

The TRUE GOD  
The TRUE CHRIST  
The TRUE HOLY SPIRIT



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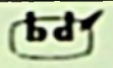
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Oregon Bible College

# THE WAY OF TRUTH

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VOLUME ONE

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DIVINE DOCTRINE

SHOWING CLEARLY THE

TRUTH

CONCERNING

*THE TRUE GOD*

*THE TRUE CHRIST*

*THE TRUE HOLY SPIRIT*

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By EZRA D. GIFFORD

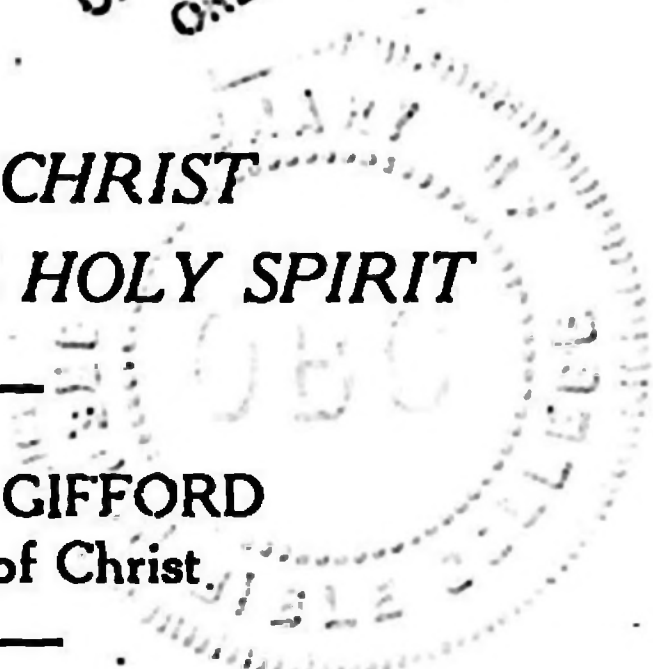
A Minister of Christ.

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SAN DIEGO, CALIFORNIA

1912

OREGON BIBLE COLLEGE  
OREGON, ILLINOIS



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R. H. JUDD

## *The Way of Truth*

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### **THERE IS A TRUE RELIGION**

Religion is no fancy of the human mind, born of fear and ignorance. Man is as naturally religious as he is social, practical, or scientific. As we look over the world and also consider the workings of our own souls, we must all admit that man is a social being, a practical being, a reasoning being, because we observe him exercising himself in these capacities. For the same reason, and with the same irresistible force of truth, O Reader! man must be a religious being, for we find him ever exercising himself in some form of religion. Therefore religion is natural and generic.

It is true there are false religions, which are indeed born of fear and ignorance and these false religions have been the prevailing kinds, even to this day. But this does not destroy



our argument. Has not man been false in every capacity of his being? Look at his bloody history, and, tell me! has he been true to the perfect laws of social life and regulation? See the almost numberless books on science thrown in heaps from the pathway of Reason and Advancing Thought. Do these philosophies, falsely so-called, prove that man is not a reasoning being? and do false societies prove that he is not a social being? Ah! They demonstrate the fact that he is a social and scientific being, notwithstanding his imperfections in these capacities. If I were not a reasoning being, I could not reason at all. If I were not a social being, I would have no sense of the social life. The fact that I look out of an eye proves that I have one. Even so, I cannot exercise a power which I do not possess, nor contain a thing for which I have no capacity.

No, do not commit the fatal fault of denying all religion, because there

re false religions. If man is naturally religious, religion must be natural and true, and there must be a natural and true religion. What a fatal fault it would be to stifle all our social life because there are false societies and to give up all reason because there are false philosophies! And, as religion has to do with the higher ends of our being, how fatal must it be to forsake it and smother its divine life and intuition! Alas! For modern ways and materialistic philosophy! Looking at matter for the source and cause of life! Not desiring to retain God in knowledge, they are given over within an untried mind. Rom. 1:28.

- Matter is only one realm of nature. The faculties of the human soul reveal a far greater realm of nature, and by these faculties we find revealed in the Bible, progressively the great facts and truths of religion. The materialist looks into the chemistry of matter for everything and re-

jects God and religion because matter does not reveal these to him. Poor blind mole! It is a universal law of nature that the life principle shapes matter for its own ends. The bird's body is shaped for and by the bird life and the elephant's body for and by the elephant life and the fish's body for and by the fish life. Life appropriates matter and shapes it for its own uses. Since, therefore, life thus controls matter, is it not unreasonable to suppose that matter causes life? Can a less thing produce the greater, or is it more reasonable to conclude that the greater has produced the less?

Modern science, so far as my reading goes, seems thoroly imbued with materialism. It is taught, I fear, in nearly all our higher seats of learning. A brood of skeptics and irreligionists filling the land is the result. The churches have lost their hold upon the public and lust and crime run rife.

But can the materialist, who looks upon matter and its elements as the great ALL, discover how matter produces organisms and their manifestations of life and faculty? No! and he confesses he cannot. Therefore he is assuming a cause which he cannot see is able to produce the effect and by destroying religion he destroys science also. For true science shows the relation between effect and cause. The materialist does not know that matter causes life and he cannot see how it could cause life and yet he believes it does cause life, and he would have us believe that this is scientific teaching! If I wanted to be foolish and say there is no God, I would swallow his hypothesis. Ps. 14:1: But I prefer to believe in the intuitions of the human soul that reveal to me a sufficient Cause to produce all things. And when I discover this great Cause I have also become scientific for I have justly related Cause and effect.

Then I can open the Bible and see light in its pages and find that the God revealed in the Bible is the God of nature also. The Bible reveals God as the Almighty, the All-Gracious, the All-Wise, the Creator and Lord of the universe, whom it teaches us to call, "Our Father who art in heaven." There can be no grander or more glorious religion than this and its doctrine is the perfect correlation of our religious faculties, and hence must be true.

How natural, how believable, the revelation of God to Moses, when God said to him: "I am that I am," "I am Jehovah." Ex. 3:14; 6:3. All nature in sweetest concert pours forth the melody of this truth to those who cease the din of their own carnal strife and lend a listening ear.

God is! Stupendous truth!  
It shines from every star,  
It lights with golden beams  
This beauteous world afar.

And earth with heavenly robe  
In graceful form appears,  
With glad and grateful heart  
She worships and reveres.



### **THE LIVING GOD IS A PERSON**

Truth has ever had to fight its way with selfish, designing man, and the battle has raged fiercest around the person of God.

The evil or devil, would either destroy belief in God; or destroy belief in the proper person of God,—he cares not which. If the person of God is obscured or obliterated, religion loses its effect and potency, and the devil (or evil) is enthroned, and the lusts and pride of man are unbridled.

As darkness vanishes at the presence of light, so error would vanish at the approach of truth, only the error hides in a biased mind and it will not come to the light.

