "That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:6. We are to glorify the Father.
32. **What is our final destination?** Jesus said that in His Father's house are many mansions where He goes to prepare a place for us. John 14:1-4. Jesus goes on to say that He is the only way to the Father. "...No one comes to the Father except through me." John 14:6. It's our heavenly Father's dwelling place that we will one day abide and where we will be with the Father of all heaven and earth (Luke 10:21, Matt 11:25, Acts 17:24) and His Son.
33. **Who is the source of light in the New Jerusalem?** Scripture says, "...for the glory of God gives it light, and the Lamb is its lamp." Rev. 21:23. The Father is called the Father of lights. James 1:17. No mention is made of a third deity shining throughout the city.
34. **Do God's Children and all of creation have the Father's name?** Paul says, "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14-15. Does this not show His ultimate authority throughout the universe?
35. **Is the God of the Jews also the God of the Gentiles?** Jesus said to the Jews, "It is My Father that honors me; of whom you say; that He is your God." John 8:54. Paul writes, "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also:" Rom. 3:29. The Father is the God of all.
36. **Does Isaiah show praise to three gods in the following verse?** When Isaiah saw the Lord sitting on the throne and the Seraphims (angelic beings) saying, "Holy, Holy, Holy is the Lord of hosts..." Isa. 6:3, could the angels just be overwhelmed with His holiness? Here are some examples of a word repeated three times for emphasis: Jeremiah reprimanding the Jews, "Trust not in lying words saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these." Jer. 7:4. Surely this is not suggesting the temple was composed of three temples in one or three separate temples. Jeremiah also wrote, "O earth, earth, earth hear the word of the Lord." Jer. 22:29. Surely there is only one earth. Ezekiel wrote concerning the Jewish government, "I will overturn, overturn, overturn it, and it shall be no more..." Eze. 21:27. The kingdom was not overturned three times but he repeated it three times to emphasize the certainty of this prophecy. When King David's son died he cried, "...O my son Absalom, my son, my son Absalom! Would God I had died for you, O Absalom, my son, my son!" 2 Sam. 18:33. My son repeated several times did not indicate he had several sons named Absalom, but he was expressing the magnitude of his grief. Also John in spirit saw "One who sat on the throne...and four beasts...saying, Holy, Holy, Holy, Lord

God Almighty, which was and is and is to come. And when those beasts gave glory and honor and thanks to Him (singular) that sat on the throne, who lives forever and ever." Rev. 4:2,8-9. Reading on, it clarifies who is the one sitting on the throne. It says, "...in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, ... and He came and took the book out of the right hand of Him that sat upon the throne." Rev. 5:6-7. The Father sitting on the throne is distinct and separate from the Lamb who approaches the throne to take the book. Holy, Holy, Holy is addressed to God the Father only, not three separate gods.

37. **Is there anywhere in the Bible where God is referred to as more than one?** There seems to be one place where God is plural. It says "Woe to us! Who shall deliver out of the hand of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness." 1 Sam. 4:8. But when reading the verse before it, it is the Philistines who are saying this. They did not know the God of the Jews, the One True God. In saying gods they could be including Moses or their own pagan gods. This verse proves nothing.
38. **How did Jesus describe His Father?** "And this is life eternal, that they might know You, the only true God, and Jesus Christ, whom you have sent." John 17:3. Here Jesus speaks of Himself as separate and distinct from the only true God. This leaves no room for anyone else being the true God. Jesus also said of His Father, "...The first of all the commandments is ...The Lord our God is one Lord." Mark 12:29. Here He restates Deut. 6:4, that God is one God (not three). He did not say your God but our God, calling the Father His God and ours.
39. **Doesn't the equality of three deities take away the importance of the Father?** The Bible refers to God as, "One God and Father of all, who is above all, and through all, and in you all." Eph. 4:6. How many sermons are about the love of the Father? He is put on the back burner of our minds, even though He is the source of all things and the Supreme God.

The Only Begotten Son of God

40. **Does the Bible show a divine pattern between the Father and Son?** The Bible states, "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." 1 Cor. 8:6. Here we see that the Father, of whom are all things, is the source. And Jesus, by whom all things exist, shows that God's Son is the channel which the Father uses. This source/channel pattern is used all through the Bible. One example is faith and works. Our faith is the source of our actions and works is the outward channel or manifestation of our faith.
41. **Does not the story of Abraham offering up Isaac show the Divine Pattern of God the Father and His Son?** Abraham, the father of the Jews (John 8:39,53, James 2:21, Matt. 3:9, Luke 3:8), is a type of our heavenly Father. Abraham had a son named Isaac who he dearly loved. Abraham was willing to give up his son because of his love of God. Our heavenly Father was willing to send His only Son to die because of His love for us.
42. **Who draws us to follow Christ?** It's the Father that works on our hearts to accept His Son. The word says, "No man can come to me, except the Father which has sent me draw him..." John 6:44. "All those the Father gives me will come to me..." John 6:37, 10:27-29, 17:6,17,24, Isa. 8:18, Heb. 2:13.
43. **Are we to honor the Son as we are to honor the Father?** Yes. "That all men should honor the Son, even as they honor the Father... John 5:23

44. **What is promised to those who receive Jesus as the "Son of God"?** "But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name." John 20:31. We are promised everlasting life for believing Jesus is the Son of God. Also, "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name." John 1:12. We become part of the family of God, His children, "accepted in the Beloved." Eph. 1:6.
45. **What is Christ's favorite way of describing God?** God is called Father by Jesus at least one hundred seventy times in the four Gospels. Dare we say that the Almighty God is not His Father?
46. **Did not Christ come to point us to the Father?** "We know also that the Son of God has come and has given us understanding, so that we may know Him who is true and we are in Him who is true by being in His Son Jesus Christ. He is the true God (the Father) and eternal life (the Son)." 1 John 5:20, "that Eternal life which was with the Father" 1 John 1:2. The Father is "Him who is true" for He is "the only true God." "But the God of all grace, who has called us to His (Father's) eternal glory by Christ Jesus..." 1 Peter 5:10.
47. **Isn't the foundation of the Christian church in Matt.16:15-17 that Jesus is the Son of God?** "He said to them, "But who do you say that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said unto him, blessed are you, Simon Barjona: for flesh and blood has not revealed it to you, but My Father which is in heaven. And I say also to you, that you are Peter, and upon this rock I will build My church." Matt. 16:15-17. It was upon the foundation that Christ is the Son of the living God that the church was to be formed. The rock is Christ. 1 Cor. 10:4. He is the Cornerstone. Eph. 2:22, 1 Peter 2:6. He is the head of the church. Eph. 5:23. He is the foundation, "For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. If we deny Jesus is the literal only Begotten Son of God, aren't we contradicting God's holy word? This was to be the church's foundation.
48. **Why was Jesus accused of blasphemy when He said, "I and My Father are one."?** John 10:30. The Father and His Son are two separate deities united as one in spirit and purpose. When Jesus spoke of His oneness with the Father, the Jews took up stones to stone Him for blasphemy because they said, "...you, being a man, make yourself God." John 10:31-33. Jesus' claim was that He was the "Son of God". The Jews evidently understood for they told Pilate, "...by our law He ought to die, because He made Himself the Son of God." John 19:7. The jeering crowd at the cross said, "He trusted in God; let Him deliver Himself now, if He will have Him, for he said, I am the Son of God." Matt. 27:43.
49. **Wasn't the reason the Jews wanted to kill Jesus was that He said He was the Son of God?** At Jesus' trial the High Priest asked Him whether He was the Son of God. He said, "I am". The High Priest rent his robe and said, "What need we of any further witnesses? He is guilty of death." Mark 14:61-64, Luke 22:67-71, Matt. 26:63-66. They put Jesus to death because He claimed He was the Son of God. Though Jesus knew it would mean His death, He did not deny His true Son-ship. How can we deny His literal Son-ship and say it's just a title?
50. **How does the hardened centurion respond to Jesus?** A centurion (Strong's #1543 & #2760 in Latin) means the captain of one hundred soldiers. A Roman soldier would not flinch at putting a sword through someone or driving nails into the hands and feet of those being crucified. But even this seasoned warrior was changed by the way Christ died. Scripture records, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, 'Truly this was the Son of God.'" Matt. 27:54. Mark records it this way, "And when the centurion, which stood

over against him, saw that he so cried out, and gave up the ghost, he said, 'Truly this man was the Son of God.'" Mk. 15:39. Such remarks were dangerous for him to make. This is because the whole multitude before Pilate began to accuse Jesus saying, "We found this fellow perverting the nation, and forbid to give tribute to Caesar, saying that He Himself is Christ a King. And Pilate asked Him saying, "Are you the King of the Jews?" And he answered him and said, "You said it." (affirming that He was). Luke 23:1-3. In the book of John it says, "...the Jews cried out, saying, "If you let this man go, you are not Caesar's friend: who ever makes himself a king speaks against Caesar." John 19:12. Pilate brought Jesus before them and said to the Jews, "Behold your King!" Vs. 14. "But they cried out, "Away with him, away with him, crucify him." Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Vs. 15. When the Centurion admitted that Jesus was the Son of God it could have cost him his position or his life. Can we do no less?

51. **Did God mean exactly what He said when twice He spoke from heaven identifying Jesus as His Beloved Son?** Both at His baptism and at the transfiguration the Father called Jesus His Beloved Son. Matt. 3:17, 17:5, Mk. 9:7, Luke 9:35. Twice Satan tempted Jesus saying, "If You be the Son of God..." Luke 4:3,9. Do we believe God or Satan?
52. **Doesn't the Bible say that God cannot lie?** Titus 1:2. God tells us through His word that He has an only begotten Son. Should we say any differently?
53. **What did the angel proclaim about Jesus?** The angel told Mary that she would have a child and that the child shall be called the Son of God. Luke 1:35.
54. **Who did the disciples understand Jesus to be?** They proclaimed Him to be the Son of God. Matt. 14:33, Matt. 16:15-16, Acts 9:20
55. **What do the demons say about Jesus?** Two who were possessed with devils cried out, "What have we to do with you, Jesus, the Son of God? Have You come here to torment us before the time?" Matt. 8:29. Also, a man dwelling among the tombs with unclean spirits, when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with You, Jesus, the Son of God Most High? I beseech (Strong's #1189 to beg) You, torment me not." Luke 8:28, Mark 5:7. Jesus went and was healing many, "And devils also came out of many, crying out, and saying, "You are Christ the Son of God." And He rebuking them suffered them not to speak: for they knew that He was Christ." Luke 4:40-41, Mark 3:11-12. Lucifer deceived a third of the angels in heaven. They were cast down to earth. Rev. 12:4. These heavenly angels who became demons or devils had the knowledge that Jesus was the Son of God. Why are we saying that He is not really His Son?
56. **What brought about the Son receiving worship from angels and mankind?** Scripture says that the Father has exalted His Son and that all men and angels should honor the Son even as they honor the Father. John 5:22, Acts 2:36, Heb. 1:6, Phil. 2:9, John 5:22. If co-equal and co-eternal then the Son would already be exalted.
57. **Was Jesus saying He was literally the Father when He said, "...he that has seen Me has seen the Father...?"** John 14:9. Jesus said, "And the Father Himself, which has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His shape." John 5:37. He was telling them that what they saw in His life was the manifestation of His Father's character. An example: Paul wrote, "...I live; yet not I, but Christ lives in me..." Gal. 2:20. Paul claimed the life people saw in him was not his life, but Christ in him.
58. **Why is this study so important?** If God the Father didn't send His only begotten Son to save us, John 3:16, but just another deity playing the part of a son, we fail to understand the depth of God's love. "...for God is love." 1 John 4:8. In sending His Son, God was giving to us what was most precious to Him. "In this was manifested the love of God toward us,

because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. If the Son is only a domestic partner and not His own Son, we fail to understand the depth of the Father's agony watching His Son being rejected and crucified. We fail to allow Jesus, who gave His very life for us by His death on the cross, to come into our hearts by His Spirit.

59. **If sin had not entered the universe and Jesus had not been incarnated as a human, would He still be the Son of God?** Was He not the Son of God before His incarnation? What do the following questions reveal?
60. **If Jesus did not become the Son of God until after He became a human being, then what is the answer to the questions in Proverbs?** "Who has established the earth? What is His name? What is His Son's name?" Prov. 30:4. This is the Old Testament saying God the Father has a Son. Also why is not the Holy Spirit mentioned here in creating the earth?
61. **What other verses indicate the Father had a Son in the Old Testament?** In the story of the three Hebrews in the fiery furnace the king saw not three but four in the fire. The king said "and the form of the fourth is like the Son of God." Dan. 3:25. In the Psalms it says, "Kiss (worship) the Son... Blessed are all they that put their trust in Him." Ps. 2:12
62. **Does the New Testament show that Jesus had been a Son before in heaven?** It says, "For to which of the angels did He ever say, "You are my Son, this day have I begotten You."? And again, I will be to him a Father, and he shall be to me a Son? And again, when He brings in the first begotten into the world, He said, "And let all the angels of God worship Him." Heb. 1:5-6. When it says again he shall be to me a Son show that He had been a Son before Bethlehem.
63. **Doesn't Jesus Himself refer to being with the Father before the world existed?** He said, "O Father, glorify You Me with Your own self with the glory which I had with You before the world was." John 17:5. " Father... You loved me before the foundation of the world." John 17:24. Jesus mentions being with the Father but why no mention of the Holy Spirit?
64. **How could He send His Son if He did not have a son to send?** The Bible says that "when the fullness of time had come, God sent forth His Son". Gal. 4:4
65. **Why does the Son call God 'My Father' if it is not true?** Jesus uses the words "My Father" in: Matt. 7:21, 10:32, 33, 11:27, 12:50, 16:17, 18:10, 19, 35, 20:23, 24:36, 25:34, 26:29, 39,42,53, Luke 2:49, 9:26, 10:22, 22:29, 24:49, John 2:16, 5:17, 43, 6:32, 6:65, 8:19,28,38,49,54, 10:18,25,29,30,32,37, 12:26, 14:2,7,12,20,21,23,28, 15:23,24, 16:10, 18:11, 20:17,21, Rev. 2:27, 3:5,21. There are many more references where Christ refers to God as Father.
66. **What important truth is revealed in the New Testament?** John writes, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." John 20:30-31. All the New Testament writers believed that Jesus was the Son of God literally.
67. **What does the word 'begotten' really mean?** Some want to claim that begotten only means unique. He is unique for He is the only begotten of the Father. John 1:14. In the Strong's Concordance the meanings in Hebrew and Greek for begotten when it referred to God's Son, means to beget, to show lineage, to bring forth, only-born, first born. If you take the Bible literally then God the Father is literally a father and the Son is literally a son, a part of God in bodily form. The Bible states that, "No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, He has declared Him." John 1:18. Christ taught that He came forth from, and came out from the Father, John 8:42, 16:27, 17:8. Even the Old Testament declares God had a Son who helped create the earth. Prov. 30:4.

