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If Jesus Is Son then There Are So Many Other Sons Of God In The Bible

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to david:the lord has said unto me,
If Jesus Is Son then There Are Many Other Sons Of God In The Bible

Adam is the son of god(luke3:38)!
to david:the lord has said unto me,thou art my son,this day have i beggotten thee(psalms 2:7)
blessed are the peacemakers for they shall be called the sons of god(matthew 5:9)!
Israel is My son, even My firstborn (Exodus 4:22).

for I (God) am a Father to Israel, and Ephraim is My first-born. (Jeremiah 31:9)

the Lord hath said unto me (David): Thou are My son: this day have I begotten thee. (Psalms 2:7).

For as many as are led by the Spirit of God, they are the sons of God.(Romans 8:14).

The truth is that in the language of the Jews, every righteous person, who followed the Will of God, was a Son of God. It was a metaphorical descriptive term commonly used among the Jews

there are a lot of verse like this. And a son of human being has same things which his father has, like eyes ears. then why son of God not like God?

why he had choosen a man, why not a woman?

Satan is the "god of this world",2 CORINTHIANS 4.4
Satan is called the "prince of the power of the air" in Ephesians 2:2
the melchizedek priest of salem!'Without father, without mother, without genealogy, having neither beginning of days nor end of life,'hebrews7 .3why do christians not worship him!

THE BIBLE EVEN SAYS THAT SATAN IS AN ANGEL! A FALLEN ANGEL BUT STILL! Look how the christians got cold feet and ran away, as they knew the debater was SHABIR ALLY! subhanallah why this cowardice if they are so confident about their dry statements and claims!

God Is One True God

The Rabbi 's deep voice echoes through the dusk, 'Hear, O Israel: the Lord our God is one Lord'. {# De 6:4}

'Hear, O Israel: The Lord our God, the Lord is one!''

(Mark 12:29)

Some More Reasons Why Jesus Christ Is Not God Almighty

1- Jesus is not all knowing:

Mark 24: 32-36:

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only

God is all knowing, Jesus fails this main qualification. This alone is enough to prove that Jesus is not God. Also note the verse says ONLY the Father meaning nobody else, including the divine Jesus.

2- Jesus never said I am God.

Is this a coincidence? I think not. If you make a claim on someone, then you would expect that someone to back your claim up. If I claim somebody is a king, you would expect that king to say he is a king, at least once. In the OT God says he is God several times, why not once with Jesus in the NT? Did God change his ways? I think not, since the OT says God does not change. Here are the passages from the OT where God says he is God:

Gen 35:11 And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins

Gen 46:3 And he said, I [am] God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Exd 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [am] the LORD your God.

Exd 20:2 I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Psa 46:10 Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth.

Psa 50:7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I [am] God, [even] thy God.

Psa 81:10 I [am] the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

Isa 41:10 Fear thou not; for I [am] with thee: be not dismayed; for I [am] thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isa 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call [thee] by thy name, [am] the God of Israel.

Isa 45:5 I [am] the LORD, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me:

Isa 46:9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,

Jer 32:27 Behold, I [am] the LORD, the God of all flesh: is there any thing too hard for me?

Eze 13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD.

Eze 20:19 I [am] the LORD your God; walk in my statutes, and keep my judgments, and do them;

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

Eze 23:49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I [am] the Lord GOD.

So as we can see, God is not shy to say I am God. SO if Jesus is God, then how come he never said it once like the God of the OT? This is not a coincidence.

3- Jesus is the son of man, the OT tells us not to trust the son of man:

The New Testament makes it very clear that Jesus is the son of man:

Mat 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

Mat 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house

Mat 12:8 For the Son of man is Lord even of the sabbath day.

Luk 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Jhn 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

The Old Testament tells us not to put our trust in the son of man:

Psalms 146:

1 Praise ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

So note, Jesus is the son of man, the OT tells us not to put our trust in the son of man; therefore we cannot place our trust in Jesus so he cannot be God. The OT is basically saying that you shouldn't put your trust in men as you do with God, so hence we cannot put our trust in Jesus in the same way we do with God since Jesus is just a man, and he cannot really save us. So hence Jesus cannot be God.

1- Jesus is the son of man

2- The OT tells us not to put our trust in the son of man

3- we cannot put our trust in Jesus as we do with God

4- Jesus is not God

The OT also tells us that there is no help in the son of man, therefore this means Jesus cannot help anybody, therefore he is not God since God can help all. So we cannot place our trust in Jesus, nor can he help us, therefore he cannot be God according to the OT.

4- Jesus was GIVEN power and authority, he did not own it.

As we all know, God is all-powerful and is independent, he needs no help from anybody. However so this is not the case with Jesus, unlike God, Jesus needs help from God, unlike God, Jesus does not own any power or any authority, rather it is given to him from God.

Jhn 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 17:6-8: 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that ALL THINGS whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me

So as we can see, Jesus GIVEN everything he had! This all included miracle, doctrine etc. Basically Jesus did not do anything of his own, he never performed a miracle by his own power, he was given the miracle. He never taught anything of his own, rather he was taught by God and spoke what God told him to speak.

Jhn 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me

Jhn 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Jhn 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

Jhn 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

So everything Jesus had was from God, from the Gospel to his miracles. God needs no one to give him power, God needs no one to tell him what to do, therefore Jesus is not God.

I challenge any Christian to bring me one single miracle Jesus performed on his own, just one. The Christian will never be able to meet this challenge.

5- Jesus was sent to a specific nation only, not to mankind

It is very strange that when we read the Bible, we find that Jesus was sent to preach to a specific nation only, not mankind. One would expect to find Jesus being sent to all of mankind if he was God, rather what we find is that Jesus just like all the other prophets, was sent to a specific nation only:

Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

So as we see, Jesus was sent only for the lost sheep of Israel. His main duty was for them, not the gentiles or the world. Christians often like to say Jesus told his disciples to go preach to the gentiles, however so this doesn't change anything. Jesus' real mission as we see was for the children of Israel, not the gentiles, the verse I posted cannot be refuted. The verse is very clear, Jesus is SENT for the lost sheep of Israel, not the Gentiles, Jesus saying go preach to Gentiles does not mean he was sent for gentiles.

1- 5- Jesus denied being good in the sense that God is good.

If Jesus is God one would expect him to admit he is good in the sense that God is good, meaning perfect. However when we read the Bible we see that Jesus denies being good in the sense that God is good which is perfect. Here are the passages:

Mat 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mat 19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

So note, the man calls Jesus good, Jesus tells the man there is no good but God. Obviously Jesus referred to God as someone else, which also proves Jesus isn't God. However the main importance of the passages is that Jesus denies being Good in the way God is good, which is to be perfect.

6- Jesus could not save anyone

The Bible also claims that Jesus cannot save anyone! Here is the passage:

Hebrews 5:1-8: 1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered

So Jesus cried to the one who could save him from death, this means Jesus could not save himself from death, therefore this also means Jesus cannot save anyone else from death. How can Jesus be God when he cannot save anyone? This also shows that Jesus is not in control of life and death, God however is in control of everything, including life and death:

**And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life. S. 25:3 Shakir
This verse is from the Noble Quran, I guess this sums it all up doesn't it?**

7- Jesus' believers did NOT believe he was God neither

One of the greatest Christian myths is that Jesus' followers believed he was God. However so, this is not true, the Bible says otherwise:

**Matthew
Chapter 16
13-14**

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets

So as we can see, the believers out of the population did not take Jesus as God, they took him for a great man, such as John the Baptist, or Elias, or some others. None of them said he is God. Now let us read on and see what his own disciples took him for:

15-20

15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and

whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

So note, now Jesus asks his disciples about what they take him to be for, they respond by saying he is the SON OF GOD, Jesus agrees with them and tells them tell no man I am the Christ. So note, Jesus' disciples do not say you are God, Jesus himself does not say he is God.

Now both the son of God and the term Christ do not mean God. They never have, and never will. The term Christ means Messiah, the definition of Messiah is not God, and the Jews who were awaiting their Messiah did not believe the Messiah would be God:

The predominant Jewish understanding of moshiach ("the messiah") is based on the writings of Maimonides, (the Rambam). His views on the messiah are discussed in his Mishneh Torah, his 14 volume compendium of Jewish law, in the section Hilkhoh Melakhim Umilchamoteihem, chapter 11. Maimonides writes:

"The anointed King ("HaMelekh HaMoshiach") is destined to stand up and restore the Davidic Kingdom to its antiquity, to the first sovereignty. He will build the Temple in Jerusalem and gather the strayed ones of Israel together. All laws will return in his days as they were before: Sacrificial offerings are offered and the Sabbatical years and Jubilees are kept, according to all its precepts that are mentioned in the Torah. Whoever does not believe in him, or whoever does not wait for his coming, not only does he defy the other prophets, but also the Torah and our Rabbi Moses. For the Torah testifies about him, thus: "And the Lord Your God will return your returned ones and will show you mercy and will return and gather you... If your strayed one shall be at the edge of Heaven... And He shall bring you" etc." (Deuteronomy 30:3-5).

"These words that are explicitly stated in the Torah, encompass and include all the words spoken by all the prophets. In the section of Torah referring to Bala'am, too, it is stated, and there he prophesied about the two anointed ones: The first anointed one is David, who saved Israel from all their oppressors; and the last anointed one will stand up from among his descendants and saves Israel in the end. This is what he says (Numbers 24:17-18): "I see him but not now" - this is David; "I behold him but not near" - this is the Anointed King. "A star has shot forth from Jacob" - this is David; "And a brand will rise up from Israel" - this is the Anointed King. "And

he will smash the edges of Moab" - This is David, as it states: "...And he struck Moab and measured them by rope" (II Samuel 8:2); "And he will uproot all Children of Seth" - this is the Anointed King, of whom it is stated: "And his reign shall be from sea to sea" (Zechariah 9:10). "And Edom shall be possessed" - this is David, thus: "And Edom became David's as slaves etc." (II Samuel 8:6); "And Se'ir shall be possessed by its enemy" - this is the Anointed King, thus: "And saviors shall go up Mount Zion to judge Mount Esau, and the Kingdom shall be the Lord's" (Obadiah 1:21)."

"And by the Towns of Refuge it states: "And if the Lord your God will widen up your territory... you shall add on for you another three towns" etc. (Deuteronomy 19:8-9). Now this thing never happened; and the Holy One does not command in vain. But as for the words of the prophets, this matter needs no proof, as all their books are full with this issue."

"Do not imagine that the anointed King must perform miracles and signs and create new things in the world or resurrect the dead and so on. The matter is not so: For Rabbi Akiba was a great scholar of the sages of the Mishnah, and he was the assistant-warrior of the king Ben Coziba, and claimed that he was the anointed king. He and all the Sages of his generation deemed him the anointed king, until he was killed by sins; only since he was killed, they knew that he was not. The Sages asked him neither a miracle nor a sign..."

"And if a king shall stand up from among the House of David, studying Torah and indulging in commandments like his father David, according to the written and oral Torah, and he will coerce all Israel to follow it and to strengthen its weak points, and will fight Hashem's wars, this one is to be treated as if he were the anointed one. If he succeeded {and won all nations surrounding him. Old prints and mss.} and built a Holy Temple in its proper place and gathered the strayed ones of Israel together, this is indeed the anointed one for certain, and he will mend the entire world to worship the Lord together, as it is stated: "For then I shall turn for the nations a clear tongue, to call all in the Name of the Lord and to worship Him with one shoulder" (Zephaniah 3:9)."

"But if he did not succeed until now, or if he was killed, it becomes known that he is not this one of whom the Torah had promised us, and he is indeed like all proper and wholesome kings of the House of David who died. The Holy One, Blessed Be He, only set him up to try the public by him, thus: "And from the seekers of wisdom

there shall stumble, to purify among them and to clarify and to brighten until the time of the ending, for there is yet to the set time" (Daniel 11:35)."

In Judaism, who is the Messiah?

The messiah is a G-d fearing, pious Jew, who is both a great Torah scholar and a great leader as well. He is a direct descendent of King David, and will be anointed as the new Jewish King. (In fact, the Hebrew word for messiah - "Moshiach" - means "anointed one.").

When the messiah comes, there will be a universal recognition of the truth of Torah and the G-d Who gave that Torah at Mount Sinai. All Jews will return to the Land of Israel, where they will throw off the yoke of their enemies and undergo a complete spiritual revival. They will embrace the faith of their forefathers and dedicate themselves to G-d's service forever.

They will re-build the Holy Temple, from where the Divine presence will shine forth, spreading the light of truth, justice, tolerance and peace throughout the world.

T

The Moshiach

The moshiach will be a great political leader descended from King David (Jeremiah 23:5). The moshiach is often referred to as "moshiach ben David" (moshiach, son of David). He will be well-versed in Jewish law, and observant of its commandments. (Isaiah 11:2-5) He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the moshiach. If the time is right for the messianic age within that person's lifetime,

then that person will be the moshiach. But if that person dies before he completes the mission of the moshiach, then that person is not the moshiach.

8- Will you worship Jesus, or the one Jesus worshiped?

One glaring problem the Christians have is that Jesus prayed, and had a God himself. This logically lets us conclude that Jesus cannot be God. The logical thing to do is worship and pray to the one Jesus prayed to. If Jesus told you that he had a God, would you honestly take Jesus as God? The logical answer is no, but Christians throw all logic out when it comes to their Bible.

Matthew 26:36-44

36. Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."

37. He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

38. Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

39. Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." 40. Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter.

41. "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

42. He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

43. When he came back, he again found them sleeping, because their eyes were heavy.

44. So he left them and went away once more and prayed the third time, SAYING THE SAME THING.

So are you going to worship the one Jesus prayed to? Or are you going to worship Jesus? Logically you worship the one Jesus prayed to.

Secondly just say you were alive at Jesus' time and you were with him, and you knew he prayed to God and so on, would you honestly believe he is God? Off course not! It gets worse as Jesus himself claims he has a God:

John 20:16-18 :

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

Now tell me, if a man came to you and told you he has a God, would you honestly believe that man is God? No, you would not. Logic tells you if a man has a God then that man is not God, however Christians throw logic out the window it seems, Christians want to worship Jesus, not the one Jesus worshiped. Christians want Jesus to be their God; they do not want Jesus' God to be their God. What a shame.

So Jesus prays and has a God, how un-Godly is that?

9- God comes out of a woman? God is a helpless baby?

The very fact that Jesus was given birth, and came out as little helpless small baby is enough to refute the claim that Jesus is God. It is utter blasphemy to claim that God came out of a woman like all people, it is utter blasphemy to claim God came out crying and screaming and being helpless and weak. Such nonsense is insulting to God; this itself is enough to prove Jesus is not God. How can you claim that God came out of a woman? Are you mad? Are you insane? How can you insult God in

such a manner, you Christians should be ashamed of yourselves for ascribing such rubbish to God.

So you are telling me God used to be like this child at one time? What rubbish blasphemy.

Are you actually going to tell me this how God was once? How can you logically claim that God was like this helpless baby at once?

10- The God of the Bible comes from incest!

It may come as a shocker to most, but the Bible claims that Jesus comes from incest. Since Christians claim Jesus is God this means God came from incest, all you have to do is go look at the family line of Jesus and see for yourself. What makes this more sad is that Christians do not even know this information, they claim that you are a liar if you bring it up, or that you are disgusting etc.

Here is the proof for all to see:

Genesis 38:

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. 6 And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased the LORD: wherefore he slew him also. 11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When

she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

The names of the two kids who resulted out of this sexual encounter between Judah and Tamar were Pharez and Zarah.

Here is Jesus' lineage according to Matthew 1:

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

So as you can see, Jesus' family line comes down from this sick act of incest between father and daughter in law, this means the God of the Christians comes from incest!

Such blasphemy is disgusting and utterly degrading to the true God and Christians should be ashamed of themselves.

yeah indeed check this akhi,Here is a little article about the trinity that i d like to share with you if you don t mind,it is more of a historical analysis about the origin and the eventual development of the trinity dogma.

The Origin of the Trinity: From Paganism to Constantine

by Cher-El L. Hagensick

The Rabbi 's deep voice echoes through the dusk, 'Hear, O Israel: the Lord our God is one Lord'.{# De 6:4} What a far cry that is from Judaism's offspring, Christianity, and its belief in the Trinity. While the majority of the Christian world considers the concept of the Trinity vital to Christianity, many historians and Bible scholars agree that the Trinity of Christianity owes more to Greek philosophy and pagan polytheism than to the monotheism of the Jew and the Jewish Jesus.

The search for the origins of the Trinity begins with the earliest writings of man. Records of early Mesopotamian and Mediterranean civilizations show polytheistic religions, though many scholars assert that earliest man believed in one god. The 19th century scholar and Protestant minister, Alexander Hislop, devotes several chapters of his book *The Two Babylons* to showing how this original belief in one god was replaced by the triads of paganism which were eventually absorbed into Catholic Church dogmas. A more recent Egyptologist, Erick Hornung, refutes the original monotheism of Egypt: '[Monotheism is] a phenomenon restricted to the wisdom texts,' which were written between 2600 and 2530 BC (50-51); but there is no question that ancient man believed in 'one infinite and Almighty Creator, supreme over all' (Hislop 14); and in a multitude of gods at a later point. Nor is there any doubt that the most common grouping of gods was a triad.¹

Most of ancient theology is lost under the sands of time. However, archaeological expeditions in ancient Mesopotamia have uncovered the fascinating culture of the Sumerians, which flourished over 4,000 years ago. Though Sumeria was overthrown first by Assyria, and then by Babylon, its gods lived on in the cultures of those who conquered. The historian S. H. Hooke tells in detail of the ancient Sumerian trinity: Anu was the primary god of heaven, the 'Father', and the 'King of the Gods'; Enlil, the 'wind-god' was the god of the earth, and a creator god; and Enki was the god of waters and the 'lord of wisdom' (15-18). The historian, H. W. F. Saggs, explains that

the Babylonian triad consisted of ‘three gods of roughly equal rank... whose inter-relationship is of the essence of their natures’ (316).

Is this positive proof that the Christian Trinity descended from the ancient Sumerian, Assyrian, and Babylonian triads? No. However, Hislop furthers the comparison, ‘In the unity of that one, Only God of the Babylonians there were three persons, and to symbolize [sic] that doctrine of the Trinity, they employed... the equilateral triangle, just as it is well known the Romish Church does at this day’ (16).

Egypt’s history is similar to Sumeria’s in antiquity. In his *Egyptian Myths*, George Hart, lecturer for the British Museum and professor of ancient Egyptian hieroglyphics at the University of London, shows how Egypt also believed in a ‘transcendental, above creation, and preexisting’ one, the god Amun. Amun was really three gods in one. Re was his face, Ptah his body, and Amun his hidden identity (24). The well-known historian Will Durant concurs that Ra, Amon, and Ptah were ‘combined as three embodiments or aspects of one supreme and triune deity’ (*Oriental Heritage* 201). Additionally, a hymn to Amun written in the 14th century BC defines the Egyptian trinity: ‘All Gods are three: Amun, Re, Ptah; they have no equal. His name is hidden as Amun, he is Re... before [men], and his body is Ptah’ (*Hornung* 219).