Paul said to some: "Sober up righteously, and sin not; for some have no knowledge of God. I speak to move you to shame." I Cor. 15:34. Some do not know the true person of God because they are mentally drunken on false doctrine. They do not think soberly and righteously. Babylon's wine has intoxicated them and they think of God and His religion in a mystery. Rev. 17:2, 5. And as they do not try to have God in knowledge, they are given over within an untried mind. Rom. 1:28.

This ignorance of the true person of God is inexcusable, for all can learn of God thru his works of creation. Rom. 1:18-20. All nature is but the in-foldment and unfoldment of thought. Thought is an action of mind and mind necessarily involves personality. Therefore nature reveals the existence and the personality of God. And, further, nature must also reveal the attributes and powers of the person of God; for what God has

given he must have possessed. The most perfect revelation of God, however, would be revealed in his highest work—here and here alone would we find a reflection of his own image. The Bible says that this divine image and likeness was revealed in the creation of man. Gen. 1:27. Man is endowed with a greater range of faculty and life than any other being of this visible world. The faculties of man normally developed and rightly co-ordinated reveal the likeness of God, only God is infinitely greater.

Sinful man, however, cannot clearly represent the image and likeness of God, neither can he know God, for he will see without him what is within him and he will attribute his own attributes to the object of worship. Sin is the source of all false doctrine concerning God.

Those of our fellow men who have risen above the surrounding darkness of their fellows have from time to time revealed to the world better ideas



of God. The sacred Scriptures reveal to us a line of spiritual men, some of whom walked closely with God, whom God used as his revelators and prophets for the enlightenment of others.

Yet even here we must discriminate. We find imperfection and depravity in all the Bible prophets and revelators excepting one. An imperfect prophet or revelator cannot clearly and fully reveal God. A light may be perfect, but if the glass thru which it shines is imperfect or foul, the rays will be broken or colored as they reach us. We must, therefore, not make unreasonable demands of the Bible, especially of the Old Testament writings, which were written in a shadowy and typical dispensation, that at best was but a prophecy of good things to come.

Let us turn rather to Jesus, whom alone the Scriptures declare to be without sin, the man who ever went about doing good. The four books,

Matthew, Mark, Luke and John, give the biography of Jesus. Here it is announced that Jesus was begotten of God, conceived by a virgin and born of her, thus becoming the Son of God.

A man with such a generation would be above the stream of human depravity and we should expect him to reveal the image and likeness of God. The writing declares that he grew in wisdom and grace as he grew in stature; and that, as he entered into the social world of mankind to begin his public ministry, he was the embodiment of that word of life and light and power which had been struggling for revelation thru the prophets of old. God is represented as speaking from heaven, This is my Son, my beloved, in whom I am well pleased, hear him. We are told that he was the express image of his Father's person and that by seeing Jesus we can see God.

We cannot know perfectly about any one until we know the work in which he perfectly reveals himself.

The perfect, crowning work of God is the person, life and teachings of Jesus. Thus Jesus was the revelation of God. He himself said, "All things have been delivered to me under my Father. And no one knows the Son, except the Father; neither does any one know the Father, except the Son and the one to whom the Son, if he wills it, shall reveal Him." Matt. 11:27.

We can, therefore, know the person of God by knowing the person of his Son Jesus. Not that Jesus is God, O, no! but that he, being the Son of God, most fully reveals his God and Father. The glory of God was seen in the face of Jesus Christ. He came not to do his own will, but the will of Him that sent him. The words that he spoke were not his words, but the words of Him that sent him. He did only what the Father in the Spirit showed him to do. Therefore, if we would know the person of God, the gracious revelation is spread before

us in the person, the words and the works of Jesus.

Thou art my Father, here revealed,  
In Christ—the truth, the way.  
To Thee my will I gladly yield  
To love, to trust, obey.



## **GOD IS NOT AN IMPERSONAL BEING**

The doctrine of the personal existence of God is a most vital one. It lies at the foundation of all true worship. For if there be no personal God there can be no personal responsibility to God. We cannot pray to a mere power, nor to a diffused substance. God must be a person to claim our love, trust and obedience.

As a person God must have form and image and local habitation. An element like ether, air, electricity, or spirit cannot be a person. We cannot conceive of the existence of any person except thru form and image and local habitation. Therefore those

who deny that God has form and image and local habitation really deny the existence of a personal God, tho they do not admit it, or know it, or will it.

It is unfortunate that usual translations of John 4:24 make Jesus to say, "God is a spirit." The "a" not being in the original, the true rendering is, "God is Spirit," for the meaning of this passage is manifest from the context, by which we learn that Jesus was not speaking of the mode of God's existence, but of the manner in which he is to be worshiped. God to us, indeed, is spirit, for we can only know him in spirit and truth.

But God in person cannot be a mere substance called "spirit". As a person he must have form and image and local habitation, and so the sacred Scriptures represent God. Jesus himself said in the very next chapter, John 5:37: "And the Father that sent me, he has borne witness of me. You have neither heard his voice at any time,

nor seen his form." Gen. 1:27 says that man was created in the image of God, and, tho on man's part this image is deformed by sin, yet it is being renewed, we are told in Col. 3:9-10, by the transforming light of the word of God. In Col. 1:15 we read that Christ is the image of the unseen God, and, in Heb. 1:3, that he is the very image of God's person. And we are told in I Cor. 15:49 that Christians shall, in the resurrection, bear the image of the heavenly One.

The particular place of God's personal dwelling is not revealed in Scripture, only that it is declared to be in the heavens. The reader is referred to the following Scriptures for meditation: I Kings 22:19; Ps. 11:4; 47:8; 103:19; Isa. 6:1; Rev. 3:21; 7:10-11; 19:4; 21:5; Heb. 8:1; 12:2.

Some passages in English translations speak of God as being invisible, Col. 1:15; I Tim. 1:17; Heb. 11:27. These are not correct, for the Greek word is "unseen," not invisible. God

truly is unseen by us but not invisible, for He is now seen by Christ and the angels, and the pure to the heart have the promise that they shall yet see God. John 6:46; Matt. 18:10; Matt. 5:8.

God is indeed everywhere present, but not in person. He is everywhere present by his Spirit, as the Psalmist said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence." Ps. 139:7. We say the sun comes thru the window, but we do not mean the sun individually, for the sun itself is in the sky. We mean the light that radiates from the sun comes thru the window. The light that proceeds from the sun we indeed call the sun, and we do not mean the sun individually, but the sun representatively. So God is everywhere present by his Spirit, and the Spirit is God only in an impersonal sense.

God in his attributes (power, wisdom, love, etc.,) is necessarily infinite

to us; and so also is he infinite in his substance, spirit. But his personal form and image are local and circumscribed.