The Son is the express image of the invisible Father. Heb.1:3, Col.1:15. That's why He could say, "if you have seen Me you have seen the Father." John 14:9, 12:45. Can't we take the Bible literally?

68. **What does the term "image and likeness" mean?** "And Adam lived an hundred and thirty years, and begat (Strong's #3205 to give birth) a son in his own likeness, after his image; and called his name Seth" Gen. 5:3. We see here that Seth was in the likeness and image of Adam. That includes both physical and moral aspects. Jesus is the express image of the Father. Heb. 1:3, Col. 1:15
69. **If the word 'begotten' only means unique, why does the Bible call Jesus His own Son?** "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom.8:32
70. **What is the Bible really saying about the birth of Jesus in Luke 1:35?** It reads, "...The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God." Jesus was to be called the Son of God because the power of the Most High that overshadowed Mary. The Most High refers only to the Father which also sent His Spirit, His power to dwell in Mary.
71. **If the Holy Spirit is a different deity from the Father, then who is the true Father of Jesus?** The Bible says that Mary was impregnated by the Holy Spirit, Luke 1:35. If our heavenly Father's Spirit is omnipresent (able to be everywhere), can't He by His own Spirit impregnate Mary Himself?
72. **Did Jesus teach that He came forth from the Father?** He did. He said, "If God were your Father, you would love Me, for I proceeded forth (Greek *exelthon* – to come out) and came from God; nor have I come of Myself, but He sent Me." John 8:42, 17:8
73. **What does "brought forth" in Prov. 8:24-25 refer to?** Proverbs 8 starts by talking about wisdom. But in verses 24-31 the topic seems to change. It reads, "When there were no depths, I was brought forth; when there were no fountains abounding with water, before the mountains were settled, before the hills was I brought forth:" Some other translations use "I was given birth" instead of brought forth. How could this be talking about wisdom? Hasn't wisdom always been a part of God? Proverbs 8:27-29 mentions when He prepared the heavens, I was there and continues to mention the clouds, the sea and when He appointed the foundation of the earth. Verse 30 says, "Then I was by Him, as one brought up with Him and I was daily His delight, rejoicing always before Him." Other versions state, "Then I was beside Him, as a master workman" or "Then I was the craftsman at His side." The Bible in Prov. 8:24-25 uses the same Hebrew word brought forth in Ps. 51:5 when David said, "I was brought forth in iniquity, in sin my mother conceived me." In Luke 2:7 it reads, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger..." In Rev. 12:5 it says, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Could this section in Prov. 8 referring to the Son of God who is wisdom? 1Cor 1:24.
74. **Who is speaking in Proverbs 8:22-30, that we just read, and what happened in the days of eternity?** Is it not Jesus speaking under the title of wisdom? The Scriptures say, "...Christ the power of God, and the wisdom of God." 1 Cor. 1:24. "But of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" 1 Cor. 1:30. "... to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2:3. Is not Jesus pointing the reader to the time before the creation of anything, a time in eternity, as the time when He was "brought forth" or "possessed" by the Father?

75. **Do the verses about Melchisedec prove Jesus was without "descent" or "beginning of days"?** "For this Melchisedec...priest of the Most High God, without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually." Heb. 7:1-3. If you read the context Paul was showing the superiority of the priesthood of Christ to the Levitical priesthood. The Levites were required to prove that their genealogy traced back to Levi, yet Melchisedec, a priest, was exempt. No biblical data shows his genealogy, but a few verses later Paul states, "But he whose descent is not counted from them received tithes of Abraham, and blessed him...without contradiction the lesser is blessed by the better." Heb. 7:6-7. Here it speaks of the literal descent of Melchisedec. In Hebrews 7, Paul states neither Melchisedec nor Christ could trace their lineage to Levi. Paul refers to Levi's descent as inferior to Melchisedec's, showing that Christ's priesthood is superior to Levi. If we take this verse literally that neither Christ nor Melchisedec had a father, then we contradict Jesus Himself, the rest of Paul's writing, and Scripture. Paul used the whole chapter in Hebrews 1 to prove the reality of Christ as the Son of God and God as His Father. Jesus literally had a beginning of days when He was "brought forth". Prov. 8:24-25. He is "...the only begotten Son, which is in the bosom of the Father..." John 1:18. Christ Himself taught that He came forth from, and came out from the Father, John 8:42; 16:27,8; 17:8.

76. **Is scripture saying Jesus had no beginning in Micah 5:2?** "But you, Bethlehem Ephratah, though you be little among the thousands of Judah, yet out of you shall He come forth to Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The Hebrew word "*motsawaw*", that was translated "going forth", means origin. Strong's Hebrew Dictionary defines it as "a family descent". The word "everlasting" from Strong's #5956 means properly *concealed*, that is, the *vanishing* point; generally time *out of mind* (past or future), (practically) *eternity*, ancient (time). The Hebrew literally says that His "origin" was from the "days of eternity" or before time existed.

77. **Where does eternity originate?** Eternity or infinity has no beginning or end. In mathematics we can see an example of this in irrational numbers. For example the quotient of 1 and 3 is an unending decimal fraction: 0.3333333333333... 2/6 is another expression of the exact same infinite value, but 1/3 is the most fundamental form. God the Father "who only has immortality," 1 Tim. 6:16, is without beginning or end. He is infinity for He is the source of all things. At some point in infinity, before God created time, God brought forth His Son. Yet, His Son has His Father's DNA; He inherited His Father's immortal life. "For as the Father has life in Himself, so has He given to the Son to have life in himself." John 5:26. When Christ returns to take us to heaven and we receive eternal life, then time will be no more and we also will continue in infinity and eternity from our beginning.

78. **Does the scripture show in any way that the Father is older than Jesus?** Christ said that "the Father is greater than I" in John 14:28. The word "greater" is the Greek word "*meizon*" (Strong's 3187) which means larger, elder, and greater. The word "*meizon*" is used in Romans 9:12 which says, "It was said to her, the elder (*meizon*) shall serve the younger."

79. **Why doesn't the Bible say that the Father is like an earthly father or an example of a father?** In the New Testament there are many different references of what heaven is like, Matt. 13:24,31,33,44,45,47,52, Matt. 18:23; 20:1; 22:2; Luke 6:23. If the creator of languages wanted us to know that the references to Himself as Father and to those of His Son was just an example of something we could comprehend wouldn't He have told us that in His word? He could have said that the words Father and Son were a parable or metaphor, or I am like an earthly Father, but He didn't. Can't we accept God's Holy Word for what it plainly says?

80. **If God the Father is not literally a Father and Jesus not literally His Son doesn't that mean that they are just taking the role of Father and Son?** If the Father and Son are

just a metaphor what about the rest of the Bible? Doesn't this make the God of the Universe who created the languages a bad communicator or worse untruthful? This shakes the very foundation of the Gospel. How much of the Bible are we to understand as not literal?

Distinctions Between the Father and Son

81. **Doesn't Christ point us to the ultimate authority of the Father?** Christ said, "I am the true vine, and my Father is the husbandman (vinedresser, or gardener)" John 15:1. The vinedresser or gardener is one that has authority is over the vine.
82. **How are we to understand John 1:1-3?** "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Here Jesus is called "God", yet there is a clear distinction between Him and the "God" whom He was with. The God Jesus was with was His Father. Jesus was not the same as the "God" He was with, but rather, Jesus was God in the sense of being divine just like His Father. Jesus is God because His Father is God. Equal in many ways except in authority.
83. **When Jesus refers to Himself as I AM, is this evidence that He is the Most High God or that they are literally one?** The Bible says that Jesus is "the Son of the Highest" Luke 1:32. The term "I AM" is first used when Moses hears a voice from a burning bush. Ex. 3:14. Who is this "I AM"? The Bible says, "And the angel of the Lord appeared to him (Moses)..." Ex. 3:2. Who is this angel? First clue, Moses was to remove his shoes for the ground was holy. Ex. 3:5. A similar occurrence happened with Joshua when he saw a man with sword drawn. The man said He was the captain of the host of the Lord. Joshua fell and worshipped Him and was told to remove his shoes for it was holy ground. Joshua 5:14-15. This could not be an angel for an angel would not accept worship. Rev. 19:10, 22:8,9. The man could not be the Father for "No man hath seen God at any time, only the begotten Son..." John 1:18. The word angel means messenger and does not always refer to beings known as angels. Jesus is not a literal angel but He is the foremost messenger of God. God tells Moses, "Behold, I send an Angel before thee... beware of Him and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him." Ex. 23:20-21. This is referring to the Son of God. Also "An angel of God which was before the camp of Israel, moved and went behind them, and the pillar of the cloud went from before their face, and stood behind them." Ex. 14:19. Christ is the One who went before and lead the Israelites in the wilderness it says in 1 Cor. 10:4. Ever since Adam and Eve sinned, God has communicated with man through Christ. So when we read the term "I AM" it refers to Christ.
84. **What does the term "I AM" (*hayah*) mean?** The term has many meanings: to be, become, come to pass, exist, come about, to come into begin, to arise, to be instituted, be established. Some conclude that "I AM" means without beginning. However the same word (*hayah*) is used in Genesis 1:3, "And God said, Let there be (*hayah* in the imperfect tense just as in Exodus) light..." Gen.1:3. *Hayah* is used to express an ongoing condition. The light began on day one, but it continues to this day. Here we find *hayah* does not indicate "without beginning." Another example, God said, "And I will walk among you, and will be your God, and you shall be (*hayah* in the imperfect form) my people." Lev. 26:12. Jesus is the "I AM" of Exodus and John 8:58, but that does not mean He did not receive life from His Father. Jesus himself said, "For as the Father has life in Himself, so has He given to the Son to have life in Himself." John 5:26. Nor is Jesus referring to Himself as the Most High God. The Scriptures refer to Jesus as the Son of the Most High God (Mark 5:7, Luke 8:28), the Son of the Highest (Luke 1:32) and the Son of God. The Father only is called the Most High, the Highest, Above All, the Only True God, etc.

85. **Does God the Father ever worship the Son?** Jesus worshiped the Father. The Father praises His Son and calls Him God (Heb. 1:8) for the son being of the very essence of His Father, Christ is also God. But the Bible never says that the Father worshipped the Son.
86. **Is the word Emmanuel, referring to Jesus as the one true God?** "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. Jesus is God because His Father is God. And when He was here physically 2,000 years ago or when His Spirit lives in our hearts, God is truly with us. But not only the Son of God but the Father is also in our hearts, for "God was in Christ, reconciling the world to Himself..." 2 Cor. 5:19. Jesus said to His disciples, "My Father will love him, and we will come unto him, and make our abode with him." John 14:23.
87. **When did Jesus become the Son of Man?** Jesus became the Son of man when He was brought forth of Mary, at the incarnation. Gal. 4:4, Luke 1:31. For the first time the Son of God in heaven now became also the Son of Man.
88. **Why is the Christ child also called the mighty God, Isa. 9:6?** "For unto us a child is born, unto us a son is given...and his name shall be called Wonderful, Counselor, the mighty God..." It does not say the Almighty God which refers to the Father. Jesus is mighty for "All power is given to Me in heaven and earth." Matt. 28:18. It is right to refer to Jesus as God, for the Almighty God also refers to His Son as God. Heb. 1:8-9.
89. **Why is the Christ child called the everlasting Father?** "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6. If Jesus is the Father, then who is the Son? And if He is both Father and Son then how can there be three deities? The title everlasting Father is explained when Jesus said through Isaiah, "Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of hosts, which dwells in mount Zion." Isa. 8:18. This is repeated in Heb. 2:13. He is called Father because of the children the Father gave to Him. Jesus said, "All the Father gives me shall come to me, and him that comes to me I will in no wise cast out." John 6:37.
90. **What is meant by the word everlasting in Isa. 9:6?** One of the meanings of the word everlasting is forever (of future time). The word everlasting does not mean "without beginning" but rather "without end." Jesus is called "everlasting" because His Father "has given to the Son to have life in himself." John 5:26. The life He received from His Father is everlasting life. He gave this life for us at the cross, but now, Jesus is "alive forevermore." Rev. 1:18. Christ is called everlasting since He will exist forever.
91. **Was it by divine right or by inheritance that Jesus received the name I Am?** Jesus referred to Himself as I AM, a term that refers also to His Father. The answer is found in Hebrews which says, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4 Jesus said that He came in His Father's name. John 5:43. God's Son through inheritance has His Father's name which is Yahweh and His Son's name is Yahshua.
92. **Do we receive the same life that the Father gave to His Son?** The life He received from His Father is everlasting life. He gave this life for us so that we too can have eternal life. "As You (the Father) has given Him (the Son) power over all flesh, that He should give eternal life to as many as You have given Him." John 17:2. God promised us everlasting life. This does not mean that we had no beginning, but that we as believers will have no end.
93. **Doesn't the Bible state that the head of Christ is God (the Father)?** 1 Cor. 11:3. But if all are co-equal it doesn't allow for a begotten Son because that makes the Father of greater authority. For as a father is the head of the family it would make the Father head or leader in authority over Christ.