Is this positive proof that the Christian Trinity descended from the ancient Egyptian triads? No. However, Durant submits that ‘from Egypt came the ideas of a divine trinity...’ (*Caesar* 595). Dr. Gordon Laing, retired Dean of the Humanities Department at the University of Chicago, agrees that ‘the worship of the Egyptian triad Isis, Serapis, and the child Horus’ probably accustomed the early church theologians to the idea of a triune God, and was influential ‘in the formulation of the doctrine of the Trinity as set forth in the Nicæan and Athanasian creeds’ (128-129).

These were not the only trinities early Christians were exposed to. The historical lecturer, Jesse Benedict Carter, tells us of the Etruscans. As they slowly passed from Babylon through Greece and went on to Rome (16-19), they brought with them their trinity of Tinia, Uni, and Menerva. This trinity was a ‘new idea to the Romans,’ and yet it became so ‘typical of Rome’ that it quickly spread throughout Italy (26). Even the names of the Roman trinity: Jupiter, Juno, and Minerva, reflect the ancestry. That Christianity was not ashamed to borrow from pagan culture is amply shown by Durant: ‘Christianity did not destroy paganism; it adopted it’ (*Caesar* 595).

Is this positive proof that the Christian Trinity descended from the Etruscan and Roman triads? No. However, Laing convincingly devotes his entire book *Survivals of the Roman Gods* to the comparison of Roman paganism and the Roman Catholic Church. Dr. Jaroslav Pelikan, a Catholic scholar and professor at Yale, confirms the Church's respect for pagan ideas when he states that the Apologists and other early church fathers used and cited the [pagan] Roman Sibylline Oracles so much that they were called 'Sibyllists' by the 2nd century critic, Celsus. There was even a medieval hymn, 'Dies irae,' which foretold the 'coming of the day of wrath' based on the 'dual authority of 'David and the Sibyl'' (Emergence 64-65). The attitude of the Church toward paganism is best summed up in Pope Gregory the Great's words to a missionary: 'You must not interfere with any traditional belief or religious observance that can be harmonized with Christianity' (qtd. in Laing 130).

In contrast, Judaism is strongly monotheistic with no hint of a trinity. The Hebrew Bible (the Old Testament) is filled with scriptures such as 'before Me there was no God formed, Neither shall any be after Me' (#Isa 43:10 qtd. in Isaiah), and 'there is no other God...I am the Lord and there is none else' (#Isa 45:14,18 qtd. in Isaiah). A Jewish commentary affirms that '[no] other gods exist, for to declare this would be blasphemous...' (Chumash 458). Even though 'Word,' 'Spirit,' 'Presence,' and 'Wisdom' are used as personifications of God, Biblical scholars agree that the Trinity is neither mentioned nor intended by the authors of the Old Testament (Loneragan 130; Fortman xv; Burns 2).

We can conclude without much difficulty that the concept of the Trinity did not come from Judaism. Nor did Jesus speak of a trinity. The message of Jesus was of the coming kingdom; it was a message of love and forgiveness. As for his relationship with the Father, Jesus said, '... I seek not mine own will, but the will of the Father which hath sent me', {# Joh 5:30} and in another place 'my doctrine is not mine, but His that sent me'; {# Joh 7:16} and his words 'my Father is greater than I' {#Joh 14:28} leave no doubt as to their relationship.

The word 'trinity' was not coined until Tertullian, more than 100 years after Christ's death, and the key words (meaning substance) from the Nicene debate, *homousis* and *ousis*, are not biblical, but from Stoic thought. Nowhere in the Bible is the Trinity mentioned. According to Pelikan, 'One of the most widely accepted conclusions of the 19th century history of dogma was the thesis that the dogma of the Trinity was not an explicit doctrine of the New Testament, still less of the Old

Testament, but had evolved from New Testament times to the 4th century.
(Historical Theology 134)

If the Trinity did not originate with the Bible, where did it come from? To find the origins of the Trinity in Christianity, we need to take a look at the circumstances in which early Christians found themselves.

Even the Church of the Apostles' day was far from unified. The Apostle Paul wrote to the Thessalonians that 'the mystery of iniquity doth already work'.^{# 2Th 2:7} Throughout his book *Orthodoxy and Heresy in Earliest Christianity*, the German New Testament scholar, lexicographer, and early Church historian, Walter Bauer, effectively proves that many early Christians were influenced by gnosticism. He believes it possible that certain '[heresies recorded by early Christian Fathers] originally had not been such at all, but, at least here and there...were simply 'Christianity'(xxii). Bauer goes even further, as he proves that early Christians in Edessa appear to have been followers of the Marcion's beliefs (considered heretical today), with 'orthodox' views being so strongly in the minority that 'Christian' referred to one with Marcion's beliefs, and 'Palutian' to one with 'orthodox' (by today's standards) beliefs (21-38). In his work *The Greek Fathers*, James Marshall Campbell, a Greek professor, bears out the great fear of gnosticism prevalent in the early church.

With Gnosticism being so predominant in this early period, it behooves one to learn what they believed, for many early church writings were defenses against gnosticism. Gnosticism borrowed much of its philosophy and religion from Mithraism, oriental mysticism, astrology, magic, and Plato. It considered matter to be evil and in opposition to Deity, relied heavily on visions, and sought salvation through knowledge. The late Professor Arthur Cushman McGiffert interprets some of the early Christian fathers as believing the Gnosticism to be 'identical to [sic] all intents and purposes with Greek polytheism' (50). Gnosticism had a mixed influence on the early Christian writers: like the pendulum on a clock, some were influenced by Gnostic thought, while others swung to the opposite extreme.

Knowledge was also the desire of the Greek philosophers. We owe a lot to these sages of old. J. N. D. Kelly, lecturer and principal at St. Edward Hall, Oxford University, states that '[the concepts of philosophy] provided thinkers... with an intellectual framework for expressing their ideas' (9) to the extent that it became the 'deeper religion of most intelligent people' (9). The eminent theologian Adolf

Harnack considered Greek philosophy and culture to be factors in the formation of the 'ecclesiastical mode of thought' (1: 127). According to McGiffert, the concepts of philosophy prevalent during the time of the early church were Stoicism, which was 'ethical in its interests and monistic in its ontology' and Platonism, which was 'dualistic and predominately religious' (46).

That these philosophies affected Christianity is a historical fact. What did these philosophers teach about God? In Plato's *Timeus*, 'The Supreme Reality appears in the trinitarian form of the Good, the Intelligence, and the World-Soul' (qtd. in Laing 129). Laing attributes elaborate trinitarian theories to the Neoplatonists, and considers Neoplatonic ideas as 'one of the operative factors in the development of Christian theology' (129).

Is this positive proof that the Christian Trinity descended from Greek philosophy? No. However, in a comparison between the church of the third century and that of 150-200 years before, the noted German theologian, Adolf Harnack, finds 'few Jewish, but many Greco-Roman features, and... the philosophic spirit of the Greeks' (1: 45). In addition, Durant ties in philosophy with Christianity when he states that the second century Alexandrian Church, from which both Clement and Origen came, 'wedded Christianity to Greek philosophy' (Caesar 613); and finally, Durant writes of the famed pagan philosopher, Plotinus, that 'Christianity accepted nearly every line of him...' (Caesar 611).

World conditions were hardly conducive to the foundation of a new and different religion. Pagan gods were still the gods of the state, and the Roman government was very superstitious. All calamities were considered the displeasure of the gods. When the dissolute Roman government began to crumble, it was not seen as a result of corruption within, but as the anger of the gods; and thus there were strong persecutions against Christians to placate these gods.

In such a time was Christianity born. On one side were persecutions; on the other the seduction of philosophy. To remain faithful to the belief of Jesus Christ meant hardship and ridicule. It was only for the simple poor and the rich in faith. It was a hard time to convert to Christianity from the relatively safer paganism. In the desire to grow, the Church compromised truth, which resulted in confusion as pagans became Christians and intermingled beliefs and traditions. In his *Emergence of Catholic Tradition*, Pelikan discusses the conflict in the Church after AD 70 and the decline of Judaic influence within Christianity. As more and more pagans came into

Christianity, they found the Judaic influence offensive. Some even went so far as to reject the Old Testament (13-14).

With this background, the growth and evolution of the Trinity can be clearly seen. As previously stated, the Bible does not mention the Trinity. Harnack affirms that the early church view of Jesus was as Messiah, and after his resurrection he was 'raised to the right hand of God' but not considered as God (1: 78). Bernard Lonergan, a Roman Catholic priest and Bible scholar, concurs that the educated Christians of the early centuries believed in a single, supreme God (119). As for the holy Spirit, McGiffert tells us that early Christians considered the holy Spirit 'not as an individual being or person but simply as the divine power working in the world and particularly in the church' (111). Durant summarizes early Christianity thus: 'In Christ and Peter, Christianity was Jewish; in Paul it became half Greek; in Catholicism it became half Roman' (Caesar 579).

As the apostles died, various writers undertook the task of defending Christianity against the persecutions of the pagans. The writers of these 'Apologies' are known to us now as the 'Apologists'. Pelikan states that 'it was at least partly in response to pagan criticism of the stories in the Bible that the Christian apologists... took over and adapted the methods and even vocabulary of pagan allegorism' (Emergence 30). Campbell agrees when he states that 'the Apologists borrowed heavily, and at times inappropriately, from the pagan resources at hand' (23). They began the 'process of accommodation' between Christianity and common philosophy, and used reason to 'justify Christianity to the pagan world' (22-23).

The most famous of these Apologists was Justin Martyr (c.107-166). He was born a pagan, became a pagan philosopher, then a Christian. He believed that Christianity and Greek philosophy were related. As for the Trinity, McGiffert asserts, 'Justin insisted that Christ came from God; he did not identify him with God' (107). Justin's God was 'a transcendent being, who could not possibly come into contact with the world of men and things' (107).

Not only was the Church divided by Gnosticism, enticed by philosophy, and set upon by paganism, but there was a geographic division as well. The East (centered in Alexandria) and the West (centered in Rome) grew along two different lines. Kelly shows how the East was intellectually adventurous and speculative (4), a reflection of the surrounding Greek culture. The theological development of the East is best represented in Clement and Origen.

Clement of Alexandria (c.150-220) was from the 'Catechetical School' of Alexandria. His views were influenced by Gnosticism (Bauer 56-57), and McGiffert affirms, 'Clement insists that philosophy came from God and was given to the Greeks as a schoolmaster to bring them to Christ as the law was a schoolmaster for the Hebrews' (183). McGiffert further states that Clement considered 'God the Father revealed in the Old Testament' separate and distinct from the 'Son of God incarnate in Christ,' with whom he identified the Logos (206). Campbell summarizes that '[with Clement the] philosophic spirit enters frankly into the service of Christian doctrine, and with it begins... the theological science of the future' (36). However, it was his student, Origen, who 'achieved the union of Greek philosophy and Christianity' (39).

Origen (c.185-253) is considered by Campbell to be the 'founder of theology' (41), the greatest scholar of the early church and the greatest theologian of the East (38). Durant adds that 'with [Origen] Christianity ceased to be only a comforting faith; it became a full-fledged philosophy, buttressed with scripture but proudly resting on reason' (Caesar 615). Origen was a brilliant man. At 18 he succeeded Clement as president of the Alexandrian school. Over 800 titles were attributed to him by Jerome. He traveled extensively and started a new school in Cesarea.

In Origen we find an important link in the changing view of God. According to Pelikan's Historical Theology, Origen was the 'teacher of such orthodox stalwarts as the Cappadocian Fathers' (22) but also the 'teacher of Arius' (22) and the 'originator of many heresies' (22). Centuries after his death, he was condemned by councils at least five times; however, both Athanasius and Eusebius had great respect for him.

As he tried to reckon the 'incomprehensible God' with both Stoic and Platonic philosophy, Origen presented views that could support both sides of the Trinity argument. He believed the Father and Son were separate 'in respect of hypostasis' (substance), but 'one by harmony and concord and identity of will' (qtd. in Lonergan 56). He claimed the Son was the image of God.

In the way in which, according to the bible story, we say that Seth is the image of his father, Adam. For thus it is written: 'And Adam begot Seth according to his own

image and likeness.’ Image, in this sense, implies that the Father and the Son have the same nature and substance. (qtd. in Lonergan 58)

He also maintained that there was a difference between the God and God when he said ‘_ß _&hibar; 2, __ is indeed the God [God himself].... Whatever else, other than him who is called _ß _&hibar; 2, __, is also God, is deified by participation, by sharing in his divinity, and is more properly to be called not the God but simply God’ (qtd. in Lonergan 61).

As Greek influence and Gnosticism became introduced into the Eastern church, it became more mystical and philosophical. The simple doctrines that Jesus taught to the uneducated gave way to the complex and sophisticated arguments of Origen.

As Clement and Origen represented theological development in the East, so Tertullian had tremendous influence in the West. Kelly explains that the West, centered in Rome, gave greater credence to the traditional role of faith than to philosophy, and was more apt to expound on scripture (4).

It was Tertullian (c.160-230) who first coined the term trinitas from which the English word ‘trinity’ is derived. He clarifies thus the ‘mystery of the divine economy... which of the unity makes a trinity, placing the three in order not of quality but of sequence, different not in substance but in aspect, not in power but in manifestation’ (qtd. in Lonergan 46). At other times he used other images to show his point, such as the monarchy: ‘... If he who is the monarch has a son, and if the son is given a share in the monarchy, this does not mean that the monarchy is automatically divided, ceasing to be a monarchy’ (qtd. in Lonergan 47). Again, Tertullian explains the concept of being brought forth: ‘As the root brings forth the shoot, as the spring brings forth the stream, as the sun brings forth the beam’ (qtd. in Lonergan 45).

Tertullian did not consider the Father and Son co-eternal: ‘There was a time when there was neither sin to make God a judge, nor a son to make God a Father’ (qtd. in Lonergan 48); nor did he consider them co-equal: ‘For the Father is the whole substance, whereas the Son is something derived from it’ (qtd. in Lonergan 48). In Tertullian we find a groundwork upon which a trinity concept can be founded, but it has not yet evolved into that trinity of the Nicene Creed.

The world around the early Church was changing. The Roman empire began to crumble and Constantine came to power. He wished to unify the Empire, and chose Christianity to do so. But Christianity was far from unified.

Constantine invited the bishops from East and West to join him in the small seaside village of Nicea for a council to unify the church. McGiffert summarizes the council: three main groups were present at this council: Eusebius of Nicomedia presenting the Arian view of the Trinity, Alexander of Alexandria presenting the Athanasian version, and a very large 'middle party' led by Eusebius of Cesarea whose various theological opinions did not interfere with their desire for peace (259). Eusebius of Nicomedia submitted the Arian creed first and it was rejected. Then Eusebius of Cesarea submitted the Cesarean baptismal creed. Instead of submitting a creed of their own, the anti-Arians modified Eusebius', thereby compelling him to sign it and completely shutting the Arians out. Those Arians who did not sign were deposed and exiled (261-263).

Thus Constantine had his unified Church which was not very unified. McGiffert asserts that Eusebius of Cesarea was not altogether satisfied with the creed because it was too close to Sabellianism (Father, Son, and Holy Spirit are three aspects of one God). Eusebius was uncomfortable enough with the Nicene creed that he felt it expedient to justify himself to his own people in a long letter in which he states that he 'resisted even to the last minute' until the words were examined and it was explained that the words 'did not mean all they seemed to mean but were intended simply to assert the real deity of the Son...' (264-265). McGiffert goes on to show that a 'double interpretation [was authorized by the leaders] in order to win Eusebius and his followers.' (266).

Lonergan shows just how much of the creed Eusebius took exception to as the words were explained. 'Out of the Father's substance' was now interpreted to show that the Son is 'out of the Father', but 'not part of the Father's substance.' 'Born not made' because 'made' refers to all other creatures 'which come into being through the Son', and 'consubstantial' really means that the Son comes out of the Father and is like him (75). It is clear that the council strongly lacked unity of thought. Lonergan goes on to explain that the language of debate on the consubstantiality of the Father and the Son has made many people think that the 'Church at Nicea had abandoned the genuine Christian doctrine, which was religious through and through, in order to embrace some sort of hellenistic ontology' (128). He concludes

that the Nicene dogma marked the ‘transition from the prophetic Oracle of Yahweh... to Catholic dogma’ (136-7).

The end result was far less than Constantine had hoped. That he personally was never truly swayed to Athanasius’ views is amply shown by Durant: Constantine invited Arius to a conference six years later; did not interfere with Athanasius’ expulsion by the Eastern bishops; had an Arian bishop, Eusebius of Nicomedia, baptize him; and had his son and successor, Constantius, raised as an Arian (Age 7-8).

The Nicene was not a popular creed when it was signed. Durant affirms that the majority of Eastern bishops sided with Arius in that they believed Christ was the Son of God ‘neither consubstantial nor co-eternal’ with his Father (Age 7). Arianism has never been truly quenched. While the West accepted the Athanasian view of the Trinity, and the East accepted the Trinity of the Cappadocian fathers, Arianism lives on in the Unitarian Church, Jehovah’s Witnesses, and in many smaller religions.

There is an unfortunate side to the whole Athanasian/Arian debate. Campbell could find no parallel in medieval nor modern times in the intensity of debate (49). Historically, this ‘doctrine of God’ has proved to be a bloody doctrine that has no relation to the true God of love, nor His Son Jesus Christ. Durant details the problems that arose from the Council at Nicea and summarizes that period with a dreadful verdict: ‘Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome’ (Age 8). Thus they perverted the teachings of Christ: ‘Love thy neighbor as thyself’,{# Mt 19:19} and of his apostles: ‘If we love one another, God dwelleth in us, and His love is perfected in us’.{# 1Jo 4:12}

The evolution of the Trinity can be well seen in the words of the Apostles’ Creed, Nicene Creed, and the Athanasian Creed.² As each of the creeds became more wordy and convoluted, the simple, pure faith of the Apostolic church became lost in a haze. Even more interesting is the fact that as the creeds became more specific (and less scriptural) the adherence to them became stricter, and the penalty for disbelief harsher.

In summary, the common culture of the day was one filled with triune gods. From ancient Sumeria's Anu, Enlil, and Enki and Egypt's dual trinities of Amun-Re-Ptah and Isis, Osiris, and Horus to Rome's Jupiter, Juno, and Minerva the whole concept of paganism revolved around the magic number of three. In Greek philosophy, also, we have seen how the number three was used as an unspecified trinity of intelligence, mind, and reason.

In stark contrast, is the simple oneness of the Hebrew God. Jesus was a Jew from the tribe of Judah. He claimed to be sent to the 'lost sheep of the house of Israel'. {# Mt 15:24} His apostles were all Jews. His god was the Jewish God. He called himself the Son of God and acknowledged his role as the Christ, {#Mt 16:15-17} and the Messiah. {#Joh 4:25-26} His message was one of love, righteousness, and salvation, and he despised the religious dogma of tradition. What a contrast from the proceedings of the Council of Nicea and the murders that followed! He gave the good news of his coming kingdom to the poor and meek: the lowly of this world. He did not require dogmatic creeds that had to be believed to the word, but rather said, 'Follow me'. {# Mt 9:9}

There can be no doubt: Jesus was a stranger to all sides of the political proceedings in Nicea. He never claimed to be God, but was content to be God's son. His creed was not of words that must be followed to the letter, but rather of spirit: 'Blessed are the pure in heart, for they shall see God'. {# Mt 4:8} He did not require wealthy and learned bishops to mingle philosophy and pagan polytheism with his simple truth, but blessed the 'poor' and the 'meek'. {# Mt 4:1-12} No, it was not from Jesus that the dogma of the Trinity came.