The greatness of any being does not consist in the greatness of his personal form and image, but in the greatness of his attributes. God is not limited because his personal form and image are limited,—his wisdom, love and power have no bounds and his Spirit fills all things. In his spiritual presence, “Thus saith Jehovah, the heaven is my throne, and the earth is my footstool; what manner of house will you build unto me? and what place shall be my rest?” Isa. 66:1 with Acts 7:48-49.

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## **GOD IS NOT A MYSTICAL BEING**

Some think that it is impossible for us to know God and that reason has no function in religion. They therefore glory in such views of God as make him an unknown and unknow-



able God. We refer especially to those who teach that the Being of God is composed of three persons, God the Father, God the Son and God the Holy Ghost. We will consider the doctrine of the trinity in another article. Here we want to show that God is not a mystical being, but a being that may and must be known thru reason and spirituality.

Reason is that faculty of the human soul by which we test truth or expose error. Other faculties may discover material, but reason alone discovers the truths involved in that material. By reason we acquire knowledge and upon knowledge we build faith, and as we act upon knowledge and faith we gain wisdom. Thus we build our spiritual temple.

Jehovah says, "Come now, let us reason together," Isa, 1:18.

Jesus said, "The <sup>best</sup> <sup>life</sup> life is this—to know THEE the only true God, and Jesus Christ whom thou didst send." John 17:3.

*John 17:3*  
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 that occurs several times in John 17.  
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Paul wrote how, even in his day, some were mystifying God, "Sober up righteously, and sin not; for some have no knowledge of God. I speak to move you to shame." I Cor. 15:34.

Peter wrote, "May you be greatly increased in knowledge of the God, and of Jesus our lord." 2 Pet. 1:2.

We read in Rom. 1:28 of some who "did not try to have the God in knowledge", and we also read in the same verse that "the God gave them over within an untried mind to do the things not approved." It behooves us then to put our faith to the test to see whether we have the knowledge of the true God, or whether we are worshipping in blindness a mythical and unknowable God.

We never read in Scripture that God is a mystery, unknowable and unknown. Such would be a myth, indeed. The true God was an unknown God to the idolatrous Greeks, but Paul, standing on Mars' Hill, said to them, "What, therefore, you worship

in ignorance, this One I proclaim to you." Acts 17:23.

It is true that the finite mind cannot comprehend the extent of the infinite, but the fact of the infinite may be known by the finite, yea, must be known by the finite mind, or we cannot worship God as infinite.

The finite mind is limited, it is true, yet even the finite mind cannot believe unthinkable and unreasonable things. If we believe God is One, we do not believe He is three. If we believe God is three, we do not believe He is One. If we profess to believe both, we really believe neither, for the one annihilates the other. If a person takes one kind of poison and then take another chemically opposed to this, it would appear that he has much poison, but really he has none, for the one neutralizes the other. And so, if one professes to believe contradictory things in religion, he may appear very pious, but he really believes nothing. True religion must be based in truth and

knowledge. Paul writes that God wills that all men "come into knowledge of truth." I Tim. 2:4. And Jesus said that they that worship God "must worship in spirit and truth." John 4:24. He also said, "You shall know the truth and the truth shall make you free." John 8:32. The good soil are described in the parable as the ones "hearing the word and understanding it." Matt. 13:23. To the disciples Jesus said, "To you it has been given to know the secrets of the kingdom of the God." Luke 8:10. It will do for Babylon to wear the mark, "Mystery", "Secret", on her forehead where intelligence and truth ought to shine. Rev. 17:5. Such a mark does not belong to the disciples of the Lord Jesus.

Much pulpit eloquence is worse than wasted in these days trying to justify myths and mythical interpretations of the Bible. When an enquirer asks such religious teacher: how certain seeming contradictions

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*Answer*

can be true, he is told that he must not reason on such matters, nor expect to understand them, for, say these blind guides, they are beyond reason and are matters of faith. This leads the enquirer to conclude that, if these teachers are the representatives of religion, religious faith must be a mere superstition, unworthy of intellectual credence, and adapted only to weak minds and the fearful. If we have no grounds for refusing to accept impossible, absurd and contradictory things as truth, then we are bound to accept heathen bibles as well as our own. Praise God, the Bible, rationally interpreted by the Spirit of truth, has more dignity than these teachers put upon it. They defame the Scriptures in order to support their mythical god of three in one and one in three. The Bible courts investigation and bids us give a reason for our faith and religion, and it nowhere represents to us a mythical god.

**THERE IS NO GOD BUT ONE**

Trinitarians will admit with monotheists that there is no God but One. Their admission, however, is a virtual denial, for they confess there are three as truly as there is One. They confess three infinite persons, therefore they do not confess One infinite person only, as the monotheists do.

The Bible acknowledges but One supreme God and maintains this consistently thruout. Let us first notice some passages that distinctly declare that there is but One God, then we will notice those passages which seem to teach to some that there are more than One God.

Mal. 2:10. Have we not all One Father? Hath not One God created us?

Deut. 6:4-5. Hear, O Israel: Jehovah our God is One Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

Deut. 4:35. Unto thee it was

showed that thou mightest know that Jehovah HE is God; there is none else besides HIM.

Deut. 4:39. Know therefore this day, and lay it to thy heart, that Jehovah HE is God in heaven above and upon the earth beneath; there is none else.

Ex. 22:20. He that sacrificeth unto any god; save unto Jehovah only, shall be devoted (to death. See Lev. 27:29.)

Mar. 12:29. Jesus answered, The first is, Hear, O Israel, LORD our God is One LORD. Verse 32. The scribe said, You have spoken beautifully, O teacher, upon truth, because HE is One and there is not another than Himself.

I Cor. 8:4-7. We know there is no real idol in the world and that there is no real God except One. For tho there are those being called gods, whether in heaven or upon earth, as there are many gods and many lords, to us One is God, the Father, out of whom are all the things and we are

within HIM, and one is lord, Jesus Christ, for the sake of whom are all the things, and we are (in the Father) thru him.

· I Tim. 1:17. To the King of the ages, incorrupt, unseen, only God, be honor and glory into the ages of the ages. Amen.

I Tim. 2:5. For One is God, and one is mediator of God and men, a man, Christ Jesus.

Gal. 3:20. The God is One.

Eph. 4:6. One is God and Father of all, the One over all, thru all and in all.

I Thess. 1:9. For themselves report concerning you what manner of entering in we had to you, and how you turned over to the God, away from the idols, to serve living and true God, and to await his Son from the heavens.

John 17:3. The age life is this—to know Thee the only true God, and the one whom Thou didst send, Jesus Christ.



I John 5:20-21. We know that the Son of the God has come, and has given to us a thoro understanding to know the true One. And we are in the true One in His Son Jesus Christ. This true One is GOD and age life. Children, guard yourselves from the idols.

Jude 24-25. To the One that is able to guard you from stumbling, and to set you down by the presence of his glory without blemish in exceeding joy, ONLY GOD, our Saviour thru Jesus Christ our Lord, be glory, majesty, dominion, and authority before every age, and now, and into all the ages. Amen.