94. **Does Phil. 2:6 prove that Jesus is exactly equal with God the Father?** The verse states, "Who, being in the form of God, thought it not robbery to be equal with God:" Two verses later we read, "...He humbled himself and became obedient unto death, even the death of the cross." Phil. 2:8. This verse says that Jesus died, but if He was exactly equal to His Father in every respect this couldn't happen for God cannot die. The Bible says only God the Father is immortal and eternal. Deut. 33:27, 1 Tim. 1:17. The next verse states that the Father has exalted Him, and given Him a name that is above every name. Phil. 2:9. It's the Father that bestows all things to His Son. Jesus did not seek to become equal to God or desire a higher position. Lucifer is the one who desired this. Isaiah 14:12-13. Christ is equal by nature, for God the Father is God, but Christ is not absolutely equal. The Father is still the ultimate authority and source of everything.
95. **What clear distinctions between the Father and Son does the Bible show?** A partial list shows the Father sent His Son to us, (1 John 4:14), He gave His Son a kingdom, (Dan. 7:14, Luke 1:32), He gave His Son a work to do, (John 17:4), He commanded His Son what to say and speak, (John 12:49), He gave His Son power over all flesh, (John 17:2), He gave authority to His Son (John 5:27), He told His Son to sit at His right hand (Heb. 1:13), He anointed His Son (Heb. 1:9), He gave His Spirit to His Son (John 3:34), He gave to His Son to have life in Himself (John 5:26), He gave His Son all power in heaven and earth (Matt 28:18), He highly exalted His Son (Phil. 2:9), He gave His Son a name which is above every name (Phil. 2:9), He has given all things into His Son's hands (John 3:35), He has committed all judgment to His Son (John 5:22). The Father is the one to whom Christ will be subject to for all eternity (1 Cor. 15:28), He is the head of Christ (1 Cor. 11:3), He is the God of our Lord Jesus Christ. (Eph. 1:17). Never is the opposite true. The Son never sent the Father anywhere, never gave the Father a work to do, never commanded what He should speak, never gave Him power or authority, and never anointed His Father. The Son is not the head of the Father, nor is He His God, and never will the Father be subject to His Son.
96. **If Christ is co-equal in heaven, wouldn't He have sent Himself?** Doesn't the Bible state that the Father sent His Son? John 3:16, 3:17, 3:34, 6:29, 8:42, 10:36, 17:3, Acts 3:26, Gal 4:6, 1 John 4:9-10, Luke 4:43.
97. **What did Jesus inherit from His Father?** The book of Hebrews says that, "God... has in these last days spoken to us by His Son, whom He has appointed heir of all things...He has by inheritance obtained a more excellent name..." Heb. 1:2, 4
98. **Are we not told in Scripture that the Father gave all things to His Son?** John 3:35, 13:3, Matt. 11:27, 28:18, Luke 10:22, John 17:1-2. How can this be if the Son is co-equal, for all things would be His from the beginning? Christ wouldn't have needed to depend on His Father for anything? Doesn't this and the fact that the Son puts Himself under the authority of His Father after returning to Heaven so that "God can be all in all", 1 Cor. 15:24-28, show us that all things come from the Father and that we too need to be surrendered to the Father as His Son taught us to be by His obedient life.
99. **When Jesus worked miracles, where did the power come from?** Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. Jesus said, "...The Father that dwells in me, He does the works." John 14:10, 10:37-38. Jesus, talking about Himself in the third person said, "...the Son can do nothing of himself, but what He sees the Father do..." John 5:19. If Jesus had almighty power as a human, the reality of His suffering on the cross would be in question.
100. **Did people recognize that the miracles Jesus did was from God?** Yes. Jesus had just rebuked an unclean spirit and healed a child. "And they were all amazed at the mighty power of God... they wondered everyone at all things which Jesus did..." Luke 9:42-43. Christ spoke with authority and not as the scribes. Matt. 7:29, Mark 1:22. The scribes

were to be God's spokesmen, His representatives to the people, but Jesus was the Son of God, the Word of God in flesh and spoke with greater authority.

101. **If the Son the God cannot be tempted, then was the showdown with Satan in the wilderness just a show?** Scripture reveals, "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Because Christ was tempted as we are He is able to be our righteous Judge, High Priest, and Advocate. The Bible says that God cannot be tempted. James 1:13. His Son was allowed to be tempted but He had the victory over temptation and sinned not. Heb. 4:15.
102. **Does not the Word declare that the Father raised His Son from the dead?** The following verses show that the Father raised His Son from the tomb. Acts 2:23-24, 2:32, 3:15, 3:26, 4:10, 5:30, 10:40, 13:29-30, 34, 37, 17:30-31, Rom. 4:24, 6:4, 8:11, 10:9, 1 Cor. 6:14, 15:15, 2 Cor. 4:14, Gal. 1:1, Eph. 1:20, Col. 2:12, 1 Thess. 1:9-10, 1 Peter 1:21. If Christ is co-equal He could have raised Himself. Isn't this another indication that the Father is the ultimate power and authority?
103. **What about the one verse that says the Spirit raised up Jesus from the dead?** Rom. 8:11. The verse reads, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." Notice that it is the Spirit of Him that raised up Jesus from the dead. The 23 verses just listed in the above question shows that it's the Father's Spirit that raised up Jesus and not a separate third deity.
104. **Did Jesus have the power to raise Himself from the tomb?** He said, "Therefore does My Father love Me, because I lay down My life, that I might *take* (*lambano*, Strong's 2983) it again. No man takes it from Me, but I lay it down of Myself. I have *power* (*exousia*, Strong's 1849) to *take* it again." John 10:17. This commandment have I *received* (*lambano*) from My Father. John 10:17,18. Here the word "take" and the word "received" is the same Greek word. The word *lambano* "I might take" can mean take, to receive (what is given), to gain, get, obtain, to get back. The Greek word *exousia*, translated power, can mean authority, privilege given, and permission. Christ laid His life down so that He could receive it again from His Father. Again the scriptures say over 20 times that it was the Father who raised His Son from the tomb. Also the prophecy in Ps. 88:8 of Jesus death says, "I am shut up, and cannot come forth."
105. **Who did Jesus expect to be reunited with when returning to heaven?** Over and over again it only mentions the Father. Jesus said, "...I go to My Father and you see Me no more." John 16:10,16, John 14:12. If the Spirit is another person, wouldn't He have mention wanting to go see him also? But He says, "...I came out from God, I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:27-28. Jesus only mentions going back to His Father.
106. **Why did Christ, if co-equal with the Father, say after His resurrection, "All power is given to me in heaven and earth"?** After His resurrection Christ would have all the powers He had before coming to earth. The Father is the source of all and the one who gives all including power to His Son.
107. **Does the Bible explain what all power and authority given to the Son does not include?** Yes. "For He (the Father) has put all things under His (the Son's) feet. But when He said all things are put under Him, it is manifest (clear) that He (the Father) is excepted (not included), which did put all things under Him. 1 Cor. 15:27
108. **Why when Christ returns to heaven does He return His kingdom to His Father and puts Himself under submission to the Father?** 1 Cor. 15:24-28. Scripture says in Vs. 28, Christ does this so that "God can be all in all?" Christ's subjection to the Father does

not show the Father and Son as being co-equal. It shows the Father has the ultimate authority.

109. **If the Son always possessed immortality, then was Jesus death on the cross just a human sacrifice, or was it a divine sacrifice?** The Bible says that God alone has immortality, 1Tim. 6:15-16. If the Son always possessed immortality was His death even real?
110. **If Christ has immortality independent of the Father, then could it be truly said that He came to this earth at the risk of failure and eternal loss?** If there was no risk then how could Jesus be fully God and fully human? God the Father, because He loves us and wants a relationship with us based on love and not duty or fear, has given to all the power of choice; to the angels, to us, and even to His Son. The Son chose to resist all that Satan could throw at Him. If there was no risk of failure then He did not overcome temptation.
111. **How can it be that scripture says that the Father is the God of Jesus?** This doesn't fit a co-equal doctrine, does it? But the Bible says, "The God and Father of our Lord Jesus Christ..." 2 Cor. 11:31, Eph. 1:3, 1 Peter 1:3, 2 Cor. 1:3, and "God of our Lord Jesus Christ." Eph. 1:17.
112. **Does not even Jesus call the Father, My God?** "Jesus said to her, Touch me not; for I am not yet ascended to My Father: but go to my brethren, and say to them, I ascend to My Father, and your Father; and to My God, and your God." John 20:17.
113. **After Jesus ascended to Heaven how does He refer to His Father?** Scholars say it was probably between 90 A.D. and 100 A.D. when John receives a vision in Revelations while in exile on Patmos. This is definitely after the cross, so wouldn't Christ be speaking from His glorified heavenly state? God gave John the revelation of His son. Rev. 1:1. Is it not Christ speaking in Rev. 3, for it's all in red letters? It says, "Him that overcomes will I (Jesus) make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which comes down out of heaven from My God: and I will write upon him My new name." Rev. 3:12. Why does Christ four times call His Father "My God" now that Christ is in heaven? Does this not show that the Father is of higher authority?
114. **How does the Son return to us?** We're told, "For the Son of man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works." Matt. 16:27. After Christ returns to heaven, if the Father and Son are totally equal in all things, why doesn't Christ return in His own glory and His own angels?
115. **How can we be called children of God and joint heirs with Christ (Rom. 8:16-17) if Christ did not inherit everything from His Father?** If Christ is co-equal with the Father, He would not receive an inheritance from the Father for all things would be equally His. But the Bible says, "God...has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds." Heb. 1:1-2. Jesus also inherited a name above all others. Heb. 1:4. If Jesus is co-equal, and all is equally His, then He would receive nothing from the Father. If He receives nothing what do we receive?
116. **Did Jesus claim to be the supreme God when he said, "...My Father works hitherto (Strong's 2193, 737 means today, now) and I work"?** John 5:17. The next verse says, "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5:18. Continuing on, Jesus answers that He can do nothing of Himself, but what He sees the Father do. Vs. 19. He repeats that "I can of mine own self do nothing" John 5:30. Christ, if completely equal to the Most High God, would not receive authority and life from another. He would be able to do all things by His own power.

117. **Is the Bible saying that Jesus is the one true God in 1 John 5:20?** It says, "And we know that the Son of God is come, and has 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." Because "this is the true God" comes right after Jesus Christ, some conclude that the true God is referring to the Son. But the verse is clearly saying that the Son came that we may know Him (the Father) that is true. The term true God is used two other times in the New Testament. One reads, "...you turn to God from idols to serve the living and true God; and to wait for His Son from heaven..." 1 Thess. 1:9-10. The next reads, "Jesus... said, Father... glorify Your Son, that Your Son also may glorify You: ... And this is life eternal, that they might know You the only true God, and Jesus Christ, whom You have sent." John 17:1,3. It is clear from these verses that the term "true God" applies to the Father only. It helps explain that Christ is pointing us to the Father that we may know Him.
118. **How does the term 'true' when referring to "the only true God" apply to the Father's relationship to Christ?** The Greek word translated true "contrasts realities with their semblances." The same word is used in Hebrews 2 contrasting the sanctuary on earth with the one in heaven. Heb. 8:2. The tabernacle on earth was not a false tabernacle, nor was it the original. It was the likeness of the original in heaven. The original one is referred to as the true tabernacle. Likewise Christ is not the original or "true" God, He is "the image of God," "the image of the invisible God," and "the express image of His person" 2 Cor. 4:4, Col. 1:15, Heb. 1:3. An image is never the original, but always a likeness of the original.
119. **Why is the Son always on the right hand of the throne of God if all are equal?** Mark 16:19, Heb. 1:3, 8:1, 12:2, Acts 2:33, Rom. 8:34. The Bible speaks of "the Son of Man sitting on the right hand of power..." Matt. 26:64. The ultimate power comes from the one sitting to the left of the Son, in the center, which is the Father. Revelation 3:21 says that the Son sits with His Father on His (the Father's) throne.

The Holy Spirit

120. **Who does the Bible say is named Holy?** Scripture says, "He sent redemption to His people: He has commanded His covenant forever: Holy and Reverend is His name." Ps. 111:9. "Holy, Holy, Holy is the Lord God Almighty." Rev. 4:8. Only the Father is called Almighty. "And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own name those whom You have given me, that they may be one, as We are." John 17:11. Also we read, "...I will make My holy name known in the midst of my people Israel; and I will not let them pollute My holy name any more, and the heathen shall know that I am the Lord, the Holy One in Israel." Eze. 39:7. "But you have an anointing from the Holy One" 1 John 2:20. Here the Father is called Holy Father, the Holy One, and Holy is the Father's name. Wouldn't the Holy Spirit then be the Holy Father's Spirit?
121. **Doesn't the word 'of' show the possession of whose Spirit the Bible is referring to?** When the Bible mentions the 'Spirit of God', the 'Spirit of your Father', the 'Spirit of Christ', the 'Spirit of the Lord', the 'Spirit of His Son', is it not their own Spirit?
122. **What is Christ's definition of a spirit?** Jesus said to the disciples in the Upper Room, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit has not flesh and bones, as you see Me have." Luke 24:39. This is Jesus speaking, so why do we say that the Holy Spirit is a person?
123. **Where does Jesus say the Holy Spirit comes from?** Jesus says it's the Spirit of the Father. Matt. 10:20, Luke 11:13, John 15:26. The Father is the source of all things including the Spirit. 1 Cor. 8:6, Rom. 11:36. Luke says, "...how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13
124. **Does Jesus clarify who the Spirit of God is in Matt. 12:28?** Jesus says, "But if I cast out devils by the Spirit of God, then the kingdom of God is come to you." Matt. 12:28

Luke records the same verse. Jesus says, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20. The finger of God and the Spirit of God both refer to the Father.