Is this positive proof that the Trinity owes its origins to paganism and philosophy? The evidences of history leave little doubt. The concept of the Trinity finds its roots in Pagan theology and Greek philosophy: it is a stranger to the Jewish Jesus and the Hebrew people from which he sprang.

Reference Notes

1. Hislop devotes the first 128 pages of his book *The Two Babylons* to proving that the Christian Trinity is directly descended from the ancient Babylonian trinity. In particular, he convincingly proves that the origin of the Babylonian trinity was the

triad of Cush (the grandson of Noah), Semiramis (his wife), and Nimrod (their son). At the death of Cush, Semiramis married her son, Nimrod, and thus began the confusion between the father and son so prevalent in early paganism.

It is interesting to note that the Gnostics considered the Holy Spirit to be the 'motherly mystery of God,' based on its attributes. It is also interesting to note that a modern controversy wants to bring back the feminine side of the Trinity by making the Holy Spirit feminine. (This is a very weak argument based on the attributes of the Holy Spirit as Paraklete (comforter) and the fact that, in Hebrew grammar, the word for spirit, Ruach, is feminine.)

2. The three most famous Christian creeds are the Apostles', Nicene, and Athanasian (or Trinitarian). The words of these three creeds show us a lot about the evolution of the Trinitarian theology. The creeds are printed below as translated in the Book of Common Prayer of the Church of England, and quoted in pages 18-20 of an unpublished work by Bible Scholar, Eugene Burns.

The Apostles' or Unitarian Creed was the creed used during the first two centuries AD. It was not written by the Apostles, though it bears their name:

I believe in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only son our Lord: who was conceived by the holy ghost (spirit), born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell (the grave); the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty: From thence he shall come to judge the quick and the dead:

I believe in the holy ghost (spirit); the holy catholic (general) Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The Nicene, or Semi-trinitarian Creed, as commonly used today, is a revision of the original creed signed at Nicea in 325 AD. It was revised at the Council of Constantinople in 381.

I believe in One God, the Father Almighty, Maker of heaven and earth; and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds; God of (or from) God; Light of (or from) Light; Very God of (or from) Very God; begotten, not made; being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the virgin Mary; and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried, and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father: and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, (the Lord and Giver of life; who proceedeth from the Father (and the Son); who is with the Father and the son together is worshipped and glorified; who spake by the prophets).

And I believe [in] one catholic and apostlic [sic] church: I acknowledge one baptism for the remission of sins: and I look for the resurrection of the dead; and the life of the world to come. Amen.

The Athanasian, or Trinitarian creed was probably written sometime in the fifth century. Although it bears the name of Athanasius, it was not written by him.

Whosoever [sic] will be saved, before all things it is necessary that he hold the Catholic Faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship One God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost, the Father uncreate, the son uncreate, and the Holy Ghost uncreate; the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so we are forbidden by the Catholic religion to say, There be three Gods, or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after another, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world; perfect God, and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; who, although he be God and man, yet is he not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ: who suffered for our salvation; descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead; at whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved. Glory be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

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Jesus Is A Servant Of God Almighty Like All Prophets Were, So Cant Be God or Son Of God Literally.

the servant of god!not the son in a literary sense

If God Is A Man Like Jesus Christ Then

Dude if god has a son this means that he has needs , human needs, how can he then be god.

If he has needs this means that he has weaknesses, how can he then be the all powerful. Only that, which was created has needs.

God created the ability to love, how do u think that humans have the ability too, it didn't come out no where. However this does not mean that he has to be human in

order to love. humans create computers etc. does that mean that they have to be 1 in order to give it its function etc? i don't think so

You have the choice to believe whatever u wish too.

However don't try to preach when u can't explain the contradiction, and errors 4m ur book.

It's like saying the sky is purple, when ur eyez can clearly see it's blue.

It makes more sense that jesus peace be upon him is a prophet.

The son of god taking insults, being crucified etc. a little too weird.

If u were a boss of a company wouldn't son be treated better then everyone else, would u allow him to be crucified or insulted?

Or especially would u punish him for others?

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another. "It is written in your law, that the testimony of two men is true. I am one who bear witness of myself, and the Father that sent me beareth witness of me," John 8:17, 18.

2. Because he not only never said that himself was God, but, on the contrary, spoke of the Father, who sent him, as God, and as the only God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent," John 17:3. This language our Saviour used in solemn prayer to "his Father and our Father."

3. Because he is declared, in unnumbered instances, to be the Son of God. "And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased," Matt 3:17. Can a son be coeval (the same age) and the same with his father?

4. Because he is styled the Christ, or the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 10:38. Is he who anoints the same with him who is anointed?

5. Because he is represented as a Priest. "Consider theHigh-Priest of our profession, Christ Jesus," Heb. 3:1. The office of a priest is to minister to God. Christ, then, as a priest, cannot be God.

6. Because Christ is Mediator between the "One God," and "men." "For there is one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. 2:5.

7. Because, as the Saviour of men, he was sent by the Father. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 1 John 4:14.

8. Because he is an Apostle appointed by God. "Consider the Apostle,...Christ Jesus, who was faithful to him that appointed him," Heb. 3:1, 2.

9. Because Christ is represented as our intercessor with God. “It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us,” Rom. 8:34.
10. Because the head of Christ is God. “I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God,” 1 Cor. 11:3.
11. Because, in the same sense in which we are said to belong to Christ, Christ is said to belong to God. “And ye are Christ’s; and Christ is God’s,” 1 Cor. 3:23.
12. Because Christ says, “My father is greater than all,” John 10:29. Is not the father, then greater than the son?
13. Because he affirms, in another connection, and without the least qualification, “My Father is greater than I,” John 14:28
14. Because he virtually denies that he is God, when he exclaims, “Why callest thou me Good? There is none good but one, that is God,” Matt 19:17.
15. Because our Saviour, after having said, “I and my Father are one,” gives his disciples distinctly to understand that he did not mean one substance, equal in power and glory, but one only in affection and design, as clearly appears from the prayer he offers to his Father in their behalf, --“that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,” John 17:21
16. Because the Father is called the God of Christ as he is the God of Christians. “Jesus saith unto her, ...Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God,” John 20:17.
17. Because an Apostle says of God, in distinction from the “Lord Jesus Christ,” that He is the “only Potentate,” and that He “only hath immortality,” 1 Tim. 6:15, 16.
18. Because it is the express declaration of the same Apostle, that the Father is the one God, and there is none other. “Though there be that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is but one God, the Father, of whom are all things,” 1 Cor.8:5-6.
19. Because the power which Christ possessed was, as him affirmed, given to him. “All power is given unto me,” Matt 28:18.
20. Because he positively denies himself to be the author of his miraculous works, but refers them to the Father, or the holy spirit of God. “The Father that dwelleth in

me, he doeth the works,” John 14:10. “If I cast out devils by the spirit of God,” Matt. 12:28.

21. Because he distinctly states, that these works bear witness, not to his own power, but that the Father had sent him, John 5:36.

22. Because he expressly affirms that the works were done, not in his own, but in his Father’s name, John 10:25.

23. Because he asserts, that “him hath God the Father sealed,” i.e. to God the Father he was indebted for his credentials, John 6:27.

24. Because he declares that he is not the author of his own doctrine. “My doctrine is not mine, but his that sent me,” John 7:16, 17.

25. Because he represents himself as having been instructed by the Father. “As my Father hath taught me, I speak these things,” John 8:28.

26. Because he refers invariable to the Father as the origin of the authority by which he spoke and acted. “The Father hath given to the Son authority,” John 5:26, 27.

27. Because he acknowledges his dependence on his Heavenly Father for example and direction in all his doings. “The Son can do nothing of himself, but what he seeth the Father do,” John 5:19. “The Father loveth the Son, and showth him all things that himself doeth” John 5:20.

28. Because he says “I seek not mine own glory; but I honor my Father,” John 8:49, 50.

29. Because he declares, “If I honor myself, my honor is nothing: it is my Father that honoreth me,” John 8:54.

30. Because an Apostle declares, that Christ dwelt all fullness, because it so pleased the Father, Col. 1:19.

31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation. “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.

32. Because he declares, “I am not come of myself” into the world, “for I proceeded forth and came from God,” John 8:42; 7:28. Jesus knowing... that he came from God, and went to God,” John 13:3.

33. Because he affirms that he had not the disposal of the highest places in his own kingdom. "To sit on my right and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father," Matt. 20:23.

34. Because our Saviour, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father. "When ye have lifted up the Son of man (i.e. crucified him), then shall ye know that I am he (i.e. the Messiah), and that I do nothing of myself, but as my Father hath taught me, I speak these things," John 8:28.

35. Because our Saviour always professed to have no will of his own, but to be ever entirely guided and governed by the will of his Heavenly Father. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

36. Because he expressly denies that he is possessed of Divine attribute of independent existence. "As the living Father hath sent me, and I live by the Father," John 6:57

37. Because he expressly disclaims the possession of the Divine attribute of underived existence. "As the Father hath life in himself, so hath he given to the Son to have life in himself," John 5:26.

38. Because he positively denies that he is possessed of the Divine attribute of omnipotence. "I can of mine own self do nothing," John 5:30.

39. Because he expressly disclaims the possession of the Divine attribute of omniscience. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only," Matt.24:36, Mark 13:32.

40. Because Christ is said in the Scriptures to have been "tempted of the devil," Matt. 4:1. But "God can not be tempted with evil." James 1:13.

41. Because it is related of our Saviour, that "he continued all night in prayer to God," Luke 6:12. Why should Christ thus pray, if he himself were God?

42. Because, in presence of a numerous company before the resurrection, he gave thanks to the Father for having heard him. "Father, I thank thee that thou has heard me, and I knew that thou hearest me always," John 11:41, 42.

43. Because Jesus besought his Father to glorify him. "And now, O Father, glorify thou me with thyself with the glory which I had with thee before the world was," John 17:5. The one who prayed to God to glorify him, cannot be God.

44. Because he implored that, if it were possible, the bitter cup might pass from him, adding, "Nevertheless, not as I will, but as thou wilt," Matt 26:39.

45. Because he said, “My God, my God, why hast thou forsaken me?” Matt. 27:46 Can he who uttered this be the Supreme God?

46. Because he never paid his adoration to himself, the Son, nor to the Holy Ghost, as he should have done, had the Son and the Holy Ghost been God; but always to the Father.

47. Because he never instructed his disciples to worship himself or the Holy Ghost, but the Father, and the Father only. “When ye pray, say Our Father which art in heaven,” Luke 11:2. “In that day, ye shall ask me nothing. Whatsoever ye ask of the Father in my name,” John 16:23. “The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him,” John 4:23.

48. Because it was not the practice of the Apostles to pay religious homage to Christ, but to God the Father through Christ. “I thank God through Jesus Christ,” Rom. 7:25. “To God only wise, be glory through Christ,” Rom 16:27. “I bow my knees unto the Father of our Lord Jesus Christ,” Eph. 3:14.

49. Because St. Peter, immediately after being filled with the Holy Spirit on the day of Pentecost, thus addressed the Jews: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him, in the midst of you, as ye yourselves also know him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up,” Acts 2:22-24.

50. Because St. Paul expressly states, that “all things are of God, who hath reconciled us to himself by Jesus Christ,” 2 Cor. 5:18.

51. Because the same Apostle gives “thanks to God, who giveth us the victory through our Lord Jesus Christ,” 1 Cor.15:57.

52. Because it is said that it is “to the glory of God the Father,” that “every tongue should confess that Jesus Christ is the Lord,” Phil. 2:11.

53. Because the Scriptures affirm that “Christ glorified not himself to be made a high priest, but He (glorified him) who said unto him, Thou art my Son, this day have I begotten thee,” Heb. 5:5.

54. Because it is expressly asserted that God gave to Christ the Revelation which was made to the author of the Apocalypse, Rev. 1:1.

55. Because an Apostle speaks of Christ, only as the image of God. “Who is the image of the image of the invisible God,” Col. 1:15. 2 Cor. 4: 4. It would be absurd to call anyone his own image.

56. Because Christ is stated to be “the first-born of every creature,” Col. 1:15.
57. Because he is said to be “the beginning of the creation of God,” Rev. 3:14.
58. Because the Scriptures affirm, in so many words, that “Jesus was made a little lower than the angels,” Heb. 2:9. Can God become lower than his creatures?
59. Because Peter declares that “Christ received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved son,” 2 Peter 1:17.
60. Because it is represented as necessary that the Saviour of mankind should “be made like unto his brethren,” Heb. 2:17.
61. Because, in the Epistle to the Hebrews, Christ is compared with Moses in a manner that would be impious if he were the Supreme God. “For this man (Christ) was counted worthy of more glory than Moses, inasmuch,” Heb. 3:3.
62. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God’s spirit. “Behold, my servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him,” Matt. 12:18.
63. Because he himself expressly declares that it was in consequence of his doing what pleased the Father, that the Father was with him and did not leave him alone. “He that sent me is with me; the Father hath not left me alone, for I do always those things that please him,” John 8:29.
64. Because he is said to have “increased in wisdom, and in favor with God and man,” Luke 2:52.
65. Because he speaks of himself as one who had received commands from the Father. “The Father, who sent me, he gave me a commandment,” John 12:49.
66. Because he is represented as obeying the Father, and as having been “obedient unto death,” Phil 2:8. “Even as the Father said unto me, so I speak,” John 12:50. “I have kept my Father’s commandments,” John 15:10.
67. Because Christ “Learned obedience by the things he suffered,” and through sufferings was made perfect by God, Heb. 5:8.
68. Because he is spoken of in the Scriptures as the first born among many brethren. Rom. 8:29. Has God brethren?
69. Because Christ calls everyone who obeys God his brother. “Whosoever shall do the will of my Father in heaven, the same is my brother,” Matt. 12:50.

70. Because he offers to the faithful the like distinction and honor that himself has with the Father. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne," Rev. 3: 21.

71. Because God, in the later ages, hath spoken by his Son, and appointed him heir of all things, Heb. 1:2.

72. Because Christ is styled the first-begotten of the dead, Rev. 1:5.

73. Because it is declared that God raised him from the dead. "This Jesus hath God raised up, whereof we are all witnesses," Acts 2: 32, Rom. 10:9, 10

74. Because God poured out upon the Apostles the Holy Spirit, through Jesus Christ, Tit. 3:6.

75. Because the reason assigned for the Holy Spirit not having been received earlier, is that Jesus was not then glorified. "The Holy Ghost was not yet given because that Jesus was not yet glorified," John 7:39.

76. Because it is affirmed that Christ was exalted by God to be a Prince and a Saviour, Acts 5:31.

77. Because God made that same Jesus, who was crucified, both Lord and Christ, Acts 2: 36.

78. Because God gave him a name which is above every name, Phil. 2:9.

79. Because Christ was ordained of God to be the judge of the quick and the dead, Acts 10:42.

80. Because God will judge the secrets of men by Jesus Christ, Rom. 2:16.

81. Because all judgment is committed to Christ by the Father, John 5:22.

82. Because our Saviour grounds the importance of his judgment solely upon the circumstances, that it is not exclusively his own judgment which he pronounces, but that of the Father who sent him. "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me," John 8:16.

83. Because it is said, that, when he was received up into heaven, he "sat on the right hand of God," Mark 16:19.

84. Because St. Paul affirms, that Christ, even since his ascension, "liveth unto God," and "liveth by the power of God," Rom. 6:10. 2 Cor. 12:4.

85. Because it is affirmed of Christ, that “when all things shall be subdued under him then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,” 1 Cor. 15:28.

86. Because the Apostle John asserts that “no man hath seen God at any time”; which is not true, if Christ were God, John 1:18.

87. Because, in the prophecies of the Old Testament that relate to Christ, he is spoken of as a being distinct from and inferior to God, Deut. 18:15, John 1:45.

88. Because the Jews never expected that any other than a being distinct from and inferior to God was to be their Messiah, and yet there is no evidence that our Saviour ever so much as hinted to them that this expectation was erroneous.

89. Because it does not appear from the Scriptures, that the Jews except in two instances, ever opposed our Saviour on the ground that he pretended to be God or equal with God; whereas, had it been his custom to assume such identity or equality, in his conversation with a people so strongly attached to the doctrine of the divine unity, he would have found himself involved in a perpetual controversy with them on this point, some traces of which must have appeared in the New Testament.

90. Because in these two instances, when charged, in the one case, with making himself God, and in the other, with making himself equal with God, he positively denies the charges. In reply to the charge of assuming to be equal with God, he says immediately, “The Son can do nothing of himself, but what he seeth the Father do”; and directly after, “I can of mine own self do nothing,” John 5:19, 30. In answer to the charge of making himself God, he appeals to the Jews in substance thus: Your own Scriptures call Moses a god, and your magistrates gods; I am surely not inferior to them, yet I did not call myself God, but only the Son of God, John 10:34-36.

91. Because, had his immediate disciples believe him to be the Almighty, would they have been so familiar with him, have argued with him, betrayed him, denied him, fled from him, and left him to be dragged to the cross?

92. Because the Apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God; but preached what was altogether inconsistent with such a doctrine, Acts 2:22; 13:23; 17:3, 31; 22:8.

93. Because there is no evidence to prove that the first converts to Christianity ever incurred the imputation of idolatry from the Jews, as they must have done had they believed and taught that the Son, as well as the Father, is Jehovah; while it is notorious that this imputation has been among the most common of the Jewish reproaches against Christians, since the Trinity became a doctrine of the Church.

94. Because there are in the New Testament seventeen passages, wherein the Father is styled one or only God, while there is not a single passage in which the Son is so styled.

95. Because there are 320 passages in which the Father is absolutely, and by way of eminence, called God; while there is not one in which the Son is thus called.

96. Because there are 105 passages in which the Father is denominated God, with peculiarly high titles and epithets, whereas the Son is not once denominated.

97. Because there are 90 passages wherein it is declared that all prayers and praises ought to be offered to Him, and that everything ought to be ultimately directed to his honor and glory; while of the Son no such declaration is ever made.

98. Because of 1,300 passages in the New Testament wherein the word God is mentioned, not one necessarily implies the existence of more than one person in the Godhead, or that this one is any other than the Father.

99. Because the passages wherein the Son is declared, positively, or by clearest implication, to be subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will, are in number above 300.

100. Because, in a word, the supremacy of the Father, and the inferiority of the Son, is the simple, unembarrassed, and current doctrine of the Bible; whereas, that of their equality or identity is clothed in mystery, encumbered with difficulties, and dependent, at the best, upon few passages for support.

(1) The word "Trinity" is not in the Bible.

(2) There is no clear Trinitarian formula in the Bible.