Zech. 14:9. And Jehovah shall be King over all the earth: in that day shall Jehovah be One, and his name One.

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### THERE IS NO TRIUNE GOD

Under this heading I shall not give a comprehensive refutation of the doctrine of the trinity, but a sufficient re-

futation for the present purpose, reserving some of our argument to be given under other headings.

The word trinity is not found in the Bible. It is a word that had to be appropriated from heathen philosophers and priests by sectarian people several hundred years after Christ. It is the sign and symbol of the greatest apostasy, idolatry and blasphemy that the world has ever seen.

The doctrine of the trinity declares that, tho there is but one infinite Being, yet within that infinite Being there are three infinite persons of the same substance and equal in power and glory, known as God the Father, God the Son and God the Holy Ghost. Theologians differ in defining the doctrine. Some have it that there are three persons in one substance, and others have it that there are three subsistancies in one person. Some others teach that the One God manifests himself under the three forms: Father, Son and Spirit. Various teach-

ers have tried to state the doctrine so as to relieve it of its contradictions and absurdities. But the whole fact is that it is a rotten, heathenish doctrine and a continual reproach upon the historic churches of orthodoxy.

If God is one being, he cannot be three persons, for one being means one person only. If God is three persons in one substance, then there are three Gods, and not one God only, and this denies all the direct assertions of Scripture on this subject. If there are not three persons but three subsistancies in one person, then the Father himself is no person and His Son Jesus is no person. This being a plain denial of the Father and the Son, it is of anti-Christ. Woe betide a doctrine that would destroy the person of the Father and the person of his Son in order to perpetuate the strange god of the trinity. That the Father and his Son are only manifestations and not persons is also of anti-Christ in denying the Father and his

Son. The word Father means nothing if it does not stand for a person, and his Son can be no other than a person. That Jesus is a person is a matter of history, the evidences of which are based in the five senses. Surely God could not act a thing that was not really so, as a stage performer in a theater assumes to be a character which he is not. If God appeared as the Father, he is the Father, and Jesus said the Father is the only true God. Thus we demolish, in the name of the Lord Jesus, the triune idol.

As for the trinitarian doctrine that the Holy Spirit is a separate person from the Father and the Son, this is ridiculous, for then the Father's person would have no Spirit and the Son's person would have no Spirit. The Bible teaches us to pray in the Holy Spirit, not to the Holy Spirit.

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## TEXTS FALSELY USED TO PROVE THE TRINITY

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### Three That Bear Record

1 John 5:7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

This whole verse as found in the King James' version is dropped by the revised versions, and the latter part of the 6th verse is there called the 7th verse. It must be remembered that both the King James' version and the revised versions were made by trinitarians. Then why did they leave out their favorite text from the revised versions? Because it has been known to all scholars for two hundred years that this whole passage is a forgery. The great Sir Isaac Newton wrote a treatise exposing this text as forgery some two hundred years ago. Other great scholars had also written against it

declaring it to be spurious, but the trinitarians succeeded by dogmatism and ecclesiastical authority to maintain the text and even to get it incorporated into the King James' version. Our revised version translators were honest enough to expunge it. Would that they had buried the triune god idol with it and had learned to exalt the Father as the only true God!

### **Let Us Make Man**

Gen. 1:26. And God said, Let us make man in our image, after our likeness.

The trinitarians suppose that the "us" spoken of here and in Gen. 3:22; 11:7 and Isa. 6:8, must refer to a God the Father, a God the Son, and a God the Holy Ghost. They admit that the writing does not say so in so many words, but that it is justly inferred from the fact that each of these three is said to have created all things and the Son and Spirit were with the Father before the world was.

The Holy Spirit was truly always with the Father, but never as a separate person, for it is not a person at all but the Spirit of a Person, as we shall see when we come to that subject. And the Son of the Father could not have made the visible things of this world for he had no personal existence till he was begotten by the Holy Spirit and conceived by the virgin Mary. This we shall also prove farther on.

*quest* | No doctrine should be counted fundamental and essential to union and fellowship which is not asserted in clear and definite statements that cannot be gainsaid. The trinity is based only in inference and assumption and forged scriptures and mistranslations. It is promulgated only by dogmatic violence to the plainest Scriptures, oft and oft repeated, and by deriding reason and glorifying mysticism.

The trinitarians have no right to assume that the trinity is involved in the above texts and then on the basis

of this assumption put those texts forward as proof texts for the trinity. Such a procedure is brazen effrontery and only shows how beggard their doctrine is. We demand proof that cannot be questioned for the doctrine of the true person of God, for all our hope and salvation depend on our worshiping, loving, trusting, and serving the true God and having his Spirit within us. If the trinity is the true God, that is the God for us to worship; but if the Father is the only true God, then all worship to the triune god is idolatry and a deadly sin.

If these passages, therefore, do not definitely prove the trinity, they cannot justly be used as proof on so momentous a matter.

But our trinitarians reply that tho the word "us" in these passages does not name the persons of God, it evidently teaches that there is more than one person in God.

This again is assumption. When God says, "Let us," he does not ne-



cessarily speak to other beings within himself. This were absurd and it is never just to take an absurd inference from any work of literature claiming our intelligent belief. In Gen. 3:22 God says, "The man is become as one of us," therefore, according to the trinitarian method of argument, the man must have become one of the members of the trinity! Then again in Isa. 1:18, Jehovah says to sinners, "Come now, and let us reason together." Does "Let us" in this case imply that there is a plurality in God and that sinners are infinite Gods!

The trinitarians reply that at least the "us" in Gen. 1:26 refers to a plurality of persons in God, for only an infinite being could have anything to do with the creation of man. Therefore, "Let us make man in our image," must mean, Let us infinite Gods make man in our image.

This is another brazen assumption of a desperate cause. Is man a triune being? Where are his three persons

in one being? Man, of course, has parts to his body and many faculties to his soul, but where is it shown that the being of man is composed of three persons of the same substance, power and glory? Yes, the trinitarian doctrine is inspired, but not from above. Alas!

{ good  
indeed

But was the creation of man of such magnitude that the infinite God could not delegate his powers even to mighty beings with him in heaven to perform that work in his Name, but must come down himself to do the work in Person? No; such a position is not supported by Scripture. God was certainly able to work thru other beings to create man and the Scriptures reveal that there were other beings existing then, even great and mighty beings. Read what God himself says in Job. 38:4-7.

**“Where wast thou when I laid the foundations of the earth? \* ~ \* ~ \* When the morning stars sang together, and all the sons of God shouted for joy.**

When John, the revelator, had a vision of heaven, did he not see twenty-four mighty beings wearing crowns even around the throne of God? And did he not also see four greater ones even in the midst of the throne of Jehovah and around it? Rev. 4. Could God not say to these beings, "Let us make man"? It is sacrilegious to suppose he could not. Therefore there is no necessity in this text calling for a plurality of persons in the being of the One God. And God has even given to mortal men power to raise dead people, which is as great a work as to create man.