125. **Does not the Bible say that God is a Spirit?** Yes. It says, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. But it also says the Father has a form. Scripture says we will see Him face to face, Rev. 22:4. He has nostrils, a mouth, and feet (Ps. 18:8-9), hair on His head (Dan. 7:9), hands (Rev. 5:1), also a face (Matt. 18:10), and He sits on the throne (Rev. 3:21, 5:13, 22:1,3). The Son has a body and a spirit and so does man. "For what man knows the things of a man, save the spirit of man which is in him? Even so the things of God knows no man, but the Spirit of God. (1 Cor. 2:11) "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11-12. The Bible says we can't imagine what the Father has prepared for us, "but God has revealed them to us by His Spirit." 1 Cor. 2:9. The spirit of man is the spirit within himself. The scripture above says the Spirit is the Father's Spirit. I wouldn't say let me introduce you to my spirit pointing to someone else.
126. **What is an important difference between the spirit of man and the Spirit of God?** We're told the spirit of man is in him. 1 Cor. 2:11. While the spirit of God is not limited to His bodily divine form. God is able to be everywhere.
127. **When the Bible states the Holy Spirit will tell us what to say when accused, does the Bible explain whose Spirit it is in?** Mark 13:11, Luke 12:11-12. Mark says, "But when they shall lead you, and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate: but whatsoever shall be given you in that hour, that speak you: for it is not you that speak, but the Holy Ghost." Matthew clarifies this, "But when they deliver you up take no thought how or what you shall speak...for it is not you that speak, but the Spirit of your Father which speaks in you." Matt. 10:19-20. The Holy Ghost or Spirit here is the Spirit of the Father.
128. **Do other verses support that the Spirit comes from the Father?** We're told that the sword of the Spirit is the word of God. Eph. 6:17 If the Spirit is a third deity, why does it say it's the word of God (the Father)? It also says, "you are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor.6:11. The God of the Jewish disciples who wrote the New Testament was Yahweh (the Father). "If we love one another, God dwells in us, and his love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He has given us of His Spirit." 1 John 4:12-13. Does this not say it's the Father's Spirit that is in us? The following are references referring to the Father's Spirit as My Spirit, Thy Spirit, His Spirit, Spirit of your Father, Spirit of God, and Spirit of the Lord: (My Spirit) Gen. 6:3, Isa. 42:1, 44:3, 59:21, Eze. 36:27, 37:14, 39:29, Joel 2:28-29, Haggai 2:5, Zec. 4:6, Matt. 12:18, Act. 2:17-18; (Thy Spirit) Ps. 104:30, 139:7, 143:10; (His Spirit) Num. 11:29, Job 26:13, 34:14, Isa. 34:16, Zec. 7:12, Rom. 8:11, 1 Cor. 2:10, Eph. 3:15-16, 1 John 4:12-13; (Spirit of your Father) Matt. 10:20; (the Spirit of God), Gen. 1:2, 41:38, Ex. 31:3, 35:31, Num. 24:2, 1 Sam. 10:10, 11:6, 19:20, 19:23, 2 Chron. 15:1, 24:20, Job. 27:3, Eze. 11:24, Matt. 3:16, 12:28, Rom. 8:9, 8:14, 15:19, 1 Cor. 2:11, 2:14, 3:16, 7:40, 12:3, Eph. 4:30, 1 John 4:2; (Spirit of the Lord) Judges 3:10, 6:34, 11:29, 13:25, 14:6, 14:19, 15:14, 1 Sam. 10:6, 16:13, 16:14, 2 Sam. 23:2, 1 Kings 18:12, 22:24, 2 Kings 2:16, 2 Chron. 18:23, 20:14, Isa. 11:2, 40:7, 40:13, 59:19, 61:1, 63:14, Eze. 11:5, 37:1, Micah 2:7, 3:8, Luke 4:18, Acts 5:9, 8:39.
129. **Can we receive both the Spirit of the Father and Spirit of Christ?** Paul writes, "But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the

dead shall also quicken your mortal bodies by His Spirit that dwells in you." Rom. 8:9-11. Here Paul interchanges the terms "Spirit of God," "Spirit of Christ," "Spirit of Him," and "His Spirit". Paul believed that the Holy Spirit was both the Father and the Son. Jesus said, "If a man love me, he will keep my words: and My Father will love him, and we (I and my Father) will come unto him, and make our abode with him." John 14:23.

130. **Why does the Bible say that when we receive the Spirit that both the Father and Son will come, while in other places it says Jesus is that Spirit?** The Father's Spirit dwells in His Son. When we receive Christ's Spirit, both the Father and Son come to abide in us. John 14:23. Paul says, "God was in Christ, reconciling the world to Himself." 2 Cor. 5:19. John says, "At that day you will know that I am in My Father, and you in Me, and I in you." John: 14:20. "...as You, Father, are in Me, and I in You; that they also may be one in Us... I in them, and You in Me; that they may be made perfect in one..." John 17:21-23
131. **Who is this Spirit referred to as the Comforter and the Spirit of Truth?** John 14:16-17. Jesus explains about the Spirit of Truth also called the Comforter, saying "Even the Spirit of Truth; whom the world cannot receive, because it sees Him not, neither knows Him: but you know Him; for He dwells with you, and shall be in you." Vs.17. Jesus is telling the disciples that the Comforter dwells with them. Then He tells the disciples "the world sees me no more, but you see me..." Vs. 19. Wasn't it Jesus who was with the disciples and they saw Him each day? Jesus says, "I will not leave you comfortless, I will come to you." Vs. 18. How could He come to the disciples after His death unless it was by His Spirit? But Jesus doesn't leave us guessing. He says, in the next verse "...I am in My Father, and you in Me, and I in You" Vs. 20. And to bring the point home in order to comfort the disciples after His death, He says, "... He that loves Me shall be loved of My Father, and I will love him, and will manifest (show) Myself to Him." Vs. 21. Does not the Bible say Jesus is the way, the truth and the life, John 14:6, and that truth came to us through the Son, John 1:17, and that the Son is full of truth, John 1:14? If the truth came to us through God's Son, wouldn't the Spirit of Truth then be Christ's Spirit?
132. **Does the Bible give us clues as to who is the Spirit of Truth?** Does not the Bible say Jesus is the way, the truth and the life, John 14:6, and that truth came to us through the Son, John 1:17, and that the Son is full of truth, John 1:14? If the truth came to us through God's Son, wouldn't the Spirit of Truth then be Christ's Spirit?
133. **Where does the Spirit come from?** "But then the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of Me." John 15:26. The gender of the original Greek words is interesting. "But then the Comforter (masculine) whom (masculine) I will send...even the Spirit (neuter) of truth, which (neuter) proceeds from the Father, He (masculine) shall testify of Me." John is following rules of Greek grammar that dictate that a pronoun must agree with its antecedent in number and gender. Both words "the Spirit..., which proceeds" are neuter. Why does it not say the Spirit whom, if referring to a third person? In all places where the New Testament writers use pronouns to refer to the Spirit, they used neuter pronouns even when masculine pronouns were used for the Comforter. It would appear that none of the New Testament writers thought the Holy Spirit to be a separate person from the Father and Son.
134. **What's the meaning of the "Spirit of truth, which proceeds from the Father"?** John 15:26. The word "proceeds" is in the present tense both in English and in the original Greek, which indicates an action that is an ongoing, continual process. This shows that the Father is the source of the Holy Spirit. It is His own personal Spirit, which He gave to His Son, who also shares it with us.
135. **Who did the disciples think the Comforter was?** When the disciples heard that Jesus would send another Comforter their response was, "how is it that You will reveal Yourself to us and not to the world?" John 14: 22. Jesus answered, "...we will come to him,

and make Our abode with him." V.23. Is He not talking about the Father and Himself? Jesus said, "I am with you always, even to the end of the world." Matt. 28:20. "I will never leave you, nor forsake you." Heb. 13:5. It's the Son who knocks on the door of our heart, "if any man hear My voice, I will come in to him..." Rev. 3:20; Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me" Gal. 2:20; "Christ is in you..." Rom. 8:10. Is this not referring to Christ dwelling in us?

136. **Judas (not Iscariot) asked Jesus, "Lord, how is it that You will manifest Yourself to us, and not to the world?"** John 14:22. Notice the question is not "who" but it is "how"? Judas was not wondering who will come to them as another Comforter but how was Christ coming back to them. Also Judas used words "You" and "Yourself" regarding Christ. It should not be strange that Jesus came in another form for He demonstrated that on the way to Emmaus. "After that He appeared in another form to two of them, as they walked, and went into the country." Mark 16:12. Luke records the disciples didn't know him until he broke bread with them. Luke 24:13-31. Mary Magdalene didn't recognize Him at first until He spoke. John 20:14-16. Here it says that Jesus appeared in another form after His resurrection.
137. **How is Christ in us?** Does not the Bible say that "God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father" Gal.4:6.
138. **Who gave this Spirit to His Son?** Does not the Bible say that God gave His Spirit to His Son, Matt. 12:18, Luke 4:18, and gave it without measure, John 3:34?
139. **Doesn't Paul tell us about the spirit that makes it possible for Jesus' own Spirit to come in and dwell in us?** The Bible says that Jesus came to us in a different form (His Spirit) after His resurrection for Paul says, "...The first Adam was made a living soul; the last Adam (Jesus) was made a quickening (life giving) spirit," 1 Cor. 15:45. This Spirit Jesus has makes it possible for Him to dwell in us.
140. **What does "another" Comforter mean?** The word translated as "another" is *allos* in the Greek. The same word is found in Matt. 5:39, "Whosoever shall smite thee on your right check, turn to him the "other" (*allos*) also." It's also found in Matt. 12:13 when Jesus said "Stretch forth your hand. And he stretched it forth; and it was restored whole, like the "other" (*allos*)." Here the word (*allos*) applies to the same person but a different part of the body. Jesus after His death would receive "a quickening (life giving) spirit," 1 Cor. 15:45. Doesn't this indicate that Jesus would come back in another form, His (life giving) Spirit for He said, "I will not leave you comfortless; I will come to you?" John 14:18.
141. **Is not this "other Comforter" Christ in another form (Sprit form)?** Jesus said, "Yet a little while, and the world sees Me no more; but you see Me..." John 14:19. He is removed from visible sight, but He is still with us in Spirit for He said, "I will love him and will manifest Myself to him." Vs. 21
142. **Does the Bible give an example of how another Comforter can refer to Jesus?** It states in Rom. 7:4, "Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even (even is a supplied word, not in the original) to him who is raised from the dead, that we should bring forth fruit to God." Here the verse is talking about the death of Christ so we can be married to another, which is Christ raised from the dead. The word another is referring to Christ in another form. Just as Christ said He would send another Comforter, He was referring to Himself in another form. Jesus often spoke in the third person. Jesus often spoke in the third person, so why is it not possible that He refers to Himself as the Comforter and the Spirit of Truth?
143. **What is the meaning of the word Comforter?** The word Comforter and Advocate are the same Greek word, *parakletos*, Strong's #3875. Scripture says Christ is our Advocate, 1 John 2:1. How many advocates, comforters, and interceders do we have? The Bible says only one. 1Tim. 2:5.

144. **Is Paul wrong when he tells us, "Now the Lord is that Spirit..."?** 2 Cor. 3:17. Does not the word 'Lord' refer to Christ and not a third person deity?
145. **What Spirit was with Jesus while He was on earth?** Jesus answers this question, "the hour cometh, yea, is now come, that you shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me" John 16:32. Here Jesus claims that even when He was left alone by humans there was someone with Him and that one was His Father, not a third deity person. Jesus knew that His Father was physically in heaven, Luke, 11:2, Matt. 7:21, 10:32, yet He claimed His Father was with Him and even living inside of Him for Jesus said, "the Father dwells in Me" John:14:10. The Spirit inside Jesus was His Father's Spirit. Can't Jesus also by His Spirit dwell in us?
146. **Why couldn't the Holy Spirit be poured out until Jesus was glorified?** If the Holy Spirit is a separate person there would be no need to wait. It only makes sense if the Holy Spirit is Christ's Spirit as the Bible indicates. Aaron when He became High Priest was anointed with oil. Psalms 133:2 says it ran down his beard and down his garments. Christ was also anointed as High Priest in Heaven. Heb. 1:9. It is believed that Christ was anointed in heaven as our High Priest on Pentecost, as all major events in Christ's life fell on God's appointed times. This anointing would allow His Spirit to flow down to us.
147. **The Spirit of the Father comes to us from whom?** Scripture says it's through Christ. "For through Him (Jesus) we both have access by one Spirit (Christ's) to the Father." Eph. 2:18. It has to be speaking of Jesus for he is the only way to the Father. John 14:6. Jesus breathed on them and said receive the Holy Spirit. John 20:22. The Spirit was breathed on the disciples by Jesus in the Upper Room but the power came later at Pentecost. This shows that the Spirit is from Christ, doesn't it?
148. **How did the disciples understand what took place in the Upper Room?** After receiving the Holy Spirit the disciples went outside and Peter preached to the crowd saying, "This Jesus has God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has poured out this (the results of the Upper Room experience), which you now see and hear." Acts 2:32,33. Is this not saying that Jesus received the promise the Father gave Him of the Holy Spirit and that this gift comes to us from Jesus? There is no mention that Jesus then gave His Spirit to a third deity to pass it on to us.
149. **Who was guiding the disciples after Christ ascended to heaven?** "And then after the Lord had spoken to them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs that followed." Mark 16:19-20. Doesn't it say it is Christ? How could He do this if not by His Spirit? It makes no sense to have another person send Christ's Spirit to the disciples or to us.
150. **Whose power healed people after Christ ascended to heaven?** The Bible indicates that people were healed in the name of Jesus not by the Holy Spirit as a third deity. Acts 4:10, 16:18. Doesn't this indicate that it was by the power flowing through Christ's Spirit that performed these miracles and not another?
151. **Does not scripture tell us of the dual roles Christ has in heaven?** "Wherefore in all things it behoved Him to be made like to his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself has suffered being tempted, He is able to succor (help) them that are tempted." Heb. 2:17-18. Does this not indicate that Christ is working on our behalf as High Priest in the heavenly temple while by His spirit helping those tempted? This seems to indicate that He has two missions.
152. **Does the duties of the priest point in any way to Christ as the Comforter?** One of duties of the High Priest was to teach the people. This took place outside of the tabernacle

for only the priests were allowed in the tabernacle. Eze. 44:23. The priests were to change from their special garments they wore in the presence of God. They had to put on different garments before going out to the people. Eze. 44:19. Christ taught the people while He was on earth (away from the heavenly sanctuary). He came to earth in a different form than when in heaven in the presence of His Father. Christ is now in heaven serving as our High Priest in His glorified body but He also continues by His Spirit to help us. The Father sent His Son's Spirit into our hearts. Gal. 4:6. He has kept His promise that He would never leave or forsake us for He would always be with us even to the end of time on earth. Matt. 28:20, Heb. 13:5. Christ after His resurrection was working with His disciples, Mark 16:19-20 and He now is helping us. Heb. 2:18.