(3) Trinitarians differ greatly in their definitions of the Trinity. The Eastern Orthodox Church differs from the Western traditions regarding the relation of the Holy Spirit to the Father and the Son. Some television evangelists differ greatly from the Reformed Churches in their concept of Christ's divinity while he was on earth. Oneness Pentecostals say the classic formula of the Trinity is completely wrong. Yet all these claim that Christ is God and that the Bible supports their position. Surely if the Trinity were a part of Bible doctrine, and especially if one had to believe it to be saved, it would be clearly defined in Scripture. Yet there is no Trinitarian formula in the Bible and Trinitarians themselves cannot agree on a definition. If one is to believe in the Trinity, how is he to know which definition is correct, since none appears in the Bible?

(4) The Trinitarian contention that “the Father is God, the Son is God, the Holy Spirit is God, and together they make one God” is not in Scripture and is illogical. Trinitarians teach that Jesus is both 100 percent man and 100 percent God. We say that God can do the impossible, but He cannot perform that which is inherently contradictory. God is the inventor of logic and mathematics, disciplines He created to allow us to get to know Him and His world. It is the very reason why He said that He is “One God,” and why Jesus said that the witness of two was true and then said that he and His Father both were witnesses. God cannot make a round square, and He cannot make 100 percent +100 percent = 100 percent, without contradicting the laws of mathematics that He designed.

Verses that show a difference between the nature of God and the nature of Christ

(5) God is spirit (John 4:24), yet even after his resurrection Jesus said of himself that he was not a spirit, but flesh and bone (Luke 24:39).

(6) Jesus is very plainly called a man many times in Scripture: John 8:40; Acts 2:22; 17:31; 1 Timothy 2:5, etc. In contrast to this, the Bible says, “God is not a man...” (Num. 23:19), and “...For I am God, and not man...” (Hosea 11:9).

(7) Numbers 23:19 also specifically says that God is not “a son of man.” In the Gospels, Jesus is often called “a son of man” or “the son of man.” If God became a human being who was called “the son of man” this creates a contradiction. Some occurrences of the phrase “son of man” in the New Testament are Matthew 12:40; 16:27 and 28; Mark 2:10; 8:31; John 5:27. In the Hebrew Scriptures, the “son of man” is also used many times speaking of people (Job 25:6; Psalm 80:17; 144:3; Ezekiel 2:1; 2:3; 2:6; 2:8; 3:1; 3:3; 3:4; 3:10; 3:17; 3:25). Human beings, including Jesus Christ, are called “son of man,” and are thus carefully distinguished from God, who is not a “son of man.”

(8) God was not born, but is eternal. In contrast to the eternal God, Christ was “begotten,” that is, he had a beginning. Matthew 1:18 reads ‘Now the birth of Jesus Christ....’ The word translated “birth” in the original text was genesis, or “beginning.” Some scribes changed this to genesis [with a double “n” and the second “e” long] because they were uncomfortable saying Jesus had a “beginning.” Although it is true that a legitimate meaning of genesis is “birth,” that is because the birth of something is understood as its beginning. If Jesus pre-existed his birth, as Trinitarians teach, the use of “beginning” in Matthew is misleading. Scripture teaches that the beginning of Jesus was his conception and birth. Thankfully, even modern Trinitarian scholars recognize that the original reading was genesis, although it is translated as “birth” in almost all translations.

(9) Jesus is called the “Son of God” more than 50 times in the Bible. Not once is he called “God the Son.”

(10) Man (Adam) caused mankind's problems, and Romans 5:19 says that a man will have to undo those problems: "For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous." Some theologians teach that only God could pay for the sins of mankind, but the Bible clearly teaches that only a man could do it. [For further study read "How can a man atone for the sins of mankind?"]

(11) Jesus, the man, is the mediator between God and men. 1 Timothy 2:5 says: "For there is one God and one mediator between God and men, the man Christ Jesus." Christ is clearly called a "man," even after his resurrection. Also, if Christ were himself God, he could not be the mediator "between God and man."

Verses that show that God is greater than Christ

(12) Jesus called the Father "my God" both before and after his resurrection (Matt. 27:46; John 20:17; Rev. 3:12). Jesus did not think of himself as God, but instead had a God just as we do. For example, he told Mary Magdalene to go to the brothers and tell them, "I ascend to my Father and your Father, and my God and your God" (John 20:17). Thus Jesus' God is the same God as our God, the Father.

(13) Jesus said, "My Father is greater than I" (John 14:28). In direct contrast to these clear words from Jesus, the orthodox formula of the Trinity says that the Father and the Son are "co-equal."

(14) It was God who made Jesus "Lord." Acts 2:36 says: "God has made this Jesus...both Lord and Christ." "Lord" is not the same as "God." "Lord" (the Greek word is kurios) is a masculine title of respect and nobility, and it is used many times in the Bible. If Christ were God, then by definition he was already "Lord," so for the Bible to say he was "made" Lord could not be true. To say that Jesus is God because the Bible calls him "Lord" is very poor scholarship. "Lord" is used in many ways in the Bible, and others beside God and Jesus are called "Lord."

- 1) property owners are called Lord (Matt. 20:8, kurios is "owner" — NIV)
- 2) heads of households were called Lord (Mark 13:35, owner=kurios).
- 3) slave owners were called Lord (Matt. 10:24, master=kurios).
- 4) husbands were called Lord (1 Pet. 3:6, master=kurios).
- 5) a son called his father Lord (Matt. 21:30, sir=kurios).
- 6) the Roman Emperor was called Lord (Acts 25:26, His Majesty=kurios).
- 7) Roman authorities were called Lord (Matt. 27:63, sir=kurios).

(15) In the future, the Son will be subject to the Father. 1 Corinthians 15:28 says: "When he has done this, then the Son himself will be made subject to him [God] who put everything under him, so that God may be all in all." Trinitarian dogma contradicts this by making Jesus eternally equal to the Father.

(16) Jesus recognized that the Father was the only true God. In prayer, he said to God "...that they might know you, the only true God, and Jesus Christ whom you have sent" (John 17:3). For Jesus to have prayed this way surely meant that he did not consider himself to be "the only true God."

(17) Jesus was "sanctified" by God. John 10:36 says: "Do you say of him whom the Father sanctified and sent into the world, 'You are blaspheming' because I said 'I am the son of God'?" (NASB). Jesus was sanctified by God, but God does not need to be sanctified.

(18) Philippians 2:6-8 has been mistranslated in many versions, but properly rendered, verse 6 says that Christ "did not consider equality with God something to be grasped." Jesus Christ was highly exalted by God because he did not seek equality with God like Lucifer had many years earlier. The statement makes no sense at all if Christ were God, because then Christ would have been praised for not seeking equality with himself.

(19) It was clear that Jesus did not consider himself equal with the Father. In John 5:19, he said, "The Son can do nothing by himself; he can only do what he sees his Father doing" (cp. v. 30 and John 8:28 and 12:49).

(20) There is only one who is "good," and that is God. In Luke 18:19, Jesus spoke to a man who had called Him "good," asking him, "Why do you call me good? No one is good except God alone." If Jesus had been telling people that he was God, he would have complimented the man on his perception, just as he complimented Peter when Peter said he was "the Christ, the Son of the living God." Instead, Christ gave him a mild rebuke. Christ was not teaching the people that he was God.

(21) 1 Corinthians 3:23 makes it clear that God is greater than Christ, just as Christ is greater than we are: "...and you belong to Christ; and Christ belongs to God" (NASB).

(22) If God is greater than Christ, then God is his leader just as Christ is our leader. This is exactly what the Bible teaches: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (1 Cor. 11:3). It is obvious from this verse and 1 Corinthians 3:23 (above) that the Trinitarian formula that Christ and God are "co-equal" is not biblical.

(23) When the disciples prayed to God in Acts, they called King David God's "servant" (4:25). Later in that same prayer they called Jesus "your holy servant" (4:30). It is very obvious that the first century disciples did not believe Christ was God, but thought of him, like David, as a servant of God (cp. Matt. 12:18 and Acts 3:26, which also refer to Jesus as God's "servant").

(24) It was God who did miracles and wonders through Christ. (Matt. 9:8; Acts 2:22; 10:38). If Christ were God, the Bible would simply say that Christ did the

miracles himself without making reference to God. The fact that it was God supplying the power for the miracles shows that God is greater than Christ.

(25) There are many verses indicating that Jesus' power and authority was given to him by the Father. If he were the eternal God, then he would have always had those things that Scripture says he was "given." Christ was given "all authority" (Matt. 28:18). He was given "a name above every name" (Phil. 2:9). He was given work to finish by the Father (John 5:36). He was given those who believed in him by the Father (John 6:39; 10:29). He was given glory (John 17:22 and 24). He was given his "cup" [his torture and death] by the Father (John 18:11). God "seated" Christ at His own right hand (Eph. 1:20). Christ was "appointed" over the Church (Eph. 1:22). These verses and others like them make no sense if Christ is "co-equal" with the Father, but make perfect sense if Christ was the Messiah, "a man accredited by God."

(26) Despite all the people who speak of the "Deity of Christ," the phrase never appears in the Bible, nor is Christ ever called "Deity." "Deity" is from the Latin "Deus," which means "God," and the phrase, "the Deity of Christ," as it is popularly (but not biblically) used, means "the 'Godness' of Christ." However, Christ is not God, he is Lord, as many clear verses show. Colossians 2:9 says that in Christ the "fullness of Deity dwells bodily" (NRSV). This verse is stating that God (the Deity) placed all His fullness in Christ, which is quite different from saying that Christ is Deity. Earlier in Colossians, the concept is made clear: "God was pleased to have all his fullness dwell in him" (Col. 1:19). That is true. John 3:34 says, "For the one whom God has sent speaks the words of God, for God gives the Spirit without limit." The fact that Christ has "all the fullness" of God does not make him God. In Ephesians 3:19, the Bible says that Christians should be filled with "all the fullness of God," and no one believes that this makes Christians God. Furthermore, if Christ were God, it would make no sense to say that the fullness of God dwelt in him, because, being God, he would always have the fullness of God. The fact that Christ could have the fullness of God dwell in him shows that he was not God.

2 Peter 1:4 says that through the great and precious promises "you may participate in the divine nature." Having a "divine nature" does not make us God, and it did not make Christ God. The New International Version Study Bible note on 2 Peter 1:4 says that it means only that "we are indwelt by God through His Holy Spirit." Likewise Christ, who was filled with holy spirit without limits, had the fullness of Deity dwelling in Him.

(27) Ephesians 4:5 and 6 says there is "one Lord, one faith, one baptism, one God and Father of all." The "one Lord" is Jesus. The "one God" is the Father. There are clearly two separate beings represented here, not "one God" composed of Jesus and his Father. Furthermore, there is no verse that says that Jesus and the Father are "one God."

(28) 1 Corinthians 8:6 says, “yet for us there is but one God, the Father...and there is but one Lord, Jesus Christ.” If there is one God and one Lord, then there are two, and they are not the same.

(29) Jesus called the Father, “the only God” (John 5:44). The New American Standard Version goes so far as to translate it as “the one and only God.” Jesus would not have said this had he believed he himself were God also.

(30) Christ made a distinction between speaking against him and speaking against the Holy Spirit. Luke 12:10: “And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.” If both the Holy Spirit and Christ were co-equal persons in one God, then there would be no difference between speaking against Christ and speaking against the Holy Spirit. [For further study read "34 Reasons Why the “Holy Spirit” Is Not A “Person” Separate From the Only True God, the Father".]

(31) Christ said his doctrine was not his own. John 7:16: “My teaching is not my own. It comes from Him who sent me.” Christ could not have said this if he were God because the doctrine would have been his.

(32) Jesus and God have separate wills. Luke 22:42: “not my will but yours be done” (cp. John 5:30).

(33) Jesus counted himself and his Father as two, not “one.” John 8:17 and 18: “In your own law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father.” Jesus confirmed this truth in John 14:1 when he said: “Do not let your hearts be troubled. Trust in God; trust also in me.” There are literally hundreds of scriptures like these that set forth Jesus and God as separate and distinct beings. “Whoever continues in the teaching has both the Father and the son” (2 John 9). Scripture clearly recognizes the Father and the Son, but not “both” of them as “one God.”

(34) The Bible always portrays God and Christ as two separate beings. Examples are far too many to list, but a few are: When Stephen saw them just before his death, he saw “the son of man standing at the right hand of God” (Acts 7:56); the Church Epistles are authored by both God and Christ; God and Christ rule in the eternal city of Revelation (Chapter 21).

(35) The Bible makes it clear that Jesus is an “heir” of God, and a joint heir with us (Rom. 8:17 - KJV). If Christ is a “person” in the “Godhead” and co-eternal with the Father, then he cannot be an heir, because, as God, he is full owner of all and there is nothing he could “inherit.” He simply would share eternal glory. By making Christ a co-heir with believers and an heir of God, the Bible makes it clear how much Christ is like us. We inherit from the Father, and Christ does too.

(36) The Bible is clear that Jesus is the “image of God” (Col. 1:15; 2 Cor. 4:4). If Christ is the image of God, then he cannot be God, because you cannot be an image of someone and the real person at the same time. If you see a photograph of us, you see our image and you can learn a lot about us from it, but the image is not the real us. Christ is the image of God. We learn a lot about God from seeing Christ, but the simple fact that he is God’s image proves he is not God.

(37) “The only wise God” receives His glory through Jesus Christ (Rom. 16:27: “To the only wise God be glory forever through Jesus Christ”). To reference “God” apart from Christ and say at the same time that God was the “only” God is very clear. Jesus is not, and is not part of, the “only” God.

Trinitarian doctrine teaches that God and Christ (and the Holy Spirit) make up “One God,” but the Bible teaches they are two distinct beings.

(38) Jesus grew in wisdom, but God is all wise (Luke 2:52: “And Jesus increased in wisdom”). Also, Jesus “learned obedience” (Heb. 5:8). God does not need to learn obedience.

(39) Jesus had limited knowledge. For example, Mark 13:32 says: “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.” [Although some Greek texts omit “nor the Son,” Trinitarian textual scholars now admit the phrase was in the original text of Mark. It was Trinitarian scribes who tried to have this phrase taken from the Bible because it disagreed with their theology and they could not explain it.] Even after his resurrection, Jesus still receives knowledge from God as Revelation 1:1 indicates: “The revelation of Jesus Christ, which God gave him.”

(40) Scripture teaches that it was fitting that God should “make” Jesus “perfect through suffering” (Heb. 2:10). God is, and has always been, perfect, but Jesus needed to attain perfection through his suffering.

(41) Jesus received the holy spirit at his baptism. If Jesus were God and the holy spirit were God, then God would have been anointed by God. What purpose would this have served? We know why people are anointed, but what power could God give to Himself? Jesus was given holy spirit just as believers are today.

(42) Jesus was “tempted in every way—just as we are” (Heb. 4:15), yet the Bible is clear that God cannot be tempted: “for God cannot be tempted by evil” (James 1:13).

(43) At times of weakness or difficulty, angels ministered to and strengthened Jesus. Luke 22:43 says, “An angel from heaven appeared to him and strengthened him [in the garden of Gethsemane].” Men need to be strengthened; God does not (cp. Matt. 4:11, Mark 1:13).

(44) Scripture teaches that Jesus died. God cannot die. Romans 1:23 and other verses say that God is immortal. Immortal means “not subject to death.” This term applies only to God.

(45) Hebrews 4:15 says that when Jesus was on earth, he was “just as we are.” None of us would have the feelings, the doubts, the fears, etc., that we do if we were God. To say that God feels like I do is to make a mockery of God. Jesus was the expected Messiah of God, the Last Adam, a “man accredited by God,” as Acts 2:22 says.

(46) Hebrews 2:10 and 11 say that Jesus is not ashamed to call us his “brothers,” because we have the same Father he does. The Bible teaches that we are “brothers” of Jesus and “sons of God.” The Bible never says or even infers that we are “brothers of God.”

(47) We are commissioned to do “greater works” than Jesus. This would be absurd if Christ were God, because then we disciples would be commissioned to do greater works than God does. John 14:12 (NASB) says, “He who believes in me [Jesus], the works that I do shall he do also; and greater works than these shall he do.”

God is God because of certain attributes that He has. If Jesus Christ were God, he would have to have the attributes of God. Most theologians agree that these attributes are: unoriginated, self-existent, immortal, unchanging, omniscient, all wise, all good, all-powerful and omnipresent. But Jesus denied every one of these.

He was not unoriginated: Christ was begotten of God. “The Father has life in Himself, so He has granted the Son to have life in himself” (John 5:26).

He was not self-existent: “I live because of the Father” (John 6:57).

He was not immortal. Jesus died and God resurrected him (See # 44 above).

He was not unchanging. He grew and learned, and he died and rose in a new and different body.

He was not omniscient. There were things he did not know (See # 39 above).

He was not all wise. Jesus “grew in wisdom” (See # 38 above).

He was not all good. He said the only one good was God (See # 20 above).

He was not all-powerful. Whereas “nothing is impossible with God” (Luke 1:37), Christ said “the Son can do nothing by Himself” (John 5:19).

He was not omnipresent. After Lazarus died, Jesus told his disciples, “I am glad I was not there” (John 11:15).

The attributes of God are what make Him God, just as there are certain attributes that make a man what he is. There is a common saying that “if it walks like a duck and quacks like a duck, then it’s a duck.” This could easily be applied here. God “walks and quacks” like God. Jesus “walks and quacks” like a man, and Scripture says very clearly that he is a man. We assert that the Bible is clear in its teaching about who God is and who Christ is, and we ask Christians to carefully consider what they believe and why.

We also think that believing that Jesus is God, “the Holy Spirit” is God, and the Father is God actually demeans the only true God. Making God one of three co-equal “persons” takes from Him His exalted position as the only true God, the Creator of the universe, the Author of the plan of Salvation, the Father of Jesus Christ, and our one God.

Besides robbing God of His exalted position as God supreme, believing that Jesus is God also demeans him. One cannot appreciate how great Jesus really was until you make an effort to live like he did for even one day. His courage, mental tenacity, love and great faith are unparalleled in human history. His true greatness is lost if you believe he is God, for “with God all things are possible.” Believing Jesus is God also demeans God because Jesus himself said, “my Father is greater than I.”

Believing that Christ is God also means that he could not have sinned [which makes sense given that “God” cannot sin]. Christ must have been able to sin, for Scripture says he was “tempted in every way just as we are.” Christ went through life like each human does, with doubts, fears and concerns, and with the possibility of sin. To believe that Jesus could not have sinned makes it impossible for us to identify with him.

By restoring the Father to His unique and singular position as God, we give Him all the worship, credit, respect and awe He deserves as the one true God. By restoring Christ to his position as the man accredited by God, the only-begotten Son of the Father, the Last Adam, the one who could have sinned but voluntarily stayed obedient, the one who could have given up but loved us so much that he never quit, the one whom God highly exalted to be our Lord, we give Jesus Christ all the worship, credit, respect and awe that he deserves, and we can draw great strength and determination from his example.

thou art my son,this day have i begotten thee(psalms 2:7)
 blessed are the peacemakers for they shall be called the sons of god(matthew 5:9)!
 Israel is My son, even My firstborn (Exodus 4:22).

for I (God) am a Father to Israel, and Ephraim is My first-born. (Jeremiah 31:9)

the Lord hath said unto me (David): Thou art My son: this day have I begotten thee. (Psalms 2:7).