As it was God who said, "Let us," those to whom he spoke must have been other beings than himself. We are not told who those beings were, but it is reasonable to suppose they were the mighty angels, sons of God, who were associated with him and who sang together and shouted for joy when this world was created. These angels were gods, but not the

infinite God. They were all created beings. We will show in another chapter that the word god is sometimes applied in the Scriptures to men and angels, but always necessarily in the finite sense, for, as Paul writes, "Tho there are those being called gods, whether in heaven or upon earth, as there are many gods and many lords, to us One is God, the Father out of whom are all the things." 1 Cor. 8:5.

### **Not Jehovah From Jehovah**

**Gen. 19:24.** Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.

This translation is evidently defective and made on purpose to give some seeming support to a plurality of gods—one Jehovah sending rain from another Jehovah. This passage would be a good proof text for two gods. But it would hardly do for the trinity, for it separates the persons and presents only two. I would

*not believe in two gods*  
*if Jehovah is one*

translate the passage as follows: "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Himself, Jehovah from the Heavens." The translators deliberately left out one Hebrew word, pronounced *ath*. My Hebrew lexicon gives various meanings for this word, one of which is: "Emphatic pronoun *self*, probably akin to the Greek pronoun *autos*, meaning *himself*."

In some cases *ath* is put before a proper noun to denote the definite objective. If that is its use in this text, it could be translated thus: "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah Himself from the Heavens."

It is evident, no matter how this passage is translated, that the one called Jehovah that appeared to Abraham as a man, Gen. 18, could not have been Jehovah in person, for Jesus said, "No man has seen God at any time," John 1:18, and Paul echoed the same when he said of God,

“Whom no man has seen, nor can see,” 1 Tim. 6:16, and John writes, “No man has beheld God at any time,” 1 John 4:12. Jehovah said to Moses, Ex. 33:20, “Thou canst not see my face; for man shall not see ME and live.”

Therefore, the one who appeared to Abraham as a man and as Jehovah, could not have been either a man or Jehovah. He was evidently a mighty and high angel in the form of a man. As he came in the name and power of Jehovah, he represented, personated, Jehovah to Abraham.

There are several instances in the Old Testament where angels were called Jehovah because they for the time appeared as his messengers. They were Jehovah, not in person, but in office. In the Scripture one person or thing is often called another person or thing. John the Baptizer was called Elijah, because he came in the Spirit and power of Elijah. Jesus was called by many titles because he

represented what was involved in those titles.

It is presumption in trinitarians to assume that the passage we are considering teaches that there are more than One Jehovah. None of the patriarchs or prophets so understood it; but, to the contrary, they often asserted that Jehovah is one and that there is none other, and they even execrated those who worshiped another, saying, in Ex. 22:20, "He that sacrificeth unto any god, save unto Jehovah only, shall be devoted (to death)."

### **Not Three Jehovas**

Trinitarians also quote a few other passages in the Old Testament as proof that there are more than one person in God. For instance, the blessing of the high priest, Num. 6:-24-26.

**"Jehovah bless thee, and keep thee;  
Jehovah make his face to shine upon thee,  
and be gracious unto thee;**

Jehovah lift up his countenance upon thee  
and give thee peace."

Also, a vision of God by Isaiah,  
Isa. 6:3.

"Holy, holy, holy is Jehovah of hosts."

It is claimed that, because Jehovah's name is here uttered three times there must be three persons in Jehovah and three Jehovah persons; and that, since "holy" is spoken three times before the name Jehovah, there must be three holy persons in Jehovah.

The verse that follows the blessing of the high priest reads: "So shall they put my Name upon the sons of Israel, and I will bless them." "My" and "I" are singular and denote but one person. Therefore the repetition of the word Jehovah in the blessing must have been for some other purpose than to denote more than one Jehovah. Repetition under certain circumstances increases effect—this is a natural and rhetorical law. The blessing is made more solemn and impressive by the reasonable repetition



of the word Jehovah; just as in the latter instance the holiness of Jehovah is the more magnified by the word holy being used three times before Jehovah's name.

The Jews themselves severely resent the imputation that their Scriptures contain any proof or even intimation of the doctrine of the orthodox trinity, and Jesus and the Jews never differed on this subject, both maintaining that God is one only, and that this is the greatest truth revealed to man. Mar. 12: 29-32.

### **Not Three Persons**

Isa. 48:16. Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit.

The trinitarian says that here are three distinct persons mentioned as God: 1st, the one speaking being called Jehovah in the preceding context; 2nd, the one who sent this Jeho-

vah and who is called the Lord Jehovah in the text; and, 3rd, the Spirit of the Lord Jehovah.

Now, if this be so, it is strange that Isaiah himself did not understand his own writings, for he and all the prophets contended continually for the doctrine that there is but one God, one Jehovah.

It is a fact often over-looked that the punctuation marks are no part of the original Bible, the first manuscripts all having been written in capital letters, with no division between the words, no verses and no punctuation marks. Now, if our translators had put a period after the words, "there am I" and begun the next word with a capital letter in a new paragraph, the "me" in the words that follow would refer to Isaiah and not to Jehovah. This our translators ought in all reason to have done and not to have punctuated it so as to say the absurd thing that Jehovah sent Jehovah! The passage punctuated as I

have suggested would read as follows:

**"Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there was I (Jehovah)."**

**"And the Lord Jehovah hath now sent me (Isaiah) and his Spirit."**

The trinitarians also quote a similar passage in Isa. 36:16,—**"For my mouth it hath commanded, and his Spirit it hath gathered them,"** but the person represented by **"my"** is evidently Isaiah and the person represented by **"his"** is Jehovah, and the word **"Spirit"** does not represent a separate person from Jehovah himself.

Another weak defense is put up for the triune god by Hag. 2:4-5,—**"I am with you, saith Jehovah: the word that I covenanted with you when ye came out of Egypt and my Spirit abode among you."** This text teaches monotheism, not trinitarianism. Jehovah is indeed with his people by his Word and his Spirit, but his Word

and Spirit are not persons, for they represent the person of God himself, not other persons than the Father himself.

Some other references made by trinitarians we will consider under other headings. They can produce nothing that lends the least support to the doctrine of three infinite Gods in one infinite God. The trinity is an idol, a myth, impossible, absurd, blasphemous. It has caused more infidels and scoffers than all other heresies put together. Around this myth is gathered the fables of historic orthodoxy, such as a ghost existence at death and a hell of endless torture. The trinity is not only a myth, but a fiend. Millions of people have been put to cruel deaths because they would not bow to a triune god. When people sing: "God in three persons, blessed trinity" and "Glory to the Father and to the Son and to the Holy Ghost," and "Praise Father, Son and Holy Ghost," they certainly are not

worshiping the Father as the only true God and hence they have denied the true Father; and they certainly have rejected the elder brother Jesus and put into his name an infinite myth; and the true Holy Spirit as the Spirit of the only true God the Father, they have rejected for an infinite personal myth.