153. **Does not Eph. 1:22-23 show that it is Christ's Spirit that dwells in us?** "And has put all things under His (the Son) feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that fills all in all." How can He fill us if He is not in us by His own personal Spirit?
154. **All the times Jesus said that He would come and dwell with us, did He mean what He said?** How could this be the literal truth if He really meant that another being who is referred to as the Holy Spirit would come instead as His representative? If the President says He would attend an important meeting but sends another, was he being truthful? Do you believe Jesus was telling us the truth?
155. **If the Comforter is someone other than Christ, how can we justify all the many scriptures that point to Christ?** Here are a few, "I am with you always, even to the end of the world" Matt 28:20, "I will never leave you, nor forsake you" Heb. 13:5, "I come into him" Rev. 3:20, "I in you" John 14:20, John 15:4, "I ... will manifest Myself to him." John 14:21, "I in him" John 6:56, 10:38, 15:5, "For where two or three are gathered together in My Name, there I am in the midst of the them" Matt.18:20, "God hath sent forth the Spirit of His Son into your hearts" Gal.4:6, "the Lord is that Spirit.." 2 Cor. 3:17, "if any man have not the Spirit of Christ" Rom. 8:9, "That Christ may dwell in your hearts" Eph. 3:17, "Christ in you" Col. 1:27, "Christ is all, and in all" Col. 3:11, "Christ lives in me" Gal. 2:20, etc.
156. **Does scripture clarify what is meant by having the mind of the Spirit?** Rom. 8:27 reads, "And he that searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God." Is not Christ our intercessor? "... It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also makes intercession for us." Rom. 8:34 Doesn't the scripture clarify whose Spirit? It says, "we have the mind of Christ" 1 Cor. 2:16? Wouldn't the mind of Christ come from Christ by His Spirit?
157. **What does the Bible mean when it says the Spirit intercedes for us?** Rom. 8:26-27. "Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered." Does not God's Word say there is only one mediator, advocate, interceder and that is His Son? 1 Tim. 2:5?
158. **What mystery does the Father want revealed?** "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27. God the Father wants us to know that Christ dwells in us, to give us hope.
159. **Whose Spirit dwelled in the prophets of old?** Paul wrote, "...the holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21. Does not Paul clarify who the Holy Ghost is when he says "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come to you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand

the sufferings of Christ, and the glory that should follow." 1 Peter 1:10-11. This indicates that it was the Spirit of Christ that dwelt in the prophets in the Old Testament. Paul uses the terms "Holy Ghost" and "Spirit of Christ" interchangeably.

160. **Did Jesus permanently lose His ability to be omnipresent after His time on earth?** Why does Paul tell us that "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"? Gal.4:6. And if all are co-equal, why cry out to only the Father?
161. **If Christ lost His omnipresence, an attribute of God, when He returned to heaven, does that not take away from His Deity?**
162. **If Christ is not able to be omnipresent in heaven now, then didn't He mislead us?** He said, "I am in the midst of the them." Matt.18:20; "That Christ may dwell in your hearts" Eph. 3:17; "Christ in you" Col. 1:27; "I am with you always, even to the end of the world." Matt. 28:20; "I will never leave you, nor forsake you" Heb. 13:5; "I will not leave you comfortless; I will come to you" John 14:18; "I come in to him" Rev. 3:20; "I in you" John 15:4; "I...will manifest Myself to him." John 14:21; "I in him" (John 6:56, 10:38, 15:5)
163. **Where can we look to find more about the Father and Son and if a third deity exists?** The Bible tells us that, "Your way, O God, is in the sanctuary." Ps. 77:13. God's presence or glory of the Lord is in the sanctuary. Ex. 29:43, 40:34-35, 1 Kings 8:10-11, 2 Chron. 5:13-14, 7:1-2. God's presence dwelt on top of the Mercy Seat. Ex. 25:21,22. The Father is the one sitting on the throne. Isa. 6:1, Rev. 4:2. Only the High Priest was allowed to enter into the Most Holy Place. Heb. 9:7. Jesus is our Heavenly High Priest. Heb. 2:20, 2:17, 3:1, 4:4, 14-15, 5:5, 5:10, 6:20, 7:26-28, 8:1, 9:11. This shows two, the Father and the Son, that dwell in the sanctuary.
164. **Where is the Holy Spirit, as a third deity, represented in the Sanctuary?** We're told the oil in the lampstand represents the Holy Spirit. But does not the Bible say that the Spirit comes from the Father the source of everything? John 15:26. Wouldn't the oil in the lamp then be His Spirit?
165. **What does the golden lampstand the in the sanctuary represent?** Christ is represented by the lampstand for He is the light of the world. John 8:12, 9:5, 12:46. The oil, representing the Spirit, is poured into the center lamp which represents the Messiah. The oil being poured into the center lamp represents the Father's Spirit in Christ for the Spirit proceeds from the Father. John 15:26. From the center lamp the oil flows to the other six lamp branches. Jesus says, "I am the vine, you are the branches: He that abides in Me and I in him..." John 15:5. This verse shows that His Spirit flows to us and makes it possible that both the Father and Son will dwell in us. John 14:23. What a beautiful picture the lampstand shows.
166. **What does the table of showbread in the sanctuary represent?** The table of showbread was placed on the north side. Ex.40:22-23, Ex. 26:35. The north is where Lucifer wants to ascend and be like God. Isa. 14:13-14. The table has a two gold crown molding around the top. Ex. 25:23-25. The gold represents the Father, "the Almighty shall be thy *defense* (Strong's #1220 gold, defense, see Bible margin), and you shall have plenty of silver..." Job 22:25. The crowns signify royalty. The two gold crown molding signifies the Father and Son who sit on the throne. Rev. 3:21. Why did God not tell Moses to make a three gold crown molding to represent three separate deities?
167. **What is the meaning of the bread placed on the table of showbread?** On the table of showbread were placed two stacks of bread. Lev. 24:5-6. The bread symbolizes Christ for He said, "I am the bread of life." John 6:35. It can also represent the Father for by knowing the Father and the Son we have eternal life. John 17:3.

168. **Who gives us the bread of life?** Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." John 6:32-35. Both the Father and Son are involved in giving us the bread of life, but the Spirit is not mentioned.
169. **What is the significance of the twelve loaves of bread on the table of showbread?** They represent the twelve tribes of Israel. Moses was told to place the bread in two stacks, six in each row. Lev 24:6. If God wanted to show that three deities exist in heaven, He could have told Moses to place the bread in three stacks, four in each row, which would also make twelve loaves, but He didn't.
170. **How many Divine Beings are present in the Sanctuary?** Only two. The earthly sanctuary was to be a pattern of the heavenly sanctuary. In the earthly sanctuary there was the presence and glory of God the Father and the High Priest, a type of Christ. In the Heavenly you have God the Father and Jesus our High Priest and Mediator which adds up to only two Divine Beings not three. Everything in the sanctuary represents the Father and the Son, and them only. There is no physical third deity in the Sanctuary.
171. **What else along with our prayers is represented by the sweet smell of incense offered in the Sanctuary?** The sweet smell of incense represents the righteous of Christ which makes our prayers acceptable to the Father. We're also told, "...Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savor (fragrance, aroma)." Eph. 5:2. We too can be a sweet smelling incense, "For we are to God a sweet savor of Christ." 2 Cor. 2:15. By all the verses mentioned the incense represents Christ and our prayers and life which are offered to God the Father. No mention of the Spirit being involved.
172. **Who is represented in the courtyard of the Sanctuary?** The courtyard represents Christ's ministry on earth. The altar of sacrifice and the priests that offered the sacrifice both represent Christ. The laver is a symbol of being cleansed from our sins which also points to Christ for it is by His blood we are cleansed of our sins. Rev. 1:5, Heb. 1:3. We see only one, Christ represented in the outer courtyard.
173. **Isn't the Holy Spirit represented as the fire on the Altar and the water in the Laver in the courtyard?** The Bible says that "the Lord your God is a consuming fire." Deut. 4:24, 9:3, Heb. 12:29. And is not Christ the living water of life? John 4:10, 7:38
174. **Who does the Bible say brings us comfort?** The scriptures say, "...there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." Luke 2:25. The word consolation, Strong's #3874 means comfort. Simeon was waiting for the comforter of the world to come. It was revealed to Him that he would not see death before he had seen the Messiah that all Israel was waiting for. While he was at the temple Mary and Joseph brought baby Jesus to the priests. When Simeon saw the baby Jesus He took Him in his arms and blessed God and said, "...mine eyes have seen Thy salvation." Christ is our consolation, our Comforter.
175. **Who speaks the words of the Spirit to us?** This is what Jesus says, "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life." John 6:63. It's Jesus that says His words are spirit. Just like the Father's thoughts are His Spirit, when they are spoken they become audible. As the Father said to the Son,

Let us create man in our image, then the Son became the active agent in carrying out His Father's plan. The Father gives to His Son His Spirit and His thoughts, then the Son spoke those thoughts to us. We are told, "Let this mind be in you, which was also in Christ Jesus:" Phil. 2:5. Jesus will write the name of the Father and His name on the forehead of the believers who are victorious, for their thoughts will come from the Father and Son, not some other deity. Rev. 3:12, 14:1, 22:4.

176. **Is it the Spirit of a third deity that helps us pray?** It says, "for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered." Rom. 8:26. To begin with, it is Christ that makes intercession for us. Rom. 8:34, Heb. 7:25. The verse is talking about prayer. In the sanctuary is the altar of incense. Only the High Priest was allowed to take the incense to the presence of God on the Day of Atonement. Lev. 16:11-13. The incense (sweet smell) represents the righteousness of Christ which makes our prayers acceptable to the Father. The spark to kindle the incense came from the coals of the sacrificial burnt offering. Rev. 8:5. The priest kept the incense burning and he mediated at the golden altar. Christ is our High Priest and the burnt offering represents His sacrifice. This indicates that it is Christ that helps us pray.
177. **How are we to pray?** Jesus told us how to pray and to whom when He gave the disciples the Lord's Prayer. We are told to pray in the Spirit, Jude 20, but were not told to pray to the Spirit. We are also told to pray to the Father in the name of His Son. Eph:5:20
178. **What is the only way to the Father?** The Bible says, "no man comes to the Father, but through Christ," John 14:6. No mention of going to or through another person.
179. **Whose Spirit sets us free?** "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. It's Christ who gives us liberty or freedom from the bondage of sin for only He overcame sin in human flesh and only He paid the penalty for our sins. We need the righteousness of Christ dwelling in us by His Spirit to give us victory. Only by His Spirit abiding in us can give us that victory.
180. **Is it the Holy Spirit who gives us strength to face the challenges of life?** The scripture states it is only through Christ. We read, "I can do all things through Christ which strengthens me". Phil. 4:13. We are "strengthened with might by His Spirit in the inner man". Eph. 3:16.
181. **What does Paul mean when He talks about the renewing of the Holy Ghost?** Paul wrote, "Not by works of righteousness which we have done, but according to His (the Father's) mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior". Titus 3:5-6. It seems that this renewing of the Holy Ghost comes to us through Christ and not another.
182. **Who gives us peace, and joy in our life?** We're told in scripture it is only through Christ. "My peace I give to you" John 14:27; "that My joy may abide in you, and your joy may be full." John 15:11.
183. **Whose Spirit transforms our character?** God's Word says, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, who is the Spirit." 2 Cor. 3:18. Here it plainly says the Lord Jesus transforms our character and the He is the Holy Spirit. Do we believe God's Word or our traditions?
184. **When Jesus was baptized are three beings represented?** Matt 3:16-17 states "...the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased'." The Spirit is mentioned as belonging to God, the Father. The Spirit of God would be the Father's own spirit. It does not say God the Holy Spirit descended.

185. **If a visible manifestation of the Spirit of God (such as a dove in the above question) is a separate, distinct person, then how do we explain the 120 cloven tongues of fire?** 2:1-3. Would that make the Spirit of God 120 distinct persons? Does not the word 'of' show whose Spirit? God the Father has a Spirit just a man has a spirit. 1 Cor. 2:11. God says I will pour out My Spirit in Prov. 1:23, Eze. 39:29, Joel 2:28-29, Acts 2:17-18.
186. **Why is the Holy Spirit revealed as a dove, oil, water, fire, wind, instead of a person?** The scriptures call the Holy Spirit, He. But could that be referring to Christ who the Bible says sends His Spirit to us?
187. **Why does John calls the Spirit "it"?** John 1:32. The verse reads, "... I saw the Spirit descending from heaven like a dove, and it abode upon Him." It is a matter of Greek grammar and the rules requiring gender agreement. The word for spirit, *pneuma*, is neuter and appropriately takes the "it" pronoun; the word comforter, *parakletos*, is masculine and thus takes the pronoun "he."
188. **How does the baptism of Jesus and the anointing of the Spirit fulfill prophecy?** Isaiah prophesied, "...the Spirit of the Lord shall rest upon Him..." Isa. 11:2. "...I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles." Isa. 42:1. "The Spirit of the Lord GOD is upon Me; because the Lord has anointed Me to preach good tidings to the meek; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" Isa. 61:1. When Jesus went into the synagogue, He read Isa. 61:1, as an announcement that this prophecy was being fulfilled. Luke 4:16-21. One thing we notice is that it was the Spirit of His Father that rested upon Him and anointed Him, not a third deity.
189. **Did Jesus want His disciples to recite "in the name of the Father, and the Son and the Holy Spirit" at baptisms?** Matt. 28:19. The verse says to baptize "in the name of". To do that we must know the name of each. The Father's name is Yahweh or Jehovah and the Son's is Yahshua or Jesus. But the literal name of the Holy Spirit is unknown, if it exists, so how can we baptize in the Spirit's name for it has no name? Holy is an adjective that only describes the Spirit. The Spirit is Holy because God is Holy. The word "name" in the Bible often refers to a person's character. Jacob's name was changed to Israel because his character changed. "In the name of" could show us it's the Father that draws us to His Son by His Spirit. John 6:44. And it's the Son's death that makes our salvation possible. And it's through Their Spirit that convicts us to turn from sin. If this verse is truly scriptural, couldn't Christ be telling His disciples to baptize (immerse) them into the character of the Father, Son and their Holy Spirit. This then harmonizes with the rest of scripture.
190. **Does Matt. 28:19 tell us that God is made of thee persons?** Does Matt. 28:19 or even the whole chapter even mention the word "God"? Does the verse tell us who the Holy Spirit is? To all the above questions, no.
191. **What does the wording "in the name" represent?** The word name means "authority" in John 5:43. Jesus said, "I come in My Father's name, and you receive me not..." Jesus said He was the Son of God. Saying He was the Son of God would imply that He have greater authority than the Jewish leaders. But the Jewish leaders didn't accept His authority. When we are baptized we are committing ourselves to come under the authority and power of the Father, the Son and their Holy Spirit.
192. **Why in the New Testament were all the recorded baptisms only in the name of the Son?** Acts 8:16, 10:48, 19:5. Were the disciples willfully disobedient or just forgetful or did they misunderstand Jesus or are we misunderstanding? Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ..." Acts 2:38. Baptism was to represent the death, burial and resurrection of Jesus and our dying to sin and raising to new life. Rom. 6:3-6. Only Christ died and rose again. Everything is done in the name of Christ. Col. 3:17.