For as many as are led by the Spirit of God, they are the sons of God.(Romans 8:14).

The truth is that in the language of the Jews, every righteous person, who followed the Will of God, was a Son of God. It was a metaphorical descriptive term commonly used among the Jews

there are a lot of verse like this. And a son of human being has same things which his father has, like eyes ears. then why son of God not like God?

why he had chosen a man, why not a woman?

Satan is the "god of this world",2 CORINTHIANS 4.4

Satan is called the "prince of the power of the air" in Ephesians 2:2

the melchizedek priest of salem!'Without father, without mother, without genealogy, having neither beginning of days nor end of life,'hebrews7 .3why do christians not worship him!

THE BIBLE EVEN SAYS THAT SATAN IS AN ANGEL!A FALLEN ANGEL BUT STILL!Look how the christians got cold feet and ran away, as they knew the debater was SHABIR ALLY!subhanallah why this cowardice if they are so confident about their dry statements and claims!

God Is One True God

The Rabbi 's deep voice echoes through the dusk, 'Hear, O Israel: the Lord our God is one Lord'.{# De 6:4}

'Hear, O Israel: The Lord our God, the Lord is one!''

(Mark 12:29)

Some Reasons Why Jesus Christ Is Not God Almighty

1- Jesus is not all knowing:

Mark 24: 32-36:

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only

God is all knowing, Jesus fails this main qualification. This alone is enough to prove that Jesus is not God. Also note the verse says ONLY the Father meaning nobody else, including the divine Jesus.

2- Jesus never said I am God.

Is this a coincidence? I think not. If you make a claim on someone, then you would expect that someone to back your claim up. If I claim somebody is a king, you would expect that king to say he is a king, at least once. In the OT God says he is God several times, why not once with Jesus in the NT? Did God change his ways? I think not, since the OT says God does not change. Here are the passages from the OT where God says he is God:

Gen 35:11 And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins

Gen 46:3 And he said, I [am] God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Exd 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [am] the LORD your God.

Exd 20:2 I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Psa 46:10 Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth.

Psa 50:7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I [am] God, [even] thy God.

Psa 81:10 I [am] the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

Isa 41:10 Fear thou not; for I [am] with thee: be not dismayed; for I [am] thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isa 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call [thee] by thy name, [am] the God of Israel.

Isa 45:5 I [am] the LORD, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me:

Isa 46:9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,

Jer 32:27 Behold, I [am] the LORD, the God of all flesh: is there any thing too hard for me?

Eze 13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD.

Eze 20:19 I [am] the LORD your God; walk in my statutes, and keep my judgments, and do them;

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

Eze 23:49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I [am] the Lord GOD.

So as we can see, God is not shy to say I am God. SO if Jesus is God, then how come he never said it once like the God of the OT? This is not a coincidence.

3- Jesus is the son of man, the OT tells us not to trust the son of man:

The New Testament makes it very clear that Jesus is the son of man:

Mat 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

Mat 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house

Mat 12:8 For the Son of man is Lord even of the sabbath day.

Luk 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Jhn 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

The Old Testament tells us not to put our trust in the son of man:

Psalms 146:

1 Praise ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

So note, Jesus is the son of man, the OT tells us not to put our trust in the son of man; therefore we cannot place our trust in Jesus so he cannot be God. The OT is basically saying that you shouldn't put your trust in men as you do with God, so hence we cannot put our trust in Jesus in the same way we do with God since Jesus is just a man, and he cannot really save us. So hence Jesus cannot be God.

1- Jesus is the son of man

2- The OT tells us not to put our trust in the son of man

3- we cannot put our trust in Jesus as we do with God

4- Jesus is not God

The OT also tells us that there is no help in the son of man, therefore this means Jesus cannot help anybody, therefore he is not God since God can help all. So we cannot place our trust in Jesus, nor can he help us, therefore he cannot be God according to the OT.

4- Jesus was GIVEN power and authority, he did not own it.

As we all know, God is all-powerful and is independent, he needs no help from anybody. However so this is not the case with Jesus, unlike God, Jesus needs help from God, unlike God, Jesus does not own any power or any authority, rather it is given to him from God.

Jhn 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 17:6-8: 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that ALL THINGS whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me

So as we can see, Jesus GIVEN everything he had! This all included miracle, doctrine etc. Basically Jesus did not do anything of his own, he never performed a miracle by his own power, he was given the miracle. He never taught anything of his own, rather he was taught by God and spoke what God told him to speak.

Jhn 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me

Jhn 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Jhn 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

Jhn 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

So everything Jesus had was from God, from the Gospel to his miracles. God needs no one to give him power, God needs no one to tell him what to do, therefore Jesus is not God.

I challenge any Christian to bring me one single miracle Jesus performed on his own, just one. The Christian will never be able to meet this challenge.

5- Jesus was sent to a specific nation only, not to mankind

It is very strange that when we read the Bible, we find that Jesus was sent to preach to a specific nation only, not mankind. One would expect to find Jesus being sent to all of mankind if he was God, rather what we find is that Jesus just like all the other prophets, was sent to a specific nation only:

Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

So as we see, Jesus was sent only for the lost sheep of Israel. His main duty was for them, not the gentiles or the world. Christians often like to say Jesus told his disciples to go preach to the gentiles, however so this doesn't change anything. Jesus' real mission as we see was for the children of Israel, not the gentiles, the verse I posted cannot be refuted. The verse is very clear, Jesus is SENT for the lost sheep of Israel, not the Gentiles, Jesus saying go preach to Gentiles does not mean he was sent for gentiles.

1- 5- Jesus denied being good in the sense that God is good.

If Jesus is God one would expect him to admit he is good in the sense that God is good, meaning perfect. However when we read the Bible we see that Jesus denies being good in the sense that God is good which is perfect. Here are the passages:

Mat 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mat 19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

So note, the man calls Jesus good, Jesus tells the man there is no good but God. Obviously Jesus referred to God as someone else, which also proves Jesus isn't God. However the main importance of the passages is that Jesus denies being Good in the way God is good, which is to be perfect.

6- Jesus could not save anyone

The Bible also claims that Jesus cannot save anyone! Here is the passage:

Hebrews 5:1-8: 1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered

So Jesus cried to the one who could save him from death, this means Jesus could not save himself from death, therefore this also means Jesus cannot save anyone else from death. How can Jesus be God when he cannot save anyone? This also shows that Jesus is not in control of life and death, God however is in control of everything, including life and death:

And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life. S. 25:3 Shakir
This verse is from the Noble Quran, I guess this sums it all up doesn't it?

7- Jesus' believers did NOT believe he was God neither

One of the greatest Christian myths is that Jesus' followers believed he was God. However so, this is not true, the Bible says otherwise:

Matthew
Chapter 16
13-14

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets

So as we can see, the believers out of the population did not take Jesus as God, they took him for a great man, such as John the Baptist, or Elias, or some others. None of them said he is God. Now let us read on and see what his own disciples took him for:

15-20

15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

So note, now Jesus asks his disciples about what they take him to be for, they respond by saying he is the SON OF GOD, Jesus agrees with them and tells them tell no man I am the Christ. So note, Jesus' disciples do not say you are God, Jesus himself does not say he is God.

Now both the son of God and the term Christ do not mean God. They never have, and never will. The term Christ means Messiah, the definition of Messiah is not God, and the Jews who were awaiting their Messiah did not believe the Messiah would be God:

The predominant Jewish understanding of moshiach ("the messiah") is based on the writings of Maimonides, (the Rambam). His views on the messiah are discussed in his Mishneh Torah, his 14 volume compendium of Jewish law, in the section Hilkhot Melakhim Umilchamoteihem, chapter 11. Maimonides writes:

"The anointed King ("HaMelekh HaMoshiach") is destined to stand up and restore the Davidic Kingdom to its antiquity, to the first sovereignty. He will build the Temple in Jerusalem and gather the strayed ones of Israel together. All laws will return in his days as they were before: Sacrificial offerings are offered and the Sabbatical years and Jubilees are kept, according to all its precepts that are mentioned in the Torah. Whoever does not believe in him, or whoever does not wait for his coming, not only does he defy the other prophets, but also the Torah and our Rabbi Moses. For the Torah testifies about him, thus: "And the Lord Your God will return your returned ones and will show you mercy and will return and gather you... If your strayed one shall be at the edge of Heaven... And He shall bring you" etc." (Deuteronomy 30:3-5).

"These words that are explicitly stated in the Torah, encompass and include all the words spoken by all the prophets. In the section of Torah referring to Bala'am, too, it is stated, and there he prophesied about the two anointed ones: The first anointed one is David, who saved Israel from all their oppressors; and the last anointed one will stand up from among his descendants and saves Israel in the end. This is what he says (Numbers 24:17-18): "I see him but not now" - this is David; "I behold him but not near" - this is the Anointed King. "A star has shot forth from Jacob" - this is David; "And a brand will rise up from Israel" - this is the Anointed King. "And he will smash the edges of Moab" - This is David, as it states: "...And he struck Moab and measured them by rope" (II Samuel 8:2); "And he will uproot all Children of Seth" - this is the Anointed King, of whom it is stated: "And his reign shall be from sea to sea" (Zechariah 9:10). "And Edom shall be possessed" - this is David, thus: "And Edom became David's as slaves etc." (II Samuel 8:6); "And Se'ir shall be possessed by its enemy" - this is the Anointed King, thus: "And saviors shall go up Mount Zion to judge Mount Esau, and the Kingdom shall be the Lord's" (Obadiah 1:21)."

"And by the Towns of Refuge it states: "And if the Lord your God will widen up your territory... you shall add on for you another three towns" etc. (Deuteronomy 19:8-9). Now this thing never happened; and the Holy One does not command in vain. But as for the words of the prophets, this matter needs no proof, as all their books are full with this issue."

"Do not imagine that the anointed King must perform miracles and signs and create new things in the world or resurrect the dead and so on. The matter is not so: For Rabbi Akiba was a great scholar of the sages of the Mishnah, and he was the assistant-warrior of the king Ben Coziba, and claimed that he was the anointed king. He and all the Sages of his generation deemed him the anointed king, until he was killed by sins; only since he was killed, they knew that he was not. The Sages asked him neither a miracle nor a sign..."

"And if a king shall stand up from among the House of David, studying Torah and indulging in commandments like his father David, according to the written and oral Torah, and he will coerce all Israel to follow it and to strengthen its weak points, and will fight Hashem's wars, this one is to be treated as if he were the anointed one. If he succeeded {and won all nations surrounding him. Old prints and mss.} and built a Holy Temple in its proper place and gathered the strayed ones of Israel together, this is indeed the anointed one for certain, and he will mend the entire world to worship the Lord together, as it is stated: "For then I shall turn for the

nations a clear tongue, to call all in the Name of the Lord and to worship Him with one shoulder" (Zephaniah 3:9)."

"But if he did not succeed until now, or if he was killed, it becomes known that he is not this one of whom the Torah had promised us, and he is indeed like all proper and wholesome kings of the House of David who died. The Holy One, Blessed Be He, only set him up to try the public by him, thus: "And from the seekers of wisdom there shall stumble, to purify among them and to clarify and to brighten until the time of the ending, for there is yet to the set time" (Daniel 11:35)."

T

In Judaism, who is the Messiah?

The messiah is a G-d fearing, pious Jew, who is both a great Torah scholar and a great leader as well. He is a direct descendent of King David, and will be anointed as the new Jewish King. (In fact, the Hebrew word for messiah - "Moshiach" - means "anointed one.").

When the messiah comes, there will be a universal recognition of the truth of Torah and the G-d Who gave that Torah at Mount Sinai. All Jews will return to the Land of Israel, where they will throw off the yoke of their enemies and undergo a complete spiritual revival. They will embrace the faith of their forefathers and dedicate themselves to G-d's service forever.

They will re-build the Holy Temple, from where the Divine presence will shine forth, spreading the light of truth, justice, tolerance and peace throughout the world.

T

The Moshiach

The moshiach will be a great political leader descended from King David (Jeremiah 23:5). The moshiach is often referred to as "moshiach ben David" (moshiach, son of David). He will be well-versed in Jewish law, and observant of its commandments.

(Isaiah 11:2-5) He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the moshiach. If the time is right for the messianic age within that person's lifetime, then that person will be the moshiach. But if that person dies before he completes the mission of the moshiach, then that person is not the moshiach.

8- Will you worship Jesus, or the one Jesus worshiped?

One glaring problem the Christians have is that Jesus prayed, and had a God himself. This logically lets us conclude that Jesus cannot be God. The logical thing to do is worship and pray to the one Jesus prayed to. If Jesus told you that he had a God, would you honestly take Jesus as God? The logical answer is no, but Christians throw all logic out when it comes to their Bible.

Matthew 26:36-44

36. Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."

37. He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

38. Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

39. Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." **40.** Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter.

41. "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

42. He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

43. When he came back, he again found them sleeping, because their eyes were heavy.

44. So he left them and went away once more and prayed the third time, SAYING THE SAME THING.

So are you going worship the one Jesus prayed to? Or are you going to worship Jesus? Logically you worship the one Jesus prayed to.

Secondly just say you were alive at Jesus' time and you were with him, and you knew he prayed to God and so on, would you honestly believe he is God? Off course not! It gets worse as Jesus himself claims he has a God:

John 20:16-18 :

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

Now tell me, if a man came to you and told you he has a God, would you honestly believe that man is God? No, you would not. Logic tells you if a man has a God then that man is not God, however Christians throw logic out the window it seems, Christians want to worship Jesus, not the one Jesus worshiped. Christians want Jesus to be their God; they do not want Jesus' God to be their God. What a shame.

So Jesus prays and has a God, how un-Godly is that?

9- God comes out of a woman? God is a helpless baby?

The very fact that Jesus was given birth, and came out as little helpless small baby is enough to refute the claim that Jesus is God. It is utter blasphemy to claim that God came out of a women like all people, it is utter blasphemy to claim God came out crying and screaming and being helpless and weak. Such nonsense is insulting to God; this itself is enough to prove Jesus is not God. How can you claim that God

came out of a woman? Are you mad? Are you insane? How can you insult God in such a manner, you Christians should be ashamed of yourselves for ascribing such rubbish to God.

So you are telling me God used to be like this child at one time? What rubbish blasphemy.

Are you actually going to tell me this how God was once? How can you logically claim that God was like this helpless baby at once?

10- The God of the Bible comes from incest!

It may come as a shocker to most, but the Bible claims that Jesus comes from incest. Since Christians claim Jesus is God this means God came from incest, all you have to do is go look at the family line of Jesus and see for yourself. What makes this more sad is that Christians do not even know this information, they claim that you are a liar if you bring it up, or that you are disgusting etc.

Here is the proof for all to see:

Genesis 38:

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. **2** And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. **3** And she conceived, and bare a son; and he called his name Er. **4** And she conceived again, and bare a son; and she called his name Onan. **5** And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. **6** And Judah took a wife for Er his firstborn, whose name was Tamar. **7** And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. **8** And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. **9** And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. **10** And the thing which he did displeased the LORD: wherefore he slew him also. **11** Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. **13** And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. **14** And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. **15** When Judah saw her, he thought her to be an harlot; because she had covered her face. **16** And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? **17** And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? **18** And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. **19** And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. **20** And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. **21** Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. **22** And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. **23** And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with

child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

The names of the two kids who resulted out of this sexual encounter between Judah and Tamar were Pharez and Zarah.

Here is Jesus' lineage according to Matthew 1:

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

So as you can see, Jesus' family line comes down from this sick act of incest between father and daughter in law, this means the God of the Christians comes from incest! Such blasphemy is disgusting and utterly degrading to the true God and Christians should be ashamed of themselves.

 yeah indeed check this akhi, Here is a little article about the trinity that i d like to share with you if you don t mind, it is more of a historical analysis about the origin and the eventual development of the trinity dogma.

The Origin of the Trinity: From Paganism to Constantine

by Cher-El L. Hagensick

The Rabbi 's deep voice echoes through the dusk, 'Hear, O Israel: the Lord our God is one Lord'. {# De 6:4} What a far cry that is from Judaism's offspring, Christianity, and its belief in the Trinity. While the majority of the Christian world considers the concept of the Trinity vital to Christianity, many historians and Bible scholars agree that the Trinity of Christianity owes more to Greek philosophy and pagan polytheism than to the monotheism of the Jew and the Jewish Jesus.

The search for the origins of the Trinity begins with the earliest writings of man. Records of early Mesopotamian and Mediterranean civilizations show polytheistic religions, though many scholars assert that earliest man believed in one god. The 19th century scholar and Protestant minister, Alexander Hislop, devotes several chapters of his book *The Two Babylons* to showing how this original belief in one god was replaced by the triads of paganism which were eventually absorbed into Catholic Church dogmas. A more recent Egyptologist, Erick Hornung, refutes the original monotheism of Egypt: '[Monotheism is] a phenomenon restricted to the wisdom texts,' which were written between 2600 and 2530 BC (50-51); but there is no question that ancient man believed in 'one infinite and Almighty Creator, supreme over all' (Hislop 14); and in a multitude of gods at a later point. Nor is there any doubt that the most common grouping of gods was a triad.¹

Most of ancient theology is lost under the sands of time. However, archaeological expeditions in ancient Mesopotamia have uncovered the fascinating culture of the Sumerians, which flourished over 4,000 years ago. Though Sumeria was overthrown first by Assyria, and then by Babylon, its gods lived on in the cultures of those who conquered. The historian S. H. Hooke tells in detail of the ancient Sumerian trinity: Anu was the primary god of heaven, the 'Father', and the 'King of the Gods'; Enlil,

the ‘wind-god’ was the god of the earth, and a creator god; and Enki was the god of waters and the ‘lord of wisdom’ (15-18). The historian, H. W. F. Saggs, explains that the Babylonian triad consisted of ‘three gods of roughly equal rank... whose inter-relationship is of the essence of their natures’ (316).

Is this positive proof that the Christian Trinity descended from the ancient Sumerian, Assyrian, and Babylonian triads? No. However, Hislop furthers the comparison, ‘In the unity of that one, Only God of the Babylonians there were three persons, and to symbolize [sic] that doctrine of the Trinity, they employed... the equilateral triangle, just as it is well known the Romish Church does at this day’ (16).

Egypt’s history is similar to Sumeria’s in antiquity. In his *Egyptian Myths*, George Hart, lecturer for the British Museum and professor of ancient Egyptian hieroglyphics at the University of London, shows how Egypt also believed in a ‘transcendental, above creation, and preexisting’ one, the god Amun. Amun was really three gods in one. Re was his face, Ptah his body, and Amun his hidden identity (24). The well-known historian Will Durant concurs that Ra, Amon, and Ptah were ‘combined as three embodiments or aspects of one supreme and triune deity’ (*Oriental Heritage* 201). Additionally, a hymn to Amun written in the 14th century BC defines the Egyptian trinity: ‘All Gods are three: Amun, Re, Ptah; they have no equal. His name is hidden as Amun, he is Re... before [men], and his body is Ptah’ (*Hornung* 219).