Thus far we have seen that God is a real Person and that he fills the universe with his Spirit. Now, in our next we want to consider that the Father alone is the only true God.



## **THE FATHER IS THE ONLY TRUE GOD**

The Bible and philosophy teach that God is the source and cause of all things. Materialism cannot account for life, nor matter, nor organisms, nor for the grand display of the universe. Materialism is dumb and breathless like the sphinx of Egypt. Real philosophy teaches

that there must have been a cause, and, not only a cause, but an adequate cause, for all things. And, further, philosophy discovers a knowledge of the cause from the effect. The cause, it says, could not have been less than the effect, and it may have been more, even to an infinite degree. As philosophy looks out upon the visible universe and sees unity of plan and purpose it infers that the source of all is one Substance, having one Mind, one Heart, one Will, and hence One Being. Philosophy names this One Being, The Father of All, incomprehensibly great as his Fatherhood unfolds among the stars of unmeasured space, where angels, arch-angels and yet mightier living ones bow to worship the infinite Jehovah Elohim as The Father of Lights; and yet condescending from his boundless sublimity to reveal Himself thru the ever opening sky, in sunlight, rain and dew drops, in

river, lake and ocean, in valley, plain and hill, in plant and shrub and tree, in leaf and bud and flower, in myriad forms of life of land and sea and air, and especially thru prophets, seers and revelators, and, highest of all, thru Jesus his own begotten Son, the revealer of his love and mercy and pardoning grace, demonstrating that God is the Father of mercies and the God of all grace.

In a general sense, God is the Father of all, for, as said by Paul:

Acts 17:28, "In Him we live, and move, and have our being; as certain even of your own (Greek) poets have said, 'His offspring, too, are we.'"

The prophet Malachi spoke the same great truth:

"Have we not all One Father—hath not One God created us?"—Mal. 2:10.

But in a special, moral and spiritual sense God is not the Father

of unconverted and sinful people, but of those only who are under covenant-relation to him or who are begotten to a higher and spiritual life. To prove these statements the reader is referred to, Ps. 68:5; 103:13; Isa. 63:16; 64:8; Jer. 3:19; 31:9; Mal. 1:6; Matt. 5:45; John 1:13; 8:38-44; 2 Cor. 6: 18; Gal. 3:26; 4:5-7; 1 Pet. 1:3.

And, in a still more restricted sense, none are sons of God but Jesus, and he is God's only begotten Son, and will remain the only Son till the resurrection of the saints to God's real image and undyingness. John 1:14, 18; 3:16,18; 1 John 4:9; Heb. 1:6; Rev. 1:5; Rom. 8:19; Luke 20:36; Phil. 3:11; 1 Cor. 15:49.

Thus, whether by generation or regeneration, God is the Father, as nature and Scripture both attest.



## **Scripture Testimonies That the Father Is the Only True God**

Let us now listen to some pointed Scripture testimonies on the great subject of the Fatherhood of God, showing that the Father alone is the One and Supreme God.

John 10:29, My Father, who has given to me, is greater than all.

John 14:28, The Father is greater than I.

Matt. 11:25, Jesus \* \* said, I thank Thee, Father, Lord of the heaven and the earth.

Matt. 24:36, Concerning that day and the hour no one knows, neither the messengers of the heavens, nor the Son, except the Father only. Mark 13:32.

Acts 1:7, It is not for you to know times or seasons, which the Father has set in his own authority.

Mark 14:36, Abba, the Father, all powers be to Thee.

Matt. 6:9, You, therefore, should

pray thus: Our Father, who art in the heavens, may thy name be held holy. Lk. 11:2.

John 4:23, An hour is coming, and now is, when the true worshipers shall worship the Father in Spirit and truth.

John 6:44, No one is able to come to me, except the Father, the one sending me, draws him.

John 6:57, The living Father sent me and I live because of the Father.

John 8:42, If the God were your Father, you would have loved me, for I came out of the God and am present, for I have not come from myself, but that One sent me.

John 15:26, The Spirit of the truth, which proceeds out of the Father.

John 16:23, In that day you shall ask me not one thing. Verily, verily, I say it to you, whatsoever you shall ask the Father in my name He will give it to you.

John 20:17, Jesus says to her, Do

not hold me, for I have not yet ascended to the Father; but go to my brothers and say to them, I ascend to my Father and your Father, even my God and your God.

Rom. 15:6, That with one accord you may in one mouth glorify the God, even the Father of our lord Jesus Christ.

1 Cor. 8:6, To us, One is God, The Father.

1 Cor. 15:24-28, Then the end, when he shall give over the kingdom to the God, even Father, when he shall have abolished all rule and all authority and power. For it is necessary for him to reign until he has put all the enemies under his feet. The death, last enemy, is to be abolished, for HE (God, by decree, Ps. 8:6), put all things under his (Christ's) feet. But when HE (God) saith that all things are put under subjection, it is evident that HE (God) is excepted who did sub-

ject (by decree) the all things under him (Christ). But when the all things have been subjected under him (Christ), then the Son shall subject himself under the One who subjected (by decree) the all things under him, in order that the God may be all things in all things.

2 Cor. 1:3, Blessed be the God, even Father, of our lord Jesus Christ, the Father of mercies and God of all help. 2 Cor. 11:31.

2 Co. 6:18, And I will be for you into a Father, and you will be for me into sons and daughters, says Lord Almighty. Hos. 1:10.

Eph. 1:3, Blessed be the God, even Father, of our lord Jesus Christ, the One blessing us in all spiritual blessing in the heavenly things in Christ. 1 Pet. 1:3.

Eph. 1:17, The God of our lord Jesus Christ, the Father of the glory.

Eph. 3:14-15, I bow my knees to

the Father, out of whom every fatherhood in heavens and upon earth is named.

Eph. 4:4-6, There is one body and one Spirit, as also you were called in one hope of your calling; one lord (Jesus), one faith, one baptism, One God, even Father of all, who is over all and thru all and in all.

Eph. 5:20, Giving thanks always on behalf of all in name of our lord Jesus Christ to the God, even Father.

Col. 1:3, We give thanks to the God, Father of our lord Jesus Christ.

Col. 3:17, And whatsoever you do in word or work, do all things in name of lord Jesus, giving thanks to the God, Father, thru him.

2 John 3, Grace, mercy, peace shall be with us from God, Father, and from Jesus Christ, the Son of the Father, in truth and love.

Rev. 1:6, To the God, even his (Christ's) Father.

John 17:3, The age life is this—to know Thee (the Father, see verse 1) the only true God, and the one whom Thou didst send, Jesus Christ.