193. **What would be the importance of the Holy Spirit being included in the command to baptize?** If Jesus had left out the Holy Spirit in His commission, then people would likely have had no knowledge that Christ lives in us through His Spirit. There were some believers in the Bible not aware of this, such as when Paul asked those in Ephesus about the Holy Spirit, they responded, "We have not so much as heard whether there be any Holy Ghost." Acts 19:2. After Paul told them about the Holy Spirit, he still baptized them in the name of Jesus Christ, not in the name of the Father or Holy Spirit. Acts 19:5.
194. **When Jesus told the disciples to teach all nations, was Jesus teaching that God was three separate deities?** Jesus teaches and identifies His Father as the supreme God using terms such as, "the Lord of heaven and earth" Luke 10:21, Matt. 11:25 "greater than all" John 10:29, and "the only true God" John 17:3. Jesus was always pointing people to the Father that the Father would be glorified. Matt. 5:16, John 13:32, John 17:1. Christ also says that They (the Father and Son) will come and dwell with us. John 14:23.
195. **What did the church that the disciples founded believe about Matt. 28:19?** Eusebius was the Church historian and Bishop of Caesarea. In 'The Demonstratio Evangelica' by Eusebius, pg. 152, Eusebius quotes the early book of Matthew that he had in his library in Caesarea. According to this eyewitness of an unaltered Book of Matthew, that could have been the original book or the first copy of the original of Matthew, Eusebius informs us of Jesus' actual words to his disciples in the original text of Matthew 28:19. It says, "With one word and voice He said to His disciples: "Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you." That name is Jesus. This knowledge would explain why the disciples only baptized in the name of Jesus.
196. **What did Cardinal Joseph Ratzinger, who later became Pope Benedict, write about baptizing in the name of the Father, Son, and Holy Spirit?** In his book 'Introduction to Christianity' 1968 edition, pgs. 82-83, he makes this confession as to the origin of the chief Trinity text of Matthew 28:19. "The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome." The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original Church that started in Jerusalem around AD 33. It was rather, as the Cardinal Ratzinger states, a later invention of Roman Catholicism completely fabricated. Very few know about these historical facts. An article by Clinton D. Willis titled 'A Collection of Evidence Against the Traditional Wording of Matthew 28:19' lists 20 commentaries, encyclopedias, books and articles that all say the part of Matthew 28:19 to baptize in the name of the Father, Son, and Holy Spirit was added in the 2nd or 3rd century by the Roman Catholic Church. Even the Catholic Encyclopedia, II, admits a change.
197. **When Peter told Ananias that he had lied to the Holy Ghost, does this prove that the Holy Spirit is a third separate person?** Peter said, "...you have not lied to men, but to God." Acts 5:3-4. According to the Bible, the Holy Spirit is the Spirit of God for it states, "And grieve not the Holy Spirit of God..." Eph. 4:30. If I lie to your spirit, you would not suppose I lied to someone else. Same with God's Spirit. To lie to God's Holy Spirit, is to lie to God Himself. Acts 5:9 Peter said, You agreed "to tempt the Spirit of the Lord."
198. **When we're told "Grieve not the holy Spirit of God", is this indicating a third deity?** Eph. 4:30. In this verse holy Spirit is in the lower case. The text says it's the holy Spirit of God we are not to grieve. "Of God" shows possession, so it would be the Father's own Spirit. Remember Holy is an adjective to describe God's Spirit, not the name of a person. The Bible tells us of the Father being grieved, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:6. Daniel said, "I, Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me." Dan. 7:15. Would anyone suggest that Daniel's spirit that was grieved was a person separate and

distinct from Daniel? The Bible says that God is Spirit, 1 Cor. 2:12. We are not to grieve God the Father, not some other deity.

199. **If blasphemy against the Holy Spirit is the unpardonable sin, why did Jesus say that we receive eternal life by knowing the Father, the only true God, and Jesus Christ?** "And this is life eternal, that they might know You the only true God, and Jesus Christ, whom You have sent." John 17:3
200. **If all three deities are equal then why is it that a person's blasphemy against only the Holy Spirit is not forgiven.** Matt. 12:31,32; Mark 3:28-29, Luke 12:10. Why not also blasphemy against the Father and Son?
201. **Why are we told that if we speak against the Son of man it will be forgiven but if we blaspheme the Holy Ghost it will not be forgiven?** Matt. 12:31-32; Mark 3:28-29, Luke 12:10. First there is no mention of the Father, only His Son and the Spirit. But those that blaspheme the Holy Spirit, blaspheme both the Father and Son because the Spirit proceeds from the Father, the source of all things, and the Father gave His Spirit to His Son.
202. **Does Jesus give any further clues about blaspheming the Holy Spirit?** The scribes accused Jesus of casting out devils by the power of Beelzebub. To which He responded "he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal damnation: because they said, "He has an unclean spirit." Mark 3:29-30. This seems to show that when one deliberately attributes the work of the Holy Spirit to Satan, he is in danger of blaspheme against the Holy Spirit. Jesus casting out the demons was through the power of His Father. John 14:10, 10:37-38, 5:19. This power of the Father is His Holy Spirit given to His Son without measure. John 3:34, Matt. 12:18, Luke 4:18. Because the Holy Spirit comes from the Father, John 15:26, the unpardonable sin is blasphemy towards the Father when we continually reject His Spirit and His Son and refuse to repent. If we die in this state we will be eternally lost.
203. **If the Scripture refers to the Holy Spirit as "he" then the Spirit must be a person, right?** "...when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it to you. All things that the Father has are Mine: therefore said I, that He shall take of Mine, and shall show it to you." John 16:13-15. Because the Spirit is the spiritual presence of both the Father and the Son apart from their physical presence, it is natural for it to be personified. This can be done to demonstrate that the Spirit is more than just an impersonal force. Jesus often referred to Himself in the third person when talking to others, such as "he" "him" "Son of Man" "Son of God" "the Son". There are too many scriptures to list. In His culture speaking in the third person showed humility. Instead of always pointing to Himself as to all that He would accomplish while on earth and do for us in heaven, which might appear to others as bragging, He talked to others about Himself in the third person. An example of Jesus talking about Himself in the third person is, "But Jesus said unto him, Judas, betray thou (you) the Son of man with a kiss? Luke 22:48. Is Jesus not talking about Himself? Christ referred to Himself most often as the Son of man. Matt. 8:20, 9:6, 10:23, 11:19, 12:8, 12:32, 12:40, 13:37, 13:41, 16:13, 16:27, 16:28, 17:9, 17:22, 18:11, 19:28, 20:18, 20:28, 24:27, 24:30, 24:37, 24:39, 24:44, 25:13, 25:31, 26:2, 26:24, 26:45, 26:64, Mark 2:10, 2:28, 8:38, 9:12, 9:31, 10:33, 10:45, 13:26, 14:21, 14:41, 14:62, Luke 5:24, 6:5, 6:22, 7:34, 9:26, 9:44, 9:56, 9:58, 11:30, 12:8, 12:10, 17:22, 17:24, 17:26, 17:30, 18:8, 18:31, 19:10, 21:27, 21:36, 22:22, 22:48, 22:69, John 1:51, 3:13, 3:14, 5:27, 6:27, 6:53, 6:62, 8:28, 12:23, 13:31. He referred to Himself also as Son of God: John 5:25, 11:4, 9:35-37.
204. **Does the fact that the Holy Spirit spoke to individuals prove there is a third deity?** Acts 13:2. Since the Spirit is called the Spirit of God certainly He can speak to His people by His own Spirit. Just because God's Spirit is omnipresent (everywhere) does not mean that it is a separate deity from the Father. The fact that the Spirit can speak shows it's

more than just a force; it is the actual personal Spirit of the Father. David wrote, "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" Ps. 139:7-10. "Cast me not away from Thy presence; and take not Your Holy Spirit from me." Ps. 51:11. The ability of the Spirit to speak, guide and direct His church demonstrates the mode in which God Himself directs the affairs of His church by His Spirit.

205. **Because the Bible says the Spirit entered into Ezekiel and spoke to him, does this indicate the Spirit is a third deity?** Eze. 3:24. If we read the whole context we learn whose Spirit it is. "When I speak with you, I will open your mouth, and you shall say to them, Thus saith the Lord God..." Eze. 3:27. Also Eze. 3:16,22 points to God being the one who spoke to Ezekiel.
206. **Does the communion of the Holy Ghost in 2 Cor. 13:14 prove that the Holy Spirit is a separate person from the Father and Son?** The verse reads "The grace of the Lord Jesus Christ, and the love of God, and the communion (*koinonia*) of the Holy Ghost, be with you all." In this verse the only one referred to as God is the Father. This agrees with Paul's first letter to the Corinthians, when he wrote, "To us there is but one God, the Father..." 1 Cor. 8:6. Also, the text does not say, "communion with the Holy Ghost." Paul also wrote, "That I may know Him, and the power of His resurrection, and the fellowship (*koinonia*) of His suffering..." Phil 3:10. Paul used the same Greek word that He used in 2 Cor. 13:14 as communion. To have fellowship means we are to partake of the sufferings of Christ. There is a difference between having fellowship "of" or "with" someone or something. You can have fellowship "of" His sufferings, even though His suffering is not a person, but you can't have fellowship "with" His sufferings. John states, "...truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3. This text in 2 Cor. 13:14 is held up as "the apostolic benediction" even though it is used only once. The phrase commonly used by the apostles is, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Gal. 1:3. This and similar phrases are used to begin 15 out of 21 apostolic letters. In each of these greetings only two persons are mentioned.
207. **Wouldn't the apostles want us to have fellowship with a third god?** But John writes, "...He that abides in the doctrine of Christ, he has both the Father and the Son" 2 John 9. "Both" means two, and only two.
208. **Why is the Holy Spirit not mentioned as being immortal?** We know that Jesus died on the cross so He experienced death, but the Bible only mentions the Father as being immortal. 1 Tim. 6:16. It is called "the eternal Spirit" in Heb. 9:14 because it is God's Spirit.
209. **Why does the Bible only mention two (the Father and the Son) that sit on the heavenly throne? Rev. 3:21, 5:13, 22:1,3. Where is the Holy Spirit's throne?**
210. **Why is the Holy Spirit not included in creating all things in the New Testament, if the Spirit is a third person separate from the Father and Son?** The Bible says, "...God, who created all things by Jesus Christ:" Eph. 3:9. There is no mention of a third deity in this verse, nor in John 1:3, Col. 1:16, Heb. 1:3, 11:3.
211. **If there are three divine minds that are part of the Godhead, why are there only two mentioned as bringing peace (reconciliation) between God and man?** Only the Father and Son is mentioned in Zech. 6:12-13. But is this not talking about the plan of salvation. Why is the Holy Spirit not included?
212. **Does the Spirit have a continuous cycle of blessing and thanksgiving?** The Spirit comes from the Father to us through His Son to bless us. When we offer thanks and praise to God, they go through the Son back to the Father.
213. **Why does Daniel, when in a vision of heaven, see only the Father and Son and not a third person if the Spirit is a person?** "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 (the Father), and they brought him near before Him." Dan. 7:13. Why is the Holy Spirit missing?

214. **What form does the Holy Spirit have?** Daniel tells us that the Father has a form that looks like a man and Jesus has a form that looks like the Son of Man. Dan. 7:9, 13. What form does the Holy Spirit have? Scripture doesn't mention the Holy Spirit having a form.

215. **Why is there no mention of a third person who is in the image, likeness or form of God?** It only mentions the Son. Heb. 1:3, Col. 1:15. But why not, if there really is a third divine person?

216. **Where does the living water of life come from?** Jesus said, "If any man thirst, let him come to Me, and drink. He that believes on Me, as the scripture has said, out of his belly shall flow rivers of living water." John 7:37-38. Reading in Revelations we also find answers from where and from whom this living waters comes from. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. We see here that the river of life comes forth from the Father and the Son. No third deity involved here.

217. **When the Bible says that we are made in the image of God, Gen. 1:26, why did God only create two, Adam and Eve?** Why did God not create three humans to represent a triune God? Scripture says God created Adam and that God took a rib from Adam's side. It also states that Jesus was "in the bosom of the Father." John 1:18. Is not the rib located in the area of the bosom? Eve was bone of Adam's bones, and flesh of his flesh, fully human because Adam was human; just like the Son is the express image of the Father and fully divine. Heb. 1:3. The Son being in the form of God, Phil. 2:6, is deity for His Father is deity. There is no mention of a third person in scripture who is in the image, likeness or form of God. But why not, if there really is a third divine person?

218. **Does not even creation show the Divine pattern of the Father and Son?** When God took one of Adam's ribs and from it made a woman, Gen. 2:21,22, Adam said, "This is bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man." Gen. 2:23. "For the Man is not of the woman, but the woman of (or from) the man." 1 Cor. 11:8. Eve is the only woman to have been brought forth from a man. Just as Jesus is the only divine being in the entire universe to be brought forth from God. For it says, "...the only begotten Son, which is in the bosom of the Father..." John 1:18. As Adam is the source and origin of Eve, so also the Father is the Source and Origin of His only begotten Son. As Eve is the channel through which human life continues, the Son is the Channel through which the Father's Spirit continues to communicate, redeem and restore man to Himself. Jesus is not a son by creation, as was Adam, nor a son by adoption, like us; but He is the only Begotten Son of the Father.