Is this positive proof that the Christian Trinity descended from the ancient Egyptian triads? No. However, Durant submits that ‘from Egypt came the ideas of a divine trinity...’ (*Caesar* 595). Dr. Gordon Laing, retired Dean of the Humanities Department at the University of Chicago, agrees that ‘the worship of the Egyptian triad Isis, Serapis, and the child Horus’ probably accustomed the early church theologians to the idea of a triune God, and was influential ‘in the formulation of the doctrine of the Trinity as set forth in the Nicæan and Athanasian creeds’ (128-129).

These were not the only trinities early Christians were exposed to. The historical lecturer, Jesse Benedict Carter, tells us of the Etruscans. As they slowly passed from Babylon through Greece and went on to Rome (16-19), they brought with them their trinity of Tinia, Uni, and Menerva. This trinity was a ‘new idea to the Romans,’ and yet it became so ‘typical of Rome’ that it quickly spread throughout Italy (26). Even the names of the Roman trinity: Jupiter, Juno, and Minerva, reflect the ancestry.

That Christianity was not ashamed to borrow from pagan culture is amply shown by Durant: ‘Christianity did not destroy paganism; it adopted it’ (Caesar 595).

Is this positive proof that the Christian Trinity descended from the Etruscan and Roman triads? No. However, Laing convincingly devotes his entire book *Survivals of the Roman Gods* to the comparison of Roman paganism and the Roman Catholic Church. Dr. Jaroslav Pelikan, a Catholic scholar and professor at Yale, confirms the Church’s respect for pagan ideas when he states that the Apologists and other early church fathers used and cited the [pagan] Roman Sibylline Oracles so much that they were called ‘Sibyllists’ by the 2nd century critic, Celsus. There was even a medieval hymn, ‘Dies irae,’ which foretold the ‘coming of the day of wrath’ based on the ‘dual authority of ‘David and the Sibyl’”(Emergence 64-65). The attitude of the Church toward paganism is best summed up in Pope Gregory the Great’s words to a missionary: ‘You must not interfere with any traditional belief or religious observance that can be harmonized with Christianity’ (qtd. in Laing 130).

In contrast, Judaism is strongly monotheistic with no hint of a trinity. The Hebrew Bible (the Old Testament) is filled with scriptures such as ‘before Me there was no God formed, Neither shall any be after Me’ (#Isa 43:10 qtd. in Isaiah), and ‘there is no other God...I am the Lord and there is none else’ (#Isa 45:14,18 qtd. in Isaiah). A Jewish commentary affirms that ‘[no] other gods exist, for to declare this would be blasphemous...’ (Chumash 458). Even though ‘Word,’ ‘Spirit,’ ‘Presence,’ and ‘Wisdom’ are used as personifications of God, Biblical scholars agree that the Trinity is neither mentioned nor intended by the authors of the Old Testament (Lonergan 130; Fortman xv; Burns 2).

We can conclude without much difficulty that the concept of the Trinity did not come from Judaism. Nor did Jesus speak of a trinity. The message of Jesus was of the coming kingdom; it was a message of love and forgiveness. As for his relationship with the Father, Jesus said, ‘... I seek not mine own will, but the will of the Father which hath sent me’,{# Joh 5:30} and in another place ‘my doctrine is not mine, but His that sent me’;{# Joh 7:16} and his words ‘my Father is greater than I’ {#Joh 14:28} leave no doubt as to their relationship.

The word ‘trinity’ was not coined until Tertullian, more than 100 years after Christ’s death, and the key words (meaning substance) from the Nicene debate, *homousis* and *ousis*, are not biblical, but from Stoic thought. Nowhere in the Bible is the Trinity mentioned. According to Pelikan, ‘One of the most widely accepted

conclusions of the 19th century history of dogma was the thesis that the dogma of the Trinity was not an explicit doctrine of the New Testament, still less of the Old Testament, but had evolved from New Testament times to the 4th century. (Historical Theology 134)

If the Trinity did not originate with the Bible, where did it come from? To find the origins of the Trinity in Christianity, we need to take a look at the circumstances in which early Christians found themselves.

Even the Church of the Apostles' day was far from unified. The Apostle Paul wrote to the Thessalonians that 'the mystery of iniquity doth already work'. {# 2Th 2:7} Throughout his book *Orthodoxy and Heresy in Earliest Christianity*, the German New Testament scholar, lexicographer, and early Church historian, Walter Bauer, effectively proves that many early Christians were influenced by gnosticism. He believes it possible that certain '[heresies recorded by early Christian Fathers] originally had not been such at all, but, at least here and there...were simply 'Christianity'(xxii). Bauer goes even further, as he proves that early Christians in Edessa appear to have been followers of the Marcion's beliefs (considered heretical today), with 'orthodox' views being so strongly in the minority that 'Christian' referred to one with Marcion's beliefs, and 'Palutian' to one with 'orthodox' (by today's standards) beliefs (21-38). In his work *The Greek Fathers*, James Marshall Campbell, a Greek professor, bears out the great fear of gnosticism prevalent in the early church.

With Gnosticism being so predominant in this early period, it behooves one to learn what they believed, for many early church writings were defenses against gnosticism. Gnosticism borrowed much of its philosophy and religion from Mithraism, oriental mysticism, astrology, magic, and Plato. It considered matter to be evil and in opposition to Deity, relied heavily on visions, and sought salvation through knowledge. The late Professor Arthur Cushman McGiffert interprets some of the early Christian fathers as believing the Gnosticism to be 'identical to [sic] all intents and purposes with Greek polytheism' (50). Gnosticism had a mixed influence on the early Christian writers: like the pendulum on a clock, some were influenced by Gnostic thought, while others swung to the opposite extreme.

Knowledge was also the desire of the Greek philosophers. We owe a lot to these sages of old. J. N. D. Kelly, lecturer and principal at St. Edward Hall, Oxford University, states that '[the concepts of philosophy] provided thinkers... with an

intellectual framework for expressing their ideas' (9) to the extent that it became the 'deeper religion of most intelligent people' (9). The eminent theologian Adolf Harnack considered Greek philosophy and culture to be factors in the formation of the 'ecclesiastical mode of thought' (1: 127). According to McGiffert, the concepts of philosophy prevalent during the time of the early church were Stoicism, which was 'ethical in its interests and monistic in its ontology' and Platonism, which was 'dualistic and predominately religious' (46).

That these philosophies affected Christianity is a historical fact. What did these philosophers teach about God? In Plato's *Timeus*, 'The Supreme Reality appears in the trinitarian form of the Good, the Intelligence, and the World-Soul' (qtd. in Laing 129). Laing attributes elaborate trinitarian theories to the Neoplatonists, and considers Neoplatonic ideas as 'one of the operative factors in the development of Christian theology' (129).

Is this positive proof that the Christian Trinity descended from Greek philosophy? No. However, in a comparison between the church of the third century and that of 150-200 years before, the noted German theologian, Adolf Harnack, finds 'few Jewish, but many Greco-Roman features, and... the philosophic spirit of the Greeks' (1: 45). In addition, Durant ties in philosophy with Christianity when he states that the second century Alexandrian Church, from which both Clement and Origen came, 'wedded Christianity to Greek philosophy' (Caesar 613); and finally, Durant writes of the famed pagan philosopher, Plotinus, that 'Christianity accepted nearly every line of him...' (Caesar 611).

World conditions were hardly conducive to the foundation of a new and different religion. Pagan gods were still the gods of the state, and the Roman government was very superstitious. All calamities were considered the displeasure of the gods. When the dissolute Roman government began to crumble, it was not seen as a result of corruption within, but as the anger of the gods; and thus there were strong persecutions against Christians to placate these gods.

In such a time was Christianity born. On one side were persecutions; on the other the seduction of philosophy. To remain faithful to the belief of Jesus Christ meant hardship and ridicule. It was only for the simple poor and the rich in faith. It was a hard time to convert to Christianity from the relatively safer paganism. In the desire to grow, the Church compromised truth, which resulted in confusion as pagans became Christians and intermingled beliefs and traditions. In his *Emergence of*

Catholic Tradition, Pelikan discusses the conflict in the Church after AD 70 and the decline of Judaic influence within Christianity. As more and more pagans came into Christianity, they found the Judaic influence offensive. Some even went so far as to reject the Old Testament (13-14).

With this background, the growth and evolution of the Trinity can be clearly seen. As previously stated, the Bible does not mention the Trinity. Harnack affirms that the early church view of Jesus was as Messiah, and after his resurrection he was 'raised to the right hand of God' but not considered as God (1: 78). Bernard Lonergan, a Roman Catholic priest and Bible scholar, concurs that the educated Christians of the early centuries believed in a single, supreme God (119). As for the holy Spirit, McGiffert tells us that early Christians considered the holy Spirit 'not as an individual being or person but simply as the divine power working in the world and particularly in the church' (111). Durant summarizes early Christianity thus: 'In Christ and Peter, Christianity was Jewish; in Paul it became half Greek; in Catholicism it became half Roman' (Caesar 579).

As the apostles died, various writers undertook the task of defending Christianity against the persecutions of the pagans. The writers of these 'Apologies' are known to us now as the 'Apologists'. Pelikan states that 'it was at least partly in response to pagan criticism of the stories in the Bible that the Christian apologists... took over and adapted the methods and even vocabulary of pagan allegorism' (Emergence 30). Campbell agrees when he states that 'the Apologists borrowed heavily, and at times inappropriately, from the pagan resources at hand' (23). They began the 'process of accommodation' between Christianity and common philosophy, and used reason to 'justify Christianity to the pagan world' (22-23).

The most famous of these Apologists was Justin Martyr (c.107-166). He was born a pagan, became a pagan philosopher, then a Christian. He believed that Christianity and Greek philosophy were related. As for the Trinity, McGiffert asserts, 'Justin insisted that Christ came from God; he did not identify him with God' (107). Justin's God was 'a transcendent being, who could not possibly come into contact with the world of men and things' (107).

Not only was the Church divided by Gnosticism, enticed by philosophy, and set upon by paganism, but there was a geographic division as well. The East (centered in Alexandria) and the West (centered in Rome) grew along two different lines. Kelly shows how the East was intellectually adventurous and speculative (4), a

reflection of the surrounding Greek culture. The theological development of the East is best represented in Clement and Origen.

Clement of Alexandria (c.150-220) was from the 'Catechetical School' of Alexandria. His views were influenced by Gnosticism (Bauer 56-57), and McGiffert affirms, 'Clement insists that philosophy came from God and was given to the Greeks as a schoolmaster to bring them to Christ as the law was a schoolmaster for the Hebrews' (183). McGiffert further states that Clement considered 'God the Father revealed in the Old Testament' separate and distinct from the 'Son of God incarnate in Christ,' with whom he identified the Logos (206). Campbell summarizes that '[with Clement the] philosophic spirit enters frankly into the service of Christian doctrine, and with it begins... the theological science of the future' (36). However, it was his student, Origen, who 'achieved the union of Greek philosophy and Christianity' (39).

Origen (c.185-253) is considered by Campbell to be the 'founder of theology' (41), the greatest scholar of the early church and the greatest theologian of the East (38). Durant adds that 'with [Origen] Christianity ceased to be only a comforting faith; it became a full-fledged philosophy, buttressed with scripture but proudly resting on reason' (Caesar 615). Origen was a brilliant man. At 18 he succeeded Clement as president of the Alexandrian school. Over 800 titles were attributed to him by Jerome. He traveled extensively and started a new school in Cesarea.

In Origen we find an important link in the changing view of God. According to Pelikan's Historical Theology, Origen was the 'teacher of such orthodox stalwarts as the Cappadocian Fathers' (22) but also the 'teacher of Arius' (22) and the 'originator of many heresies' (22). Centuries after his death, he was condemned by councils at least five times; however, both Athanasius and Eusebius had great respect for him.

As he tried to reckon the 'incomprehensible God' with both Stoic and Platonic philosophy, Origen presented views that could support both sides of the Trinity argument. He believed the Father and Son were separate 'in respect of hypostasis' (substance), but 'one by harmony and concord and identity of will' (qtd. in Lonergan 56). He claimed the Son was the image of God.

In the way in which, according to the bible story, we say that Seth is the image of his father, Adam. For thus it is written: 'And Adam begot Seth according to his own image and likeness.' Image, in this sense, implies that the Father and the Son have the same nature and substance. (qtd. in Lonergan 58)

He also maintained that there was a difference between the God and God when he said ' _ß _&hibar; 2, __ is indeed the God [God himself].... Whatever else, other than him who is called _ß _&hibar; 2, __, is also God, is deified by participation, by sharing in his divinity, and is more properly to be called not the God but simply God' (qtd. in Lonergan 61).

As Greek influence and Gnosticism became introduced into the Eastern church, it became more mystical and philosophical. The simple doctrines that Jesus taught to the uneducated gave way to the complex and sophisticated arguments of Origen.

As Clement and Origen represented theological development in the East, so Tertullian had tremendous influence in the West. Kelly explains that the West, centered in Rome, gave greater credence to the traditional role of faith than to philosophy, and was more apt to expound on scripture (4).

It was Tertullian (c.160-230) who first coined the term trinitas from which the English word 'trinity' is derived. He clarifies thus the 'mystery of the divine economy... which of the unity makes a trinity, placing the three in order not of quality but of sequence, different not in substance but in aspect, not in power but in manifestation' (qtd. in Lonergan 46). At other times he used other images to show his point, such as the monarchy: '... If he who is the monarch has a son, and if the son is given a share in the monarchy, this does not mean that the monarchy is automatically divided, ceasing to be a monarchy' (qtd. in Lonergan 47). Again, Tertullian explains the concept of being brought forth: 'As the root brings forth the shoot, as the spring brings forth the stream, as the sun brings forth the beam' (qtd. in Lonergan 45).

Tertullian did not consider the Father and Son co-eternal: 'There was a time when there was neither sin to make God a judge, nor a son to make God a Father' (qtd. in Lonergan 48); nor did he consider them co-equal: 'For the Father is the whole substance, whereas the Son is something derived from it' (qtd. in Lonergan 48). In

Tertullian we find a groundwork upon which a trinity concept can be founded, but it has not yet evolved into that trinity of the Nicene Creed.

The world around the early Church was changing. The Roman empire began to crumble and Constantine came to power. He wished to unify the Empire, and chose Christianity to do so. But Christianity was far from unified.

Constantine invited the bishops from East and West to join him in the small seaside village of Nicea for a council to unify the church. McGiffert summarizes the council: three main groups were present at this council: Eusebius of Nicomedia presenting the Arian view of the Trinity, Alexander of Alexandria presenting the Athanasian version, and a very large 'middle party' led by Eusebius of Cesarea whose various theological opinions did not interfere with their desire for peace (259). Eusebius of Nicomedia submitted the Arian creed first and it was rejected. Then Eusebius of Cesarea submitted the Cesarean baptismal creed. Instead of submitting a creed of their own, the anti-Arians modified Eusebius', thereby compelling him to sign it and completely shutting the Arians out. Those Arians who did not sign were deposed and exiled (261-263).

Thus Constantine had his unified Church which was not very unified. McGiffert asserts that Eusebius of Cesarea was not altogether satisfied with the creed because it was too close to Sabellianism (Father, Son, and Holy Spirit are three aspects of one God). Eusebius was uncomfortable enough with the Nicene creed that he felt it expedient to justify himself to his own people in a long letter in which he states that he 'resisted even to the last minute' until the words were examined and it was explained that the words 'did not mean all they seemed to mean but were intended simply to assert the real deity of the Son...' (264-265). McGiffert goes on to show that a 'double interpretation [was authorized by the leaders] in order to win Eusebius and his followers.' (266).

Lonergan shows just how much of the creed Eusebius took exception to as the words were explained. 'Out of the Father's substance' was now interpreted to show that the Son is 'out of the Father', but 'not part of the Father's substance.' 'Born not made' because 'made' refers to all other creatures 'which come into being through the Son', and 'consubstantial' really means that the Son comes out of the Father and is like him (75). It is clear that the council strongly lacked unity of thought. Lonergan goes on to explain that the language of debate on the consubstantiality of the Father and the Son has made many people think that the 'Church at Nicea had

abandoned the genuine Christian doctrine, which was religious through and through, in order to embrace some sort of hellenistic ontology' (128). He concludes that the Nicene dogma marked the 'transition from the prophetic Oracle of Yahweh... to Catholic dogma' (136-7).

The end result was far less than Constantine had hoped. That he personally was never truly swayed to Athanasius' views is amply shown by Durant: Constantine invited Arius to a conference six years later; did not interfere with Athanasius' expulsion by the Eastern bishops; had an Arian bishop, Eusebius of Nicomedia, baptize him; and had his son and successor, Constantius, raised as an Arian (Age 7-8).

The Nicene was not a popular creed when it was signed. Durant affirms that the majority of Eastern bishops sided with Arius in that they believed Christ was the Son of God 'neither consubstantial nor co-eternal' with his Father (Age 7). Arianism has never been truly quenched. While the West accepted the Athanasian view of the Trinity, and the East accepted the Trinity of the Cappadocian fathers, Arianism lives on in the Unitarian Church, Jehovah's Witnesses, and in many smaller religions.

There is an unfortunate side to the whole Athanasian/Arian debate. Campbell could find no parallel in medieval nor modern times in the intensity of debate (49). Historically, this 'doctrine of God' has proved to be a bloody doctrine that has no relation to the true God of love, nor His Son Jesus Christ. Durant details the problems that arose from the Council at Nicea and summarizes that period with a dreadful verdict: 'Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome' (Age 8). Thus they perverted the teachings of Christ: 'Love thy neighbor as thyself', {# Mt 19:19} and of his apostles: 'If we love one another, God dwelleth in us, and His love is perfected in us'. {# 1Jo 4:12}

The evolution of the Trinity can be well seen in the words of the Apostles' Creed, Nicene Creed, and the Athanasian Creed.² As each of the creeds became more wordy and convoluted, the simple, pure faith of the Apostolic church became lost in a haze. Even more interesting is the fact that as the creeds became more specific (and less scriptural) the adherence to them became stricter, and the penalty for disbelief harsher.

In summary, the common culture of the day was one filled with triune gods. From ancient Sumeria's Anu, Enlil, and Enki and Egypt's dual trinities of Amun-Re-Ptah and Isis, Osiris, and Horus to Rome's Jupiter, Juno, and Minerva the whole concept of paganism revolved around the magic number of three. In Greek philosophy, also, we have seen how the number three was used as an unspecified trinity of intelligence, mind, and reason.

In stark contrast, is the simple oneness of the Hebrew God. Jesus was a Jew from the tribe of Judah. He claimed to be sent to the 'lost sheep of the house of Israel'.{# Mt 15:24} His apostles were all Jews. His god was the Jewish God. He called himself the Son of God and acknowledged his role as the Christ, {#Mt 16:15-17} and the Messiah. {#Joh 4:25-26} His message was one of love, righteousness, and salvation, and he despised the religious dogma of tradition. What a contrast from the proceedings of the Council of Nicea and the murders that followed! He gave the good news of his coming kingdom to the poor and meek: the lowly of this world. He did not require dogmatic creeds that had to be believed to the word, but rather said, 'Follow me'.{# Mt 9:9}

There can be no doubt: Jesus was a stranger to all sides of the political proceedings in Nicea. He never claimed to be God, but was content to be God's son. His creed was not of words that must be followed to the letter, but rather of spirit: 'Blessed are the pure in heart, for they shall see God'.{# Mt 4:8} He did not require wealthy and learned bishops to mingle philosophy and pagan polytheism with his simple truth, but blessed the 'poor' and the 'meek'.{# Mt 4:1-12} No, it was not from Jesus that the dogma of the Trinity came.