1 John 5:20-21, We know that the Son of the God has come, and has given to us a thoro understanding to know the true One. And we are in the true One in His Son Jesus Christ. This true One is God and age life. Children guard yourselves from the idols.

1 Thess. 1:9, For themselves report concerning you what manner of entering in we had to you, and how you turned over to the God, away from the idols, to serve living and true God, and to await his Son from the heavens.

And so we might continue to multiply references, all showing that the Father is the only supreme God. Hundreds of times in the

New Testament God is called Father and never once is a triune god spoken of. The sin, the deadly sin, of idolatry rests upon those who deny the Father as the only true God and who set up three imaginary gods instead. Such also defame Jesus by denying that he is God's Son, for if Jesus is an infinite God he is not the Son of anyone; and if he always lived, he never had a father. The doctrine of the triune god is the worst doctrine that was ever taught. Loving the Father as the only true God, we hate the doctrine of a triune god. Jesus has said that it is age life to know the Father as the only true God. Reader, would you be saved? Then flee from the triune idol and exalt the Father of Christ as the only true God. Then you can see Christ as indeed the Son of God, the first begotten, the elder brother, and the one thru whom the true God saves; and you can see the true God

as the Father of mercies and the God of all help, as the One Jehovah whom we are taught to call, "Our Father who art in the heavens." Hallowed be His Name!

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## **JESUS IS NOT GOD**

The orthodox people sing and pray to a Jesus—a mythical Jesus—who never had a beginning, who never had a father, who is the second person of a triune god, and who transmigrated to earth, came thru the virgin Mary, taking of her a human soul and a human body and united them to his infinite soul in some mysterious way, thus having two souls, one soul being god from all eternity and the other a human being. This imaginary god, whom they sacrilegiously call Jesus, died to appease the wrath of the triune god, and then resur-



rected his human body, and, taking it and his human soul to his god-soul, went off to the throne of the trinity where he was before.

We have called this Jesus a mythical Jesus, and verily the legends of ancient Greece and Rome cannot present anything more fabulous. Those who teach this doctrine have turned their ears away from the truth and are turned to fables. 2 Tim. 4:4.

The whole fact is their Jesus is a myth, unknowable and unknown, like the triune idol itself.

If the Father is the only true God, as we showed in our last article, how could Jesus be God, too? John 17:3.

If there is but One God, and that God is the Father, how can there be two others, God the Son and God the Holy Ghost? 1 Cor. 8:6.

If the Father is greater than all how can there be two others equal to him? John 10:29.

If Jesus said, "The Father is greater than I," John 14:28, shall we believe the orthodox when they say, "The Father and Son are equal?"

Jesus never claimed to be God, but proclaimed the Father as the only true God. Reject not him who speaks out of the authority of Heaven! O Reader!

N.B

There are many other proofs that Jesus is not the Person of God, but we will consider them under several headings.

### **Jesus Is the Son of God**

The New Testament is full of the teaching that Jesus is the Son of God.

The messenger Gabriel declared it to Mary:

Luke 1:30-35, And the messenger said to her, Do not fear, Mary, for you have found grace with the God, and behold, you shall conceive in womb, and give birth to a son and you shall call his name Jesus.

. This one shall be great and Son of Most

High, he shall be called, and LORD the God shall give to him the throne of David his father, and he shall reign over the house of Jacob into the ages, and of his kingdom there shall not be an end (for it shall fill the whole earth).

But Mary said to the messenger, How will this be, for I do not know a man? And the messenger replying said to her, Holy Spirit shall come upon you, and power of Most High shall overshadow you. For this reason even the child begotten, shall be called, Holy, Son of God.

No writing could be plainer than this and the same testimony is borne to Joseph in

Matt. 1:20, But while he was thinking within himself these things, behold, a messenger of LORD by a dream appeared to him, saying, Joseph, son of David, do not fear to take with you Mary, your wife, for the child begotten in her out of Spirit is of Holy One. And she shall give birth to a son, and you shall call his name, Jesus; for he shall save his people from their sins.

Thus Jesus was "begotten in her out of Spirit." Now, the orthodox believe this was a sham. They do not believe he was begotten at this time in the virgin. They believe he always existed, that he never

had a beginning, and hence never had a father and never was a son of anyone. Thus they deny the Father and the Son, and are of anti-Christ, according to 1 John 2:22-23.

We believe the Scripture that the true Jesus was actually begotten out of Spirit in the womb of the virgin Mary, and that she conceived him.

We believe that, as Jesus was begotten out of God's Spirit, he was thereby and then made the Son of God and God alone was his Father. Thus saith the Scripture.

Personal existence cannot antedate its begettal and conception. The word begettal in the Greek means causing to be, becoming. Therefore, Jesus became, was caused to be, when he was begotten of God out of Spirit and conceived by the virgin Mary. Begettal according to fact, language and science is the germination of being.

Therefore no begotten being can trace his existence as a being prior to the time of his begetting. It is absurd to say that a person existed as a person before he began to exist as a person.

It is true that the orthodox will say with their lips that Jesus is the Son of God and that he was begotten in the womb of the virgin Mary; but they positively do not believe what they say, for they declare that their Jesus never had a beginning, and that he was always God as the second person of a triune god. If he always existed, as they say, they should be honest enough to say that he never was begotten and hence never had a father.

A son is a procreated, a begotten being, and must have a father and the father must be older than his son. But the orthodox confess with their lips a son as old as his father, a son who never was begotten, that is, a son who is no son at

all. Just in this manner they confess with us that the Father is the only true God and yet there are two other gods besides, they say. Only one and yet three—this is orthodoxy.

We have said that the New Testament is full of the teaching that Jesus is the Son of God, and have quoted the clear and wonderful proof words of Gabriel the messenger of the presence of God.

Listen to the audible declaration out of the heavens from the Lord God, the Most High One, the Father of Lights,

**Matt. 3:17, And behold, a voice out of the heavens, saying, This one is my Son, the beloved one, in whom I am being well pleased.**

Here is God's testimony. He did not say this of an angel or a pre-existing myth, but He did say this to him who was begotten, caused to be, in the womb of the virgin Mary, who was conceived by her and born of her, and who then grew

in stature and grew in wisdom and grew in favor of God and men. This person, is the one that God calls his Son. The challenge of Scripture to those who believe in a pre-existent Jesus is this: "For to which of the messengers (angels) did He say at any time, 'You are my Son, this day I have begotten you (caused you to be)?' and again, 'I will be even a Father to him, and he will be even a Son to Me.'" Heb. 1:5, quoted from the prophetic words of Ps. 2:7 and 2 Sam. 7:14.

Is the testimony of Gabriel and the declaration of the Most High God sufficient! Let those who preach another Jesus than the Son of God and another God than the Father of Jesus, beware! for, "He that sacrificeth unto any god, save unto Jehovah ONLY, shall be devoted to death." Ex. 22:20. "This one is the anti-Christ, the one denying the Father and the Son. Every one denying the Son, does not

have even the Father; the one confessing the Son, has the Father also." I John 2:22-23.