219. **What does the ancient Paleo Hebrew teach us in Gen. 1:1?** Paleo Hebrew was the ancient 'pictographic' form of the Hebrew letters. The pictographs added an additional level of understanding to the surface text, "In the beginning God created the heaven and the earth." Twice in the first sentence you see the plan of salvation. The first word is "*Beraysheet*" translated as "in the beginning". The letters that form the word *beraysheet* are *Beyt, Resh, Aleph, Shin, Yud, Tav*. Each letter has a meaning as shown in the following table.

to pagan and false gods, and even men, such as the Caesars, and emperors, and kings. Paul says, "...for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father (Yahweh)... and one Lord Jesus Christ (Yahshua)..." 1 Cor. 8:4-6. Holy is an adjective that describes the Spirit. When the Spirit is from God the Father, that's what makes it holy. What is the Holy Spirit's name?

221. **Why is there no mention of the Spirit (as a third person) having the same qualities as Jesus and the Father, such as the qualities of love, mercy, forgiveness, and saving us?** We never read of the Spirit's love, mercy, forgiveness, etc.
222. **Why does Revelation only mention that we shall be priests of God and of Christ?** It says that "they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20:6. Why are resurrected believers not priests to the Holy Spirit also?
223. **Who only is mentioned before sin existed and also in the new heaven and the new earth after sin is vanquished?** There were only two involved in the plan of salvation before the world was created. Zech. 6:12-13. And there is only two mentioned being with us in the new heaven and earth. Rev. 21:22-23, Rev. 22:3, Rev. 20:6
224. **Who is involved for us to have eternal life?** "And this is life eternal, that they might know You the only true God, and Jesus Christ, whom You have sent." John 17:3. Why no mention of a third person involved?
225. **We are told that the Father, Son, and Spirit are one, so why is the Holy Spirit not mentioned by Jesus in this oneness?** The Bible says "That they all may be one, as We are." John 17:11. "That they all may be one; as You, Father, are in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me. And the glory which You gave Me I have given them; that they may be one." John 17:21:22, 10:30. Here Jesus spoke of the oneness we can have with Him and His Father, and He left out any mention of the Holy Spirit. Why, if a third deity exists?
226. **Where does it say anything about worshipping the Spirit?** Revelation tells us we will praise and worship God the Father and His Son. Rev.5:13. There is no mention to worship or that we are to praise or pray to the Spirit. But why not if the Holy Spirit is a third deity and co-equal?
227. **How could the Holy Spirit cry Abba Father, Gal. 4:6, or refer to God as Father, for He is not a son, but a separate deity, only united in purpose to the Father as the Trinity doctrine teaches?** You call someone related to you "Father". It's not a word a co-equal God would use to refer to another God.
228. **Why does Paul include the angels but not the Holy Spirit, if the Spirit is a third deity person?** He says, "I charge you before God, and the Lord Jesus Christ, and the elect angels, that you observe these things..." 1 Tim. 5:21. The angels are included but the Holy Spirit is left out. Why?
229. **If the Holy Spirit is someone other than the Father and Son, the Holy Spirit comes from what person?** Only the Father and Son are mentioned as the ones that the Spirit comes from. So who is this third deity person?
230. **Does "...the Lord God, and His Spirit, has sent Me" prove there are three separate deities?** Isa. 48:16. The Lord God is referring to the Father, His Spirit would be referring to the Father's Spirit, and has sent Me is referring to Christ. The Bible says the Father gave to His Son His Spirit without measure, John 3:34. In so doing He sent both His Son and His Spirit into the world. Jesus said, "Believe not that I am in the Father, and the

Father in Me? The words that I speak to you I speak not of Myself: but the Father that dwells in Me, He does the works." John 14:10. Both the words Christ spoke and the works He did were through the Father's Spirit in Him. This is why Jesus could say that His Father dwells in Him and that "I and My Father are one." John 10:30. They are one for the Father's Spirit dwells in His Son. John 3:34, Matt. 12:18, Luke 4:18. Only two divine beings are mentioned.

231. **Surely doesn't 1 John 5:7 prove there are three deities?** It reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This verse does not say there are three persons or that these three are one God. The next verse reads, "And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Vs. 8. The word "record" and "witness" come from the same Greek word. The meaning is explained in verse 6 which says, "This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth." Verse 8 helps us understand how the three in heaven and three on earth are one for it says, "these three agree in one." In other words, the record they bear is one in agreement and that is that Jesus is the Son of God. We know this for verse 10 says, "He that believeth on the Son of God has the witness in himself: he that believeth not God has made Him a liar; because He believes not the record that God gave of His Son." We don't want to call God a liar, do we?
232. **What is the record that the Father gave of His Son?** "This is my beloved Son, in whom I am will pleased." Matt. 3:17, 17:5.
233. **What is the record or testimony that occupied John's mind in his letter?** It was the son-ship of Jesus that occupied John's mind for he mentions the Son of God 18 times in his letter. 1 John 1:3,7; 2:22-24; 3:8,23, 4:9-10,14-15; 5:5,9-13,20
234. **Why out of 113 ancient manuscripts the text, 1 John 5:7, is not found in 112 manuscripts?** It occurs in no manuscript before the tenth century. It is generally held that this text, called the Comma Johanneum, is a gloss (words inserted between the lines or in the margin of a text to explain a difficult text) that crept into the text of the Old Latin and Vulgate.
235. **Is John's greeting to the seven churches proof of three separate gods?** "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ," Rev. 1:4-5. This verse only mentions the Father and Son and seven spirits. If the seven spirits refer to the Holy Spirit, why is it before the throne instead of being on a throne? The clue to the mystery of the seven spirits begins in Rev. 3:1 which states, "And to the angel of the church in Sardis write; These things said He (the Son) that has the seven Spirits of God..." The possession "of" tells us it's the Father's Spirit. As proof Isaiah 11:1-2 says, "And there shall come forth a rod out of the stem of Jesse, and a Branch (referring to God's Son) shall grow out of his roots: And the spirit of the Lord (The Father) shall rest upon Him (the Son), the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD". Here it's saying that the Father gave His Son seven attributes; His Spirit, the Spirit of wisdom, understanding, counsel, might, knowledge and fear (or respect) of Himself. " God being omnipresent (able to be everywhere) allows for His Spirit to be before the throne while the Father sits on the throne. There is also Biblical support for the term "seven spirits" to refer to angels. John writes, the Lamb (the Son) "has seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 5:6 Hebrews states: "But to which of the angels said He at any time... Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Heb. 1:13-14. The number seven represents completeness, and could refer to the complete host of heavenly angels. John also saw that "all the angels stood round about the throne." Rev. 7:11. "...and the number of them was 10,000 times 10,000 and thousands of thousands." Rev. 5:11. Zechariah wrote

about "the seven eyes" of the Lord, "...and shall see the plummet in the hand of Zerubbabel with those seven (referring to "seven eyes" in Zech. 3:9); "they are the eyes of the Lord, which run to and fro through the whole earth." Zech. 4:10. Also the Bible says, "For the eyes of the Lord run to and fro throughout the whole earth." 2 Chron. 16:9. Angels are not literally God's only set of eyes. He does not rely upon them to observe all things that happen on earth. He knows everything already, but He has given His angels a work to do, which includes observing what happens on earth and helping those in need. "For He shall give His angels charge over thee, to keep thee in all thy ways." Ps 91:11.

236. **Why is this oneness with the Father and Son so important?** It shows the love the Father and Son has for us. "I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me, and have loved them, as You have loved Me." John 17:23. Can we even comprehend the love the Father has for us, that He loves us as He loves His own Son? Don't we need to show our love and praise to the Father and to His Son? And as they love us we need to show this love of the Father and Son to others.
237. **Doesn't God want the people to know Him and believe Him?** "But let him that glorieth glory in this, that he understands and knows Me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, says the Lord." Jer. 9:24. "That men may know that You, whose name alone is Jehovah, are the Most High over all the earth." Ps.83:18. God wants us to know him, but the Trinity says it's a mystery. God the Father desires us to have a close, personal relationship with Him and His Son. To deny that Jesus is truly the only Begotten Son of God is not helpful in establishing this relationship. For the Bible says, "Whosoever denies the Son, the same has not the Father, but he that acknowledges the Son has the Father also." 1 John 2:23 and also "...he that believes not God has made Him a liar, because he believes not the record that God gave of His Son." 1 John 5:10. The Father has said over and over again that He has a Son and this Son is begotten of the Father. If the names God the Father and the Son of God are only titles, if they are role playing, and the names are just a metaphor as the trinity teaches, then what can we believe in the Bible?
238. **Why didn't Paul say there is only one God in three forms; the Father, the Son, and the Holy Spirit if this is the correct teaching?** But he didn't, instead he says there is but "one God, the Father..." 1 Cor. 8:6.
239. **Why does the Bible never make it clear to us by calling the Spirit 'God the Spirit' or 'God the Holy Spirit'?** The Bible says, The Spirit of God (referring to the Father) but never 'God the Spirit.' And even though the Son is God by nature and all power and authority was given Him from His Father, the Bible never uses the term, 'God the Son' but instead calls him the Son of God, Son of the Most High God, the Son of the Highest, and the Son of the living God.
240. **Why is neither the word 'trinity' nor such descriptions as 'one-in-three,' 'three-in-one,' 'three 'persons' and one 'essence' (or substance) used in the Bible if this is a correct understanding?**
241. **Is there ever a place in the Bible where Jesus or the Holy Spirit is called the God of the Father?** The answer is no. A number of times in Scripture, after the glorification of Christ, the Father is called the God of Jesus. Eph. 1:3, Col. 1:3, 2 Cor. 11:31, 1 Pet. 1:3, etc. but never is the Son or the Holy Spirit called the God of the Father.
242. **What Spirit is involved in our hope for righteousness by faith?** Gal. 5:5 says, "For we through the Spirit wait for the hope of righteousness by faith." The Bible clarifies whose Spirit. It is by the faith of Christ that we can have this righteousness (being made right) with God. Rom. 3:22, Phil 3:9. It is **only** through Christ's righteous life and His blood covering our sins that we can be saved (be reconciled and made right with the Father). It is **only** through

Christ dwelling in us that we can overcome temptation and sin. "For in that He Himself has suffered being tempted, He is able to help them that are tempted." Heb. 2:18. **Only** Christ was tempted as we are and sinned not. Heb. 4:15. **Only** Christ overcame sin and only His Spirit can help us be an overcomer for He said, "I have overcome the world." John 16:33. Some say that it is impossible to overcome sin. But did not Christ say to the woman caught in adultery to "go, and sin no more"? John 8:11. We are saved from our sins, but not to remain in our sins. Baptism represents the death and resurrection of Christ. Rom. 6:3-4. Paul explains this also means we are to be dead to sin. Rom. 6:2,11. We are not to let sin reign in us or have dominion over us. Vs. 12-14. We should no longer be slaves of sin (continuing to commit the same sins over and over again). Sin is the breaking of God's law. "Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3:4. Christ said that He did not come to do away with the law. Matt. 5:17-18. God wants to put His law into our minds and write them on our hearts. Heb. 8:10. God doesn't want His law to be an obligation nor was it ever meant as a means to obtain heaven. Those saved in the Old Testament was saved by faith, Gen. 15:6, just as we are today. He wants us to obey Him because we love Him and are thankful for His Son who died for us to bring forgiveness and reconciliation. We keep the commandments because we love Christ. He said, "If you love Me, keep My commandments." John 14:15. We are not to sin, but if we do sin we have an Advocate with the Father, which is Christ Jesus the righteous. 1 John 2:1. The words Comforter and Advocate come from the same Greek word, *parakletos*, which shows that our Comforter and Advocate are the same person. What a comfort to know Christ is our Advocate. "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Vs. 23. This gift is from the Father but it is through Christ and Him **alone** that we receive this eternal life. It is through Christ that we are made perfect. Col. 1:28, Heb. 5:9, 10:14, 13:21. Christ is coming for a people that are without fault before the throne of God and in their mouth is found no guile (deceit). Rev. 14:5. These are they which follow the Lamb where ever He goes. Rev. 14:4. May this include us all.

243. **In Revelation, when the Son talks about what the Spirit says to the churches, could He be referring to the Spirit of the Son?** Chapter 2 and 3 of Revelation is all in red lettering telling us that the Son is the one speaking to the seven churches. After the comments to each church the Son says, "He that has an ear, let him hear what the Spirit says to the churches." Rev. 2:7,11,17,29; 3:6,13,22. After what we have studied and comparing these verses with the rest of scripture, it would seem that the Spirit being referred to the Son's own Spirit. Because Christ said, "The words that I speak to you are spirit, and they are life." John 6:63. His words are spirit and life for the Spirit comes from Him.

244. **Where does the Holy Spirit fail us, if He is a third deity?** Is it not that Christ, our High Priest, was in all points tempted like as we are, yet without sin. Only Jesus came in human flesh and knows what it's like to be tempted. Only Jesus conquered sin, so only by Him dwelling in us and believing that He is the Begotten of the Father can we receive His power to overcome for the Bible says, "Who is he that overcomes the world, but he that believeth that Jesus is the Son of God?" 1 John 5:5. I want to be an overcomer, don't you?

245. **When we are saved, we are told to pray for our sins to be forgiven and for Jesus to come into our hearts, is this not true?** So why after we are saved are we then taught it's not Jesus who comes into our hearts but another person? We sing songs like 'Come into my heart, Lord Jesus' but then taught that another Spirit other than His will come and dwell in us. Is this not inconsistent?