Is this positive proof that the Trinity owes its origins to paganism and philosophy? The evidences of history leave little doubt. The concept of the Trinity finds its roots in Pagan theology and Greek philosophy: it is a stranger to the Jewish Jesus and the Hebrew people from which he sprang.

Reference Notes

1. Hislop devotes the first 128 pages of his book *The Two Babylons* to proving that the Christian Trinity is directly descended from the ancient Babylonian trinity. In particular, he convincingly proves that the origin of the Babylonian trinity was the triad of Cush (the grandson of Noah), Semiramis (his wife), and Nimrod (their son). At the death of Cush, Semiramis married her son, Nimrod, and thus began the confusion between the father and son so prevalent in early paganism.

It is interesting to note that the Gnostics considered the Holy Spirit to be the 'motherly mystery of God,' based on its attributes. It is also interesting to note that a modern controversy wants to bring back the feminine side of the Trinity by making the Holy Spirit feminine. (This is a very weak argument based on the attributes of the Holy Spirit as Paraklete (comforter) and the fact that, in Hebrew grammar, the word for spirit, Ruach, is feminine.)

2. The three most famous Christian creeds are the Apostles', Nicene, and Athanasian (or Trinitarian). The words of these three creeds show us a lot about the evolution of the Trinitarian theology. The creeds are printed below as translated in the Book of Common Prayer of the Church of England, and quoted in pages 18-20 of an unpublished work by Bible Scholar, Eugene Burns.

The Apostles' or Unitarian Creed was the creed used during the first two centuries AD. It was not written by the Apostles, though it bears their name:

I believe in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only son our Lord: who was conceived by the holy ghost (spirit), born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell (the grave); the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty: From thence he shall come to judge the quick and the dead:

I believe in the holy ghost (spirit); the holy catholic (general) Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The Nicene, or Semi-trinitarian Creed, as commonly used today, is a revision of the original creed signed at Nicea in 325 AD. It was revised at the Council of Constantinople in 381.

I believe in One God, the Father Almighty, Maker of heaven and earth; and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds; God of (or from) God; Light of (or from) Light; Very God of (or from) Very God; begotten, not made; being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the virgin Mary; and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried, and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father: and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, (the Lord and Giver of life; who proceedeth from the Father (and the Son)); who is with the Father and the son together is worshipped and glorified; who spake by the prophets).

And I believe [in] one catholic and apostlic [sic] church: I acknowledge one baptism for the remission of sins: and I look for the resurrection of the dead; and the life of the world to come. Amen.

The Athanasian, or Trinitarian creed was probably written sometime in the fifth century. Although it bears the name of Athanasius, it was not written by him.

Whosoever [sic] will be saved, before all things it is necessary that he hold the Catholic Faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship One God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost, the Father uncreate, the son uncreate, and the Holy Ghost uncreate; the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almightyies, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so we are forbidden by the Catholic religion to say, There be three Gods, or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after another, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world; perfect God, and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; who, although he be God and man, yet is he not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ: who suffered for our salvation; descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead; at whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the

Catholic faith, which except a man believe faithfully, he cannot be saved. Glory be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

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Jesus Is A Servant Of God Almighty Like All Prophets Were, So Cant Be God or Son Of God Literally.

the servant of god!not the son in a literary sense

If God Is A Man Like Jesus Christ Then

Dude if god has a son this means that he has needs , human needs, how can he then be god.

If he has needs this means that he has weaknesses, how can he then be the all powerful. Only that, which was created has needs.

God created the ability to love, how do u think that humans have the ability too, it didn't come out no where. However this does not mean that he has to be human in order to love. humans create computers etc. does that mean that they have to be 1 in order to give it its function etc? i don't think so

You have the choice to believe whatever u wish too.

However don't try to preach when u can't explain the contradiction, and errors 4m ur book.

It's like saying the sky is purple, when ur eyez can clearly see it's blue.

It makes more sense that jesus peace be upon him is a prophet.

The son of god taking insults, being crucified etc. a little too weird.

If u were a boss of a company wouldn't son be treated better then everyone else, would u allow him to be crucified or insulted?

Or especially would u punish him for others?

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another. "It is written in your law, that the testimony of two men is true. I am one who bear witness of myself, and the Father that sent me beareth witness of me," John 8:17, 18.

2. Because he not only never said that himself was God, but, on the contrary, spoke of the Father, who sent him, as God, and as the only God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent," John 17:3. This language our Saviour used in solemn prayer to "his Father and our Father."

3. Because he is declared, in unnumbered instances, to be the Son of God. "And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased," Matt 3:17. Can a son be coeval (the same age) and the same with his father?

4. Because he is styled the Christ, or the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 10:38. Is he who anoints the same with him who is anointed?

5. Because he is represented as a Priest. "Consider theHigh-Priest of our profession, Christ Jesus," Heb. 3:1. The office of a priest is to minister to God. Christ, then, as a priest, cannot be God.

6. Because Christ is Mediator between the "One God," and "men." "For there is one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. 2:5.

7. Because, as the Saviour of men, he was sent by the Father. “And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 1 John 4:14.

8. Because he is an Apostle appointed by God. “Consider the Apostle,...Christ Jesus, who was faithful to him that appointed him,” Heb. 3:1, 2.

9. Because Christ is represented as our intercessor with God. “It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us,” Rom. 8:34.

10. Because the head of Christ is God. “I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God,” 1 Cor. 11:3.

11. Because, in the same sense in which we are said to belong to Christ, Christ is said to belong to God. “And ye are Christ’s; and Christ is God’s,” 1 Cor. 3:23.

12. Because Christ says, “My father is greater than all,” John 10:29. Is not the father, then greater than the son?

13. Because he affirms, in another connection, and without the least qualification, “My Father is greater than I,” John 14:28

14. Because he virtually denies that he is God, when he exclaims, “Why callest thou me God? There is none good but one, that is God,” Matt 19:17.

15. Because our Saviour, after having said, “I and my Father are one,” gives his disciples distinctly to understand that he did not mean one substance, equal in power and glory, but one only in affection and design, as clearly appears from the prayer he offers to his Father in their behalf, --“that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,” John 17:21

16. Because the Father is called the God of Christ as he is the God of Christians. “Jesus saith unto her,Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God,” John 20:17.

17. Because an Apostle says of God, in distinction from the “Lord Jesus Christ,” that He is the “only Potentate,” and that He “only hath immortality,” 1 Tim. 6:15, 16.

18. Because it is the express declaration of the same Apostle, that the Father is the one God, and there is none other. “Though there be that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is but one God, the Father, of whom are all things,” 1 Cor.8:5-6.

19. Because the power which Christ possessed was, as him affirmed, given to him. "All power is given unto me," Matt 28:18.
20. Because he positively denies himself to be the author of his miraculous works, but refers them to the Father, or the holy spirit of God. "The Father that dwelleth in me, he doeth the works," John 14:10. "If I cast out devils by the spirit of God," Matt. 12:28.
21. Because he distinctly states, that these works bear witness, not to his own power, but that the Father had sent him, John 5:36.
22. Because he expressly affirms that the works were done, not in his own, but in his Father's name, John 10:25.
23. Because he asserts, that "him hath God the Father sealed," i.e. to God the Father he was indebted for his credentials, John 6:27.
24. Because he declares that he is not the author of his own doctrine. "My doctrine is not mine, but his that sent me," John 7:16, 17.
25. Because he represents himself as having been instructed by the Father. "As my Father hath taught me, I speak these things," John 8:28.
26. Because he refers invariable to the Father as the origin of the authority by which he spoke and acted. "The Father hath given to the Son authority," John 5:26, 27.
27. Because he acknowledges his dependence on his Heavenly Father for example and direction in all his doings. "The Son can do nothing of himself, but what he seeth the Father do," John 5:19. "The Father loveth the Son, and showth him all things that himself doeth" John 5:20.
28. Because he says "I seek not mine own glory; but I honor my Father," John 8:49, 50.
29. Because he declares, "If I honor myself, my honor is nothing: it is my Father that honoreth me," John 8:54.
30. Because an Apostle declares, that Christ dwelt all fullness, because it so pleased the Father, Col. 1:19.
31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation. "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.

32. Because he declares, “I am not come of myself” into the world, “for I proceeded forth and came from God,” John 8:42; 7:28. Jesus knowing... that he came from God, and went to God,” John 13:3.

33. Because he affirms that he had not the disposal of the highest places in his own kingdom. “To sit on my right and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father,” Matt. 20:23.

34. Because our Saviour, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father. “When ye have lifted up the Son of man (i.e. crucified him), then shall ye know that I am he (i.e. the Messiah), and that I do nothing of myself, but as my Father hath taught me, I speak these things,” John 8:28.

35. Because our Saviour always professed to have no will of his own, but to be ever entirely guided and governed by the will of his Heavenly Father. “For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6:38.

36. Because he expressly denies that he is possessed of Divine attribute of independent existence. “As the living Father hath sent me, and I live by the Father,” John 6:57

37. Because he expressly disclaims the possession of the Divine attribute of underived existence. “As the Father hath life in himself, so hath he given to the Son to have life in himself,” John 5:26.

38. Because he positively denies that he is possessed of the Divine attribute of omnipotence. “I can of mine own self do nothing,” John 5:30.

39. Because he expressly disclaims the possession of the Divine attribute of omniscience. “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only,” Matt.24:36, Mark 13:32.

40. Because Christ is said in the Scriptures to have been “tempted of the devil,” Matt. 4:1. But “God can not be tempted with evil.” James 1:13.

41. Because it is related of our Saviour, that “he continued all night in prayer to God,” Luke 6:12. Why should Christ thus pray, if he himself were God?

42. Because, in presence of a numerous company before the resurrection, he gave thanks to the Father for having heard him. “Father, I thank thee that thou has heard me, and I knew that thou hearest me always,” John 11:41, 42.

43. Because Jesus besought his Father to glorify him. “And now, O Father, glorify thou me with thyself with the glory which I had with thee before the world was,” John 17:5. The one who prayed to God to glorify him, cannot be God.
44. Because he implored that, if it were possible, the bitter cup might pass from him, adding, “Nevertheless, not as I will, but as thou wilt,” Matt 26:39.
45. Because he said, “My God, my God, why hast thou forsaken me?” Matt. 27:46 Can he who uttered this be the Supreme God?
46. Because he never paid his adoration to himself, the Son, nor to the Holy Ghost, as he should have done, had the Son and the Holy Ghost been God; but always to the Father.
47. Because he never instructed his disciples to worship himself or the Holy Ghost, but the Father, and the Father only. “When ye pray, say Our Father which art in heaven,” Luke 11:2. “In that day, ye shall ask me nothing. Whatsoever ye ask of the Father in my name,” John 16:23. “The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him,” John 4:23.
48. Because it was not the practice of the Apostles to pay religious homage to Christ, but to God the Father through Christ. “I thank God through Jesus Christ,” Rom. 7:25. “To God only wise, be glory through Christ,” Rom 16:27. “I bow my knees unto the Father of our Lord Jesus Christ,” Eph. 3:14.
49. Because St. Peter, immediately after being filled with the Holy Spirit on the day of Pentecost, thus addressed the Jews: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him, in the midst of you, as ye yourselves also know him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up,” Acts 2:22-24.
50. Because St. Paul expressly states, that “all things are of God, who hath reconciled us to himself by Jesus Christ,” 2 Cor. 5:18.
51. Because the same Apostle gives “thanks to God, who giveth us the victory through our Lord Jesus Christ,” 1 Cor.15:57.
52. Because it is said that it is “to the glory of God the Father,” that “every tongue should confess that Jesus Christ is the Lord,” Phil. 2:11.
53. Because the Scriptures affirm that “Christ glorified not himself to be made a high priest, but He (glorified him) who said unto him, Thou art my Son, this day have I begotten thee,” Heb. 5:5.

54. Because it is expressly asserted that God gave to Christ the Revelation which was made to the author of the Apocalypse, Rev. 1:1.
55. Because an Apostle speaks of Christ, only as the image of God. "Who is the image of the image of the invisible God," Col. 1:15. 2 Cor. 4: 4. It would be absurd to call anyone his own image.
56. Because Christ is stated to be "the first-born of every creature," Col. 1:15.
57. Because he is said to be "the beginning of the creation of God," Rev. 3:14.
58. Because the Scriptures affirm, in so many words, that "Jesus was made a little lower than the angels," Heb. 2:9. Can God become lower than his creatures?
59. Because Peter declares that "Christ received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved son," 2 Peter 1:17.
60. Because it is represented as necessary that the Saviour of mankind should "be made like unto his brethren," Heb. 2:17.
61. Because, in the Epistle to the Hebrews, Christ is compared with Moses in a manner that would be impious if he were the Supreme God. "For this man (Christ) was counted worthy of more glory than Moses, inasmuch," Heb. 3:3.
62. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God's spirit. "Behold, my servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him," Matt. 12:18.
63. Because he himself expressly declares that it was in consequence of his doing what pleased the Father, that the Father was with him and did not leave him alone. "He that sent me is with me; the Father hath not left me alone, for I do always those things that please him," John 8:29.
64. Because he is said to have "increased in wisdom, and in favor with God and man," Luke 2:52.
65. Because he speaks of himself as one who had received commands from the Father. "The Father, who sent me, he gave me a commandment," John 12:49.
66. Because he is represented as obeying the Father, and as having been "obedient unto death," Phil 2:8. "Even as the Father said unto me, so I speak," John 12:50. "I have kept my Father's commandments," John 15:10.
67. Because Christ "Learned obedience by the things he suffered," and through sufferings was made perfect by God, Heb. 5:8.

68. Because he is spoken of in the Scriptures as the first born among many brethren. Rom. 8:29. Has God brethren?

69. Because Christ calls everyone who obeys God his brother. "Whosoever shall do the will of my Father in heaven, the same is my brother," Matt. 12:50.

70. Because he offers to the faithful the like distinction and honor that himself has with the Father. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne," Rev. 3: 21.

71. Because God, in the later ages, hath spoken by his Son, and appointed him heir of all things, Heb. 1:2.

72. Because Christ is styled the first-begotten of the dead, Rev. 1:5.

73. Because it is declared that God raised him from the dead. "This Jesus hath God raised up, whereof we are all witnesses," Acts 2: 32, Rom. 10:9, 10

74. Because God poured out upon the Apostles the Holy Spirit, through Jesus Christ, Tit. 3:6.

75. Because the reason assigned for the Holy Spirit not having been received earlier, is that Jesus was not then glorified. "The Holy Ghost was not yet given because that Jesus was not yet glorified," John 7:39.

76. Because it is affirmed that Christ was exalted by God to be a Prince and a Saviour, Acts 5:31.

77. Because God made that same Jesus, who was crucified, both Lord and Christ, Acts 2: 36.

78. Because God gave him a name which is above every name, Phil. 2:9.

79. Because Christ was ordained of God to be the judge of the quick and the dead, Acts 10:42.

80. Because God will judge the secrets of men by Jesus Christ, Rom. 2:16.

81. Because all judgment is committed to Christ by the Father, John 5:22.

82. Because our Saviour grounds the importance of his judgment solely upon the circumstances, that it is not exclusively his own judgment which he pronounces, but that of the Father who sent him. "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me," John 8:16.

83. Because it is said, that, when he was received up into heaven, he “sat on the right hand of God,” Mark 16:19.

84. Because St. Paul affirms, that Christ, even since his ascension, “liveth unto God,” and “liveth by the power of God,” Rom. 6:10. 2 Cor. 12:4.

85. Because it is affirmed of Christ, that “when all things shall be subdued under him then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,” 1 Cor. 15:28.

86. Because the Apostle John asserts that “no man hath seen God at any time”; which is not true, if Christ were God, John 1:18.

87. Because, in the prophecies of the Old Testament that relate to Christ, he is spoken of as a being distinct from and inferior to God, Deut. 18:15, John 1:45.

88. Because the Jews never expected that any other than a being distinct from and inferior to God was to be their Messiah, and yet there is no evidence that our Saviour ever so much as hinted to them that this expectation was erroneous.

89. Because it does not appear from the Scriptures, that the Jews except in two instances, ever opposed our Saviour on the ground that he pretended to be God or equal with God; whereas, had it been his custom to assume such identity or equality, in his conversation with a people so strongly attached to the doctrine of the divine unity, he would have found himself involved in a perpetual controversy with them on this point, some traces of which must have appeared in the New Testament.

90. Because in these two instances, when charged, in the one case, with making himself God, and in the other, with making himself equal with God, he positively denies the charges. In reply to the charge of assuming to be equal with God, he says immediately, “The Son can do nothing of himself, but what he seeth the Father do”; and directly after, “I can of mine own self do nothing,” John 5:19, 30. In answer to the charge of making himself God, he appeals to the Jews in substance thus: Your own Scriptures call Moses a god, and your magistrates gods; I am surely not inferior to them, yet I did not call myself God, but only the Son of God, John 10:34-36.

91. Because, had his immediate disciples believe him to be the Almighty, would they have been so familiar with him, have argued with him, betrayed him, denied him, fled from him, and left him to be dragged to the cross?

92. Because the Apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God; but preached what was altogether inconsistent with such a doctrine, Acts 2:22; 13:23; 17:3, 31; 22:8.

93. Because there is no evidence to prove that the first converts to Christianity ever incurred the imputation of idolatry from the Jews, as they must have done had they believed and taught that the Son, as well as the Father, is Jehovah; while it is notorious that this imputation has been among the most common of the Jewish reproaches against Christians, since the Trinity became a doctrine of the Church.

94. Because there are in the New Testament seventeen passages, wherein the Father is styled one or only God, while there is not a single passage in which the Son is so styled.

95. Because there are 320 passages in which the Father is absolutely, and by way of eminence, called God; while there is not one in which the Son is thus called.

96. Because there are 105 passages in which the Father is denominated God, with peculiarly high titles and epithets, whereas the Son is not once denominated.

97. Because there are 90 passages wherein it is declared that all prayers and praises ought to be offered to Him, and that everything ought to be ultimately directed to his honor and glory; while of the Son no such declaration is ever made.

98. Because of 1,300 passages in the New Testament wherein the word God is mentioned, not one necessarily implies the existence of more than one person in the Godhead, or that this one is any other than the Father.

99. Because the passages wherein the Son is declared, positively, or by clearest implication, to be subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will, are in number above 300.

100. Because, in a word, the supremacy of the Father, and the inferiority of the Son, is the simple, unembarrassed, and current doctrine of the Bible; whereas, that of their equality or identity is clothed in mystery, encumbered with difficulties, and dependent, at the best, upon few passages for support.

 (1) The word "Trinity" is not in the Bible.