Peter confessed, by revelation from the Father, the great truth for which we are contending, when he said to Jesus:

You are the Christ, the Son of the Living God.

And Jesus replied that upon the rockness, the enduring substance, of this truth, he would build his church. Matt. 16:16-18.

The beloved apostle John also comes to bear witness to the Sonship of Jesus. In concluding his Book, chapter 20:30-31, he says:

Now truly many other signs the Jesus did in presence of the disciples which are not written in this Book, but these have been written in order that you may believe that Jesus is the Christ, the Son of The God, and in order that, by believing, you may have life in his name.

The same John also wove this great truth into a beautiful benediction in his Second Letter and 3rd verse:



Grace, mercy, peace shall be with us from God, Father, and from Jesus Christ, the Son of the Father, in truth and love.

The gifted apostle Paul wrote in Gal. 4:4,

When the fullness of the time came, the God sent forth his Son, who is become out of a woman, who is become under law.

Paul's teaching is literally permeated with the truth that Jesus is the Son of God and that the Father alone is God. He says, "To us, One is God,—The Father." 1 Cor. 8:6. "That with one accord you may in one mouth glorify the God, even the Father of our lord Jesus Christ." Rom. 15:6. "Blessed be the God, even Father, of our lord Jesus Christ, the Father of mercies and God of all help." 2 Cor. 1:3. And so on, all thru his teaching.

Every writer in the New Testament confirms and declares the great truth that the Father alone is God, that Jesus is not God but the Son of God, and that the Holy

Spirit is not a person but the Spirit  
of the Person of the Father.

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## **SON OF GOD AND SON OF MAN**

That Jesus is the Son of God  
The proof is amply told :  
Begotten out of Spirit he  
Within a human mold.

Then Son of God and Son of Man,  
Unfolds the story true,  
For titles both befit his state  
Whom Scripture brings to view.

The virgin Mary did conceive  
From God's own Spirit, pure.  
A being thus began to be —  
The Son of God, most sure.

And Son of Man his title, too,  
Because of human birth.  
The love of God for every man  
Is thus revealed on earth.

Then Son of God and Son of Man  
Are titles that we love.  
They show the true and saving one:  
Who came of God above.

**JESUS IS THE SON OF MAN**

In previous articles we have shown that Jesus is not God, because the Father alone is the only true God, and because Jesus is the Son of God. We now aver that Jesus is not God, because he is the Son of Man.

As Son of Man he takes his title from the virgin Mary, his mother. If his mother conceived him, and the record declares it, then he could not have existed as a person before that event. Hence the true Jesus is as truly the Son of Man as he is the Son of God,—Son of God because he was actually begotten, caused to be, out of the Spirit of God, and, for a like reason, Son of Man because a human being was really his mother.

His mother being a finite being, Jesus was molded, gestated, on the finite plane, and, while greater than his mother, he could not have been equal to his Infinite Father. If

Mary were an Infinite Being, then Jesus, having also an Infinite Father, would be himself an Infinite Being. But Mary gave the mold to his being, and that was finite. Jesus could truthfully say,

- "The Father is greater than I." (John 14:28.)

"I live because of the Father." (John 6:57.)

"I am not able of myself to do anything." (John 5:30.)

"My food is to do the will of HIM that sent me." (John 4:34.)

"Not my will, but Thine, become." (Luko 22:42.)

"My Father is greater than all." (John 10:29.)

Jesus frequently called himself the Son of Man. We copy a few lines out of our concordance from references given in the Book of Matthew:

He lived and taught as the Son of Man:

8:20 Son of Man hath not where to lay his head.

9:6 the Son of Man hath power on earth to forgive.

13:37 he that soweth the good seed is the Son of Man.

16:13 Who do men say that I the Son of Man am?

**20:28** the Son of Man came not to be ministered unto.

**He died as the Son of Man:**

**12:40** so shall the Son of Man be three days.

**17:12** Even so shall the Son of Man suffer.

**He arose as the Son of Man:**

**17:9** until the Son of Man be risen from the dead.

**He will come again as the Son of Man:**

**16:27** the Son of Man shall come in the glory.

**24:30** they shall see the Son of Man coming.

**19:28** the Son of Man shall sit on the throne of his glory.

### **Who Is the Son of Man ?**

**1.** He is the Son of the Living God.

“Peter answered and said, ‘You are the Christ, the Son of the Living God.’” Matt. 16:16.

“When the fullness of the time came, the God sent forth his Son, who is become out of a woman.” Gal. 4:4.

**2.** He is a Man.

Listen to what he said of himself: "But now you seek to kill me, a Man that told you the truth, which I heard from God." John 8:40. Also the inspired utterance of Paul: "For one is God, and one is mediator of God and men, a Man, Christ Jesus." 1 Tim. 2:5. And again, Paul said in Acts 17:31 that God will judge the world "in a Man whom He has ordained." Peter also under the inspiration of heaven called Jesus a Man, when he spoke of him in his great sermon as, "Jesus the Nazarine, a Man who has been shown forth from God among you in powers and wonders and signs which the God did thru him in midst of you." Acts 2:22.

3. He is the Second Man—the antitypical Man.

"For since thru a man is death, even thru a Man is resurrection of dead ones." 1 Cor. 15:21. "The first man Adam became a living soul. The last Adam a life-doing

spirit. But that is not first which is spiritual, but that which is soulish, then the spiritual. The first man was (made) out of the earth, earthly; the Second Man was (generated) out of heaven." 1 Cor. 15:45-47.

Now, dare any one, in view of these things, call a Man, a real man, a Second Adam,—dare any one call even this blessed one an infinite God, a second person of a triune god! Those who do this, thereby deny the true Jesus before men, and they shall find to their sorrow that he will deny them at his coming. Such people also deny the only true God, the Father. They pray to a god who can give no help and they trust in a saviour who cannot save. Reader, forsake the deadly sin of idolatry, for

“We know that the Son of the God has come, and has given to us a thoro understanding to know the true One. And we are in the true

**One in His Son Jesus Christ. This true One is God and age life. Children guard yourselves from the idols.' ' 1 John 5:20-21.**

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**JESUS IS THE FIRST-BEGOTTEN**

We have shown in previous articles that Jesus was a begotten being and that this begettal occurred when he was conceived by the virgin Mary. And we have stated the self-evident truth that no begotten being can trace his existence as a person prior to the time he was begotten, for begettal is the germination of personal or individual existence, and the word begettal in the Greek means, To cause to be, to become.

And we have also shown from Scripture that Jesus is a Man, a Second Man, the anti-typical Adam.

Now, as the Second Adam, he is the First Begotten of a heavenly race. Col. 1:15-20. All in the first



Adam must be begotten upwards or they cannot see the kingdom of God. John 3:3-8. We must cast out the bond