246. **If God the Father was His own omnipresent spirit, why do we want to interpret all the texts in the Bible that refer to the Spirit of God, as another separate deity?**

Relating to End Times

247. **Is it important what we believe about God when it relates to end times?** Revelation tells us that before Christ's returns three messages will go to all the world. Rev. 14:6-13. The first message is, "Fear God, and give glory to Him; for the hour of His judgment

is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. First we are told to fear (Strong's #5399 to be in awe of, to revere) God. The Bible explains it as, "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Prov. 9:10, 1:7. Proverbs says if you seek wisdom as though it were hidden treasure, "Then shall you understand the fear of the Lord, and find the knowledge of God." Prov. 2:4-5. Solomon said that the conclusion of everything is to "Fear God, and keep His commandments: for this is the whole duty of man." Ecc. 12:13. We are told what God we are to worship, "worship Him that made heaven, and earth, and the sea, and the fountains of waters". Rev. 14:7. This is very similar to part of the fourth commandment, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed (Strong's 6942 hallowed means to keep holy, consecrate, proclaim, sanctify) it." Ex. 20:11. The wording in the 4th Commandment is almost identical to Revelation's first warning. One was translated from Hebrew and one from Greek. This commandment tells us what God we are to worship which is the Creator. The Bible also says, "For thus says the Lord that created the heavens; God Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. "Have we not all one father? Has not one God created us?" Mal. 2:10. The first warning is pointing us to the Creator God. The source of all things. 1 Cor. 8:6

248. **Are there other clues about which God we are to worship in the fourth commandment?** "But the seventh day is the Sabbath of the Lord your God." Ex. 20:10. The very name "Sabbath" bears God's mark of authority. The Hebrew word for Sabbath is *Shabbath*. If we break it down, *Sha* means *eternal one*. *Ab*, the root word of *Abba*, means *Father*. *Bath* or *Beth* means *house of or sign of*. Combined it means *Sign of the eternal Father*. The end time message to the world is to bring people to the Father and His sign of creation.
249. **Did Paul give a warning that in the future doctrine would change?** "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3-4.
250. **How does Paul describe the heathen and the Christian?** Paul said, "...we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us (the believers) 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." 1 Cor. 8:4-6. Paul is telling them that of the many gods people worship, that to the Christian there is but one God and one Lord, why do we say there are three, God the Father, God the Son, and God the Holy Spirit?
251. **Did Jesus come to start a new religion?** Jesus said that "salvation is of the Jews". John 4:22. This would be because they were given the oracles (Strong's # 3051 utterances) of God. Rom. 3:1-2. Jesus did not come to start a different religion but to bring back the original teaching that had been altered and added to by the priests. The main belief instilled in the Jews is that there is but one God. A truth repeated in the New Testament by Jesus Himself and by His disciples. Jesus stated that He was sent only to the lost sheep of Israel, and He sent His disciples to the lost sheep of Israel and not to the cities of the Samaritans (the Gentiles). Matt. 15:24, Matt. 10:5-6. So don't we need to become spiritual Jews? We are told, "For he is not a Jew, which is one outwardly; neither is circumcision, which is outward in the flesh: But he is a (real) Jew, which is one inwardly; and (true) circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28-29. Jesus kept all the teaching of the Torah. The Torah is the first five books of the Bible which include the law and the statues. The statues are a magnification of the law. The law and the statues are God's guidelines on how we are to live our lives. If Jesus did not keep all of the Torah (the law), He could not have been our sacrifice. The Bible says "Whoever

commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3:4. We know that Jesus was the sinless sacrifice, pure and spotless. 1 Peter 1:19. Moses, Enoch, and Elijah lived by the Word of God and believed that a Messiah was to come. All three of them are now in heaven. We too seek heaven by knowing our heavenly Father, who is the source of all things, and His Son. We need to go back to the original teachings of the Bible and "ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls." Jer. 6:16. We find no new religion in the New Testament. There are no new, changed, or deleted commandments. We are to follow how our Savior lived.

252. **Does the Bible indicate that the Jews who come to accept Yahshua (Jesus) as their Messiah will then be brought into the Christian faith?** In Romans 11 we are told that we Gentiles are the wild olive tree grafted into the original olive branch. Rom. 11:17,24. "For if the first fruit (Abraham and the patriarchs) be holy (consecrated), the lump (the nation of Israel) is also holy: and if the root (Abraham) be holy (consecrated), so are the branches. Vs. 16. But some of the branches were broken off." Vs. 17. Note that it says some but not all were broken off, for the gospel went out to the Jews for the first three years (Matt. 10:16, Rom. 1:16, 2:10, Acts 13:46) adding three thousand believers in Acts 2:41 and as many as five thousand men in Acts 4:4. There were mostly Jews that had accepted Jesus as their Messiah. We, the Gentiles, were grafted in among them, and with them partake of the root and fatness (to share the richness) of the olive tree. Rom. 11:17. The original olive tree is called good. Vs. 24. We are to be grafted into the original teaching which would be the Commandments and the rest of the Old Testament. Jesus said He did not come to destroy the law, or the prophets, but to fulfill. Matt. 5:17-18. The word fulfill does not mean abolish or do away with but to "fill full." Jesus fulfilled the prophecy that says, "He will magnify the law, and make it honorable." Isa. 42:21. Magnify (Strong's #1431) means to make large, to increase, to lift up, and to promote. One example of Jesus magnifying the law is when He repeats the sixth commandment that says, "Thou shall not commit adultery". Jesus then magnifies the law by saying, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." Matt. 5:27-28. The cross doesn't do away with the law and suddenly adultery, murder, etc. are acceptable. Jesus took away the penalty for breaking the law for those who repent and turn from their sins. The Commandments are like chapter headings. The statues are what defines, magnifies and explains each commandment. And under the first commandment "Thou shall have no other gods before Me", Ex. 20:3, belongs the statues that God is one and to know that He is the only true God. Both of these statues are repeated in the New Testament. Mark 12:29, Rom. 3:30, 1 Cor. 8:4,6, Gal. 3:20, Eph. 4:6, 1 Tim. 2:5, John 17:3. The New Covenant is that God will write His laws in our hearts. Heb. 8:10. Even this New Covenant is for the house of Israel. Heb. 8:10. The Jews, who have been blinded to truth, shall be grafted back in. Rom. 11:24-25. It says all Israel shall be saved. Vs. 26. All Israel refers to all Jews and Gentiles that accept Yeshua/Jesus as their Lord and Savior. The original branch believed in the one true God. We need to also.

253. **If the Trinity is referred to in the New Testament, why was there no controversy mentioned in the Bible?** There would be much written in the New Testament about a controversy between the Jews and Christ's followers if Christ or His disciples taught differently than their beliefs, for the first three years the gospel was preached mainly to the Jews. Paul says he has done nothing against beliefs and customs of the Jews. Acts 28:17. The Jews believed in one God and they were waiting for His Son to come. Ask a Jew, is the Spirit of God another separate deity from the Most High God, or is He three separate gods united in their mission and purpose? To them it is a pagan teaching and blasphemy. Jesus said, "You worship you know not what: we know what we worship: for salvation is of the Jews." John 4:22. The Gentiles thought they were worshipping the same God, only at a different place and their way. John 4:20-21

254. **Who will the true worshippers worship?** "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him." John 4:23
255. **How did the idea originate of worshipping three gods?** Before sin there were only two Divine Beings, the Father and the Son. Prov. 30:4, Zech. 6:13. After sin entered this earth people started to worship the sun. It has been discovered in different ancient cultures that they worshipped the three phases of the sun; sunrise, the sun at noon, and the sunset. This alignment forms a pyramid, which by the way so does the Trinity symbol. But in the new heaven and earth there is still only two divine Beings, the Father and Son. Rev. 3:21, Rev. 22:1,3, Rev. 5:13
256. **If you have the Father, the Son, and the Holy Spirit as three separate individual deities united in purpose, are you not worshipping three separate gods?**
257. **Are we in danger of being deceived by the serpent as Paul warned the believers in Corinth?** The warning is found in 2 Cor. 11:3-4 which says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety (Strong's #3834 meaning trickery, craftiness), so your minds should be corrupted from the simplicity that is in Christ. For if he that comes preaches another Jesus, whom we have not preached, or if you receive another spirit, which you have not received, or another gospel, which you have not accepted..." 2 Cor. 11:4. If Christ is not the literal Son of God that the Bible talks about, then who is He? Have we accepted another Jesus? And if the Spirit is not the Spirit of the Father that dwells in His Son, then what spirit dwells in us, and Their Spirit is sent through Christ to us, are we not in danger of accepting another spirit, and preaching another gospel, and worshipping another Jesus? A Jesus that is just playing the role of being the Son of God?
258. **Are we not cautioned that not believing in the only Begotten Son of God brings condemnation?** We read, "He that believes on Him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God." John 3:18. It seems to matter to God what we believe.
259. **Doesn't it seem risky to deny that the Father is really what He says He is, a Father; and that Jesus is His only begotten Son?** Scripture states, "...He is antichrist, that denies the Father and Son", 1 John 2:22. We don't want to have the spirit of antichrist. We should want to follow a "Thus saith the Lord." Also, why in the above verse is not denying the Holy Spirit mentioned but only the Father and Son?
260. **Doesn't Revelation warn us that all the world will follow the beast?** It says, "...and all the world wondered after the beast...and they worshipped the beast... Rev. 13:3 "...and causes the earth and them which dwell therein to worship the first beast..." 13:12. There are 2.5 billion Christians in the world today, a good portion of the more than 7 billion people on earth. The warning indicates that a large number of the 2.5 billion Christians will follow the beast. The fact is that other religions also have three gods that can be traced back as far as ancient Babylon and Nimrod. Babylon is known as the beginning of false doctrines and false worship. This should cause us to want to examine our beliefs. Nimrod, his wife, Semiramis, also known as the Mother of Heaven, and supposedly their miracle son, Tammuz were the first three to desire to be worshipped as gods on Earth. Other nations with three deities can be traced back to them. In scripture the Israelites were from time to time following the pagan gods of the nations around them, or worshiping both the pagan gods and the Most High God. God was not pleased. Might we want to study and search the scriptures very closely?
261. **What person or spirit in the Bible other than the Father and Son wants our worship?** Is it not Lucifer/Satan? Isa. 14:13-14
262. **Is truth determined by popular opinion?** Many people believed in Jesus but because of the Pharisees and the religious leaders, they were not confessing and following

Jesus. They were afraid they would be put out of the synagogue. They loved the approval of men rather than of God. John 12:42-43. God's faithful people have always been in the minority. Only Noah and His family went into the ark. Gideon was in the minority when going into battle. Judges 7. Elijah was all alone on Mt. Carmel confronting 850 prophets of Baal. 1 Kings 18:19,22. Shadrach, Meshach, and Abednego were the only ones not to bow down. Dan. 3:12-19. The Bible says, "For the gate is small, and the way is narrow that leads to life, and few are those who find it." Matt 7:14. "There is a way that seems right to a man; but the end thereof are the ways of death." Prov. 16:25.

263. **But Dr. So-And-So is a very intelligent man with a lot of degrees, and he believes in the Trinity, how can he be wrong?** Jesus chose fisherman as His disciples, not the intellectual, learned scribes. It was the common people who accepted Jesus' word. The Bible says, "For consider your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." I Cor. 1:26-27.

264. **Why is the Trinity still called a mystery when it took several hundred years to come up with the Trinity doctrine?** We will never know all there is about God but we can know what He has revealed about Himself, His Spirit and His Son through His word. Shouldn't we follow a "Thus saith the Lord" instead of the philosophies of men?

265. **How did the doctrine of the Trinity come about?** When controversy over the matter of the Trinity blew up in 318 between two church men from Alexandria (Arius, the deacon, and Alexander, his bishop), Emperor Constantine stepped into the fray. Although Christian dogma was a complete mystery to him, he did realize that a unified church was necessary for a strong kingdom. When negotiation failed to settle the dispute, Constantine called for the first ecumenical council in Church history in order to settle the matter once and for all. Three hundred bishops gathered at Nicea. In 325 the doctrine of the Trinity was hammered out. The God of the Christians was now seen as having three essences, or natures, in the form of the Father, the Son, and the Holy Spirit. It wasn't until 451, at the Council of Chalcedon that, with the approval of the Pope, the Nicene/Constantinople Creed was set as authoritative. Debate on the matter was no longer tolerated; to speak out against the Trinity was now considered blasphemy, and such earned stiff sentences that ranged from being put in prison, to torture, and even death. Christians now turned on Christians, maiming and slaughtering thousands because of a difference of opinion. Brutal punishments and even death did not stop the controversy over the doctrine of the Trinity, however, and the said controversy continues even today. The majority of Christians, when asked to explain this fundamental doctrine of their faith, are hard pressed to explain their beliefs. It is explained away as a "mystery" yet the Bible says that "...God is not the author of confusion..." 1 Cor. 14:33

266. **Do we not need to examine the Trinity doctrine, which is the central doctrine and cornerstone of the Roman Catholic Church upon which are based all other teachings of the church?** Catholic Encyclopedia, *Handbook for Today's Catholic*, p.16. Protestants reject rosary beads, saying the Hail Mary, holy water, the confessional, the Pope as having divine authority, indulgences, praying to Mary and Saints, Mary having a virgin birth also, praying for the dead, communion being the literal body and blood of Christ and many more doctrines that are not scriptural. Just because the trinity has been taught for hundreds of years does not make it Gospel or a "Thus saith the Lord."

Summary

"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." 1 Cor.8:6 The Father, (The Most High, One True God, The Highest) is the source of all things and His Son the channel He uses to communicate to us. Through His Son, man was reconciled with God, so that both the Spirit of Christ and God can dwell with us.

The Father (Source) - The Most High God, the Only True God, the Highest

The Son (Channel) - The Only Begotten, the express image of the invisible Father

Holy Spirit - Through Christ we are reconciled to the Father so that both can dwell in us.
"We will come unto him, and make Our abode with him." John 14:23

An easy illustration: a mountain representing the Father, the rock from the mountain representing the Son, and water (representing the Spirit) flowing out of the mountain (the Father) through the rock (the Son) to us.

My prayer is that all that read this will be as the Bereans in the Bible and study the scriptures for yourself and pray for God to reveal truth to you. As Jesus pointed us to His Father, we need to love the Father as we love His Son. The Father deserves our love, our worship, our praise, and our obedience for He is the Source of all things; the source of all love, all power, all wisdom, mercy, forgiveness, and a multitude of other qualities.

"...truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3.

May the love of the Father and Son abide in you by Their Spirit and give you peace.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Gal. 1:3.

THE FATHER, THE SON, AND THE HOLY SPIRIT

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