(2) There is no clear Trinitarian formula in the Bible.

(3) Trinitarians differ greatly in their definitions of the Trinity. The Eastern Orthodox Church differs from the Western traditions regarding the relation of the Holy Spirit to the Father and the Son. Some television evangelists differ greatly from the Reformed Churches in their concept of Christ's divinity while he was on earth. Oneness Pentecostals say the classic formula of the Trinity is completely wrong. Yet all these claim that Christ is God and that the Bible supports their position. Surely if the Trinity were a part of Bible doctrine, and especially if one had

to believe it to be saved, it would be clearly defined in Scripture. Yet there is no Trinitarian formula in the Bible and Trinitarians themselves cannot agree on a definition. If one is to believe in the Trinity, how is he to know which definition is correct, since none appears in the Bible?

(4) The Trinitarian contention that “the Father is God, the Son is God, the Holy Spirit is God, and together they make one God” is not in Scripture and is illogical. Trinitarians teach that Jesus is both 100 percent man and 100 percent God. We say that God can do the impossible, but He cannot perform that which is inherently contradictory. God is the inventor of logic and mathematics, disciplines He created to allow us to get to know Him and His world. It is the very reason why He said that He is “One God,” and why Jesus said that the witness of two was true and then said that he and His Father both were witnesses. God cannot make a round square, and He cannot make 100 percent +100 percent = 100 percent, without contradicting the laws of mathematics that He designed.

Verses that show a difference between the nature of God and the nature of Christ

(5) God is spirit (John 4:24), yet even after his resurrection Jesus said of himself that he was not a spirit, but flesh and bone (Luke 24:39).

(6) Jesus is very plainly called a man many times in Scripture: John 8:40; Acts 2:22; 17:31; 1 Timothy 2:5, etc. In contrast to this, the Bible says, “God is not a man...” (Num. 23:19), and “...For I am God, and not man...” (Hosea 11:9).

(7) Numbers 23:19 also specifically says that God is not “a son of man.” In the Gospels, Jesus is often called “a son of man” or “the son of man.” If God became a human being who was called “the son of man” this creates a contradiction. Some occurrences of the phrase “son of man” in the New Testament are Matthew 12:40; 16:27 and 28; Mark 2:10; 8:31; John 5:27. In the Hebrew Scriptures, the “son of man” is also used many times speaking of people (Job 25:6; Psalm 80:17; 144:3; Ezekiel 2:1; 2:3; 2:6; 2:8; 3:1; 3:3; 3:4; 3:10; 3:17; 3:25). Human beings, including Jesus Christ, are called “son of man,” and are thus carefully distinguished from God, who is not a “son of man.”

(8) God was not born, but is eternal. In contrast to the eternal God, Christ was “begotten,” that is, he had a beginning. Matthew 1:18 reads ‘Now the birth of Jesus Christ....’ The word translated “birth” in the original text was genesis, or “beginning.” Some scribes changed this to genesis [with a double “n” and the second “e” long] because they were uncomfortable saying Jesus had a “beginning.” Although it is true that a legitimate meaning of genesis is “birth,” that is because the birth of something is understood as its beginning. If Jesus pre-existed his birth, as Trinitarians teach, the use of “beginning” in Matthew is misleading. Scripture teaches that the beginning of Jesus was his conception and birth. Thankfully, even

modern Trinitarian scholars recognize that the original reading was genesis, although it is translated as “birth” in almost all translations.

(9) Jesus is called the “Son of God” more than 50 times in the Bible. Not once is he called “God the Son.”

(10) Man (Adam) caused mankind’s problems, and Romans 5:19 says that a man will have to undo those problems: “For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.” Some theologians teach that only God could pay for the sins of mankind, but the Bible clearly teaches that only a man could do it. [For further study read "How can a man atone for the sins of mankind?"]

(11) Jesus, the man, is the mediator between God and men. 1 Timothy 2:5 says: “For there is one God and one mediator between God and men, the man Christ Jesus.” Christ is clearly called a “man,” even after his resurrection. Also, if Christ were himself God, he could not be the mediator “between God and man.”

Verses that show that God is greater than Christ

(12) Jesus called the Father “my God” both before and after his resurrection (Matt. 27:46; John 20:17; Rev. 3:12). Jesus did not think of himself as God, but instead had a God just as we do. For example, he told Mary Magdalene to go to the brothers and tell them, “I ascend to my Father and your Father, and my God and your God” (John 20:17). Thus Jesus’ God is the same God as our God, the Father.

(13) Jesus said, “My Father is greater than I” (John 14:28). In direct contrast to these clear words from Jesus, the orthodox formula of the Trinity says that the Father and the Son are “co-equal.”

(14) It was God who made Jesus “Lord.” Acts 2:36 says: “God has made this Jesus...both Lord and Christ.” “Lord” is not the same as “God.” “Lord” (the Greek word is kurios) is a masculine title of respect and nobility, and it is used many times in the Bible. If Christ were God, then by definition he was already “Lord,” so for the Bible to say he was “made” Lord could not be true. To say that Jesus is God because the Bible calls him “Lord” is very poor scholarship. “Lord” is used in many ways in the Bible, and others beside God and Jesus are called “Lord.”

- 1) property owners are called Lord (Matt. 20:8, kurios is “owner” — NIV)
- 2) heads of households were called Lord (Mark 13:35, owner=kurios).
- 3) slave owners were called Lord (Matt. 10:24, master=kurios).
- 4) husbands were called Lord (1 Pet. 3:6, master=kurios).
- 5) a son called his father Lord (Matt. 21:30, sir=kurios).
- 6) the Roman Emperor was called Lord (Acts 25:26, His Majesty=kurios).
- 7) Roman authorities were called Lord (Matt. 27:63, sir=kurios).

(15) In the future, the Son will be subject to the Father. 1 Corinthians 15:28 says: “When he has done this, then the Son himself will be made subject to him [God] who put everything under him, so that God may be all in all.” Trinitarian dogma contradicts this by making Jesus eternally equal to the Father.

(16) Jesus recognized that the Father was the only true God. In prayer, he said to God “...that they might know you, the only true God, and Jesus Christ whom you have sent” (John 17:3). For Jesus to have prayed this way surely meant that he did not consider himself to be “the only true God.”

(17) Jesus was “sanctified” by God. John 10:36 says: “Do you say of him whom the Father sanctified and sent into the world, ‘You are blaspheming’ because I said ‘I am the son of God’”? (NASB). Jesus was sanctified by God, but God does not need to be sanctified.

(18) Philippians 2:6-8 has been mistranslated in many versions, but properly rendered, verse 6 says that Christ “did not consider equality with God something to be grasped.” Jesus Christ was highly exalted by God because he did not seek equality with God like Lucifer had many years earlier. The statement makes no sense at all if Christ were God, because then Christ would have been praised for not seeking equality with himself.

(19) It was clear that Jesus did not consider himself equal with the Father. In John 5:19, he said, “The Son can do nothing by himself; he can only do what he sees his Father doing” (cp. v. 30 and John 8:28 and 12:49).

(20) There is only one who is “good,” and that is God. In Luke 18:19, Jesus spoke to a man who had called Him “good,” asking him, “Why do you call me good? No one is good except God alone.” If Jesus had been telling people that he was God, he would have complimented the man on his perception, just as he complimented Peter when Peter said he was “the Christ, the Son of the living God.” Instead, Christ gave him a mild rebuke. Christ was not teaching the people that he was God.

(21) 1 Corinthians 3:23 makes it clear that God is greater than Christ, just as Christ is greater than we are: “...and you belong to Christ; and Christ belongs to God” (NASB).

(22) If God is greater than Christ, then God is his leader just as Christ is our leader. This is exactly what the Bible teaches: “Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Cor. 11:3). It is obvious from this verse and 1 Corinthians 3:23 (above) that the Trinitarian formula that Christ and God are “co-equal” is not biblical.

(23) When the disciples prayed to God in Acts, they called King David God’s “servant” (4:25). Later in that same prayer they called Jesus “your holy servant”

(4:30). It is very obvious that the first century disciples did not believe Christ was God, but thought of him, like David, as a servant of God (cp. Matt. 12:18 and Acts 3:26, which also refer to Jesus as God's "servant").

(24) It was God who did miracles and wonders through Christ. (Matt. 9:8; Acts 2:22; 10:38). If Christ were God, the Bible would simply say that Christ did the miracles himself without making reference to God. The fact that it was God supplying the power for the miracles shows that God is greater than Christ.

(25) There are many verses indicating that Jesus' power and authority was given to him by the Father. If he were the eternal God, then he would have always had those things that Scripture says he was "given." Christ was given "all authority" (Matt. 28:18). He was given "a name above every name" (Phil. 2:9). He was given work to finish by the Father (John 5:36). He was given those who believed in him by the Father (John 6:39; 10:29). He was given glory (John 17:22 and 24). He was given his "cup" [his torture and death] by the Father (John 18:11). God "seated" Christ at His own right hand (Eph. 1:20). Christ was "appointed" over the Church (Eph. 1:22). These verses and others like them make no sense if Christ is "co-equal" with the Father, but make perfect sense if Christ was the Messiah, "a man accredited by God."

(26) Despite all the people who speak of the "Deity of Christ," the phrase never appears in the Bible, nor is Christ ever called "Deity." "Deity" is from the Latin "Deus," which means "God," and the phrase, "the Deity of Christ," as it is popularly (but not biblically) used, means "the 'Godness' of Christ." However, Christ is not God, he is Lord, as many clear verses show. Colossians 2:9 says that in Christ the "fullness of Deity dwells bodily" (NRSV). This verse is stating that God (the Deity) placed all His fullness in Christ, which is quite different from saying that Christ is Deity. Earlier in Colossians, the concept is made clear: "God was pleased to have all his fullness dwell in him" (Col. 1:19). That is true. John 3:34 says, "For the one whom God has sent speaks the words of God, for God gives the Spirit without limit." The fact that Christ has "all the fullness" of God does not make him God. In Ephesians 3:19, the Bible says that Christians should be filled with "all the fullness of God," and no one believes that this makes Christians God. Furthermore, if Christ were God, it would make no sense to say that the fullness of God dwelt in him, because, being God, he would always have the fullness of God. The fact that Christ could have the fullness of God dwell in him shows that he was not God.

2 Peter 1:4 says that through the great and precious promises "you may participate in the divine nature." Having a "divine nature" does not make us God, and it did not make Christ God. The New International Version Study Bible note on 2 Peter 1:4 says that it means only that "we are indwelt by God through His Holy Spirit." Likewise Christ, who was filled with holy spirit without limits, had the fullness of Deity dwelling in Him.

(27) Ephesians 4:5 and 6 says there is “one Lord, one faith, one baptism, one God and Father of all.” The “one Lord” is Jesus. The “one God” is the Father. There are clearly two separate beings represented here, not “one God” composed of Jesus and his Father. Furthermore, there is no verse that says that Jesus and the Father are “one God.”

(28) 1 Corinthians 8:6 says, “yet for us there is but one God, the Father...and there is but one Lord, Jesus Christ.” If there is one God and one Lord, then there are two, and they are not the same.

(29) Jesus called the Father, “the only God” (John 5:44). The New American Standard Version goes so far as to translate it as “the one and only God.” Jesus would not have said this had he believed he himself were God also.

(30) Christ made a distinction between speaking against him and speaking against the Holy Spirit. Luke 12:10: “And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.” If both the Holy Spirit and Christ were co-equal persons in one God, then there would be no difference between speaking against Christ and speaking against the Holy Spirit. [For further study read "34 Reasons Why the “Holy Spirit” Is Not A “Person” Separate From the Only True God, the Father".]

(31) Christ said his doctrine was not his own. John 7:16: “My teaching is not my own. It comes from Him who sent me.” Christ could not have said this if he were God because the doctrine would have been his.

(32) Jesus and God have separate wills. Luke 22:42: “not my will but yours be done” (cp. John 5:30).

(33) Jesus counted himself and his Father as two, not “one.” John 8:17 and 18: “In your own law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father.” Jesus confirmed this truth in John 14:1 when he said: “Do not let your hearts be troubled. Trust in God; trust also in me.” There are literally hundreds of scriptures like these that set forth Jesus and God as separate and distinct beings. “Whoever continues in the teaching has both the Father and the son” (2 John 9). Scripture clearly recognizes the Father and the Son, but not “both” of them as “one God.”

(34) The Bible always portrays God and Christ as two separate beings. Examples are far too many to list, but a few are: When Stephen saw them just before his death, he saw “the son of man standing at the right hand of God” (Acts 7:56); the Church Epistles are authored by both God and Christ; God and Christ rule in the eternal city of Revelation (Chapter 21).

(35) The Bible makes it clear that Jesus is an “heir” of God, and a joint heir with us (Rom. 8:17 - KJV). If Christ is a “person” in the “Godhead” and co-eternal with the

Father, then he cannot be an heir, because, as God, he is full owner of all and there is nothing he could “inherit.” He simply would share eternal glory. By making Christ a co-heir with believers and an heir of God, the Bible makes it clear how much Christ is like us. We inherit from the Father, and Christ does too.

(36) The Bible is clear that Jesus is the “image of God” (Col. 1:15; 2 Cor. 4:4). If Christ is the image of God, then he cannot be God, because you cannot be an image of someone and the real person at the same time. If you see a photograph of us, you see our image and you can learn a lot about us from it, but the image is not the real us. Christ is the image of God. We learn a lot about God from seeing Christ, but the simple fact that he is God’s image proves he is not God.

(37) “The only wise God” receives His glory through Jesus Christ (Rom. 16:27: “To the only wise God be glory forever through Jesus Christ”). To reference “God” apart from Christ and say at the same time that God was the “only” God is very clear. Jesus is not, and is not part of, the “only” God.

Trinitarian doctrine teaches that God and Christ (and the Holy Spirit) make up “One God,” but the Bible teaches they are two distinct beings.

(38) Jesus grew in wisdom, but God is all wise (Luke 2:52: “And Jesus increased in wisdom”). Also, Jesus “learned obedience” (Heb. 5:8). God does not need to learn obedience.

(39) Jesus had limited knowledge. For example, Mark 13:32 says: “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.” [Although some Greek texts omit “nor the Son,” Trinitarian textual scholars now admit the phrase was in the original text of Mark. It was Trinitarian scribes who tried to have this phrase taken from the Bible because it disagreed with their theology and they could not explain it.] Even after his resurrection, Jesus still receives knowledge from God as Revelation 1:1 indicates: “The revelation of Jesus Christ, which God gave him.”

(40) Scripture teaches that it was fitting that God should “make” Jesus “perfect through suffering” (Heb. 2:10). God is, and has always been, perfect, but Jesus needed to attain perfection through his suffering.

(41) Jesus received the holy spirit at his baptism. If Jesus were God and the holy spirit were God, then God would have been anointed by God. What purpose would this have served? We know why people are anointed, but what power could God give to Himself? Jesus was given holy spirit just as believers are today.

(42) Jesus was “tempted in every way—just as we are” (Heb. 4:15), yet the Bible is clear that God cannot be tempted: “for God cannot be tempted by evil” (James 1:13).

(43) At times of weakness or difficulty, angels ministered to and strengthened Jesus. Luke 22:43 says, “An angel from heaven appeared to him and strengthened him [in the garden of Gethsemane].” Men need to be strengthened; God does not (cp. Matt. 4:11, Mark 1:13).

(44) Scripture teaches that Jesus died. God cannot die. Romans 1:23 and other verses say that God is immortal. Immortal means “not subject to death.” This term applies only to God.

(45) Hebrews 4:15 says that when Jesus was on earth, he was “just as we are.” None of us would have the feelings, the doubts, the fears, etc., that we do if we were God. To say that God feels like I do is to make a mockery of God. Jesus was the expected Messiah of God, the Last Adam, a “man accredited by God,” as Acts 2:22 says.

(46) Hebrews 2:10 and 11 say that Jesus is not ashamed to call us his “brothers,” because we have the same Father he does. The Bible teaches that we are “brothers” of Jesus and “sons of God.” The Bible never says or even infers that we are “brothers of God.”

(47) We are commissioned to do “greater works” than Jesus. This would be absurd if Christ were God, because then we disciples would be commissioned to do greater works than God does. John 14:12 (NASB) says, “He who believes in me [Jesus], the works that I do shall he do also; and greater works than these shall he do.”

God is God because of certain attributes that He has. If Jesus Christ were God, he would have to have the attributes of God. Most theologians agree that these attributes are: unoriginated, self-existent, immortal, unchanging, omniscient, all wise, all good, all-powerful and omnipresent. But Jesus denied every one of these.

He was not unoriginated: Christ was begotten of God. “The Father has life in Himself, so He has granted the Son to have life in himself” (John 5:26).

He was not self-existent: “I live because of the Father” (John 6:57).

He was not immortal. Jesus died and God resurrected him (See # 44 above).

He was not unchanging. He grew and learned, and he died and rose in a new and different body.

He was not omniscient. There were things he did not know (See # 39 above).

He was not all wise. Jesus “grew in wisdom” (See # 38 above).

He was not all good. He said the only one good was God (See # 20 above).

He was not all-powerful. Whereas “nothing is impossible with God” (Luke 1:37), Christ said “the Son can do nothing by Himself” (John 5:19).

He was not omnipresent. After Lazarus died, Jesus told his disciples, “I am glad I was not there” (John 11:15).

The attributes of God are what make Him God, just as there are certain attributes that make a man what he is. There is a common saying that “if it walks like a duck and quacks like a duck, then it’s a duck.” This could easily be applied here. God “walks and quacks” like God. Jesus “walks and quacks” like a man, and Scripture says very clearly that he is a man. We assert that the Bible is clear in its teaching about who God is and who Christ is, and we ask Christians to carefully consider what they believe and why.

We also think that believing that Jesus is God, “the Holy Spirit” is God, and the Father is God actually demeans the only true God. Making God one of three co-equal “persons” takes from Him His exalted position as the only true God, the Creator of the universe, the Author of the plan of Salvation, the Father of Jesus Christ, and our one God.

Besides robbing God of His exalted position as God supreme, believing that Jesus is God also demeans him. One cannot appreciate how great Jesus really was until you make an effort to live like he did for even one day. His courage, mental tenacity, love and great faith are unparalleled in human history. His true greatness is lost if you believe he is God, for “with God all things are possible.” Believing Jesus is God also demeans God because Jesus himself said, “my Father is greater than I.”

Believing that Christ is God also means that he could not have sinned [which makes sense given that “God” cannot sin]. Christ must have been able to sin, for Scripture says he was “tempted in every way just as we are.” Christ went through life like each human does, with doubts, fears and concerns, and with the possibility of sin. To believe that Jesus could not have sinned makes it impossible for us to identify with him.

By restoring the Father to His unique and singular position as God, we give Him all the worship, credit, respect and awe He deserves as the one true God. By restoring Christ to his position as the man accredited by God, the only-begotten Son of the Father, the Last Adam, the one who could have sinned but voluntarily stayed obedient, the one who could have given up but loved us so much that he never quit, the one whom God highly exalted to be our Lord, we give Jesus Christ all the worship, credit, respect and awe that he deserves, and we can draw great strength and determination from his example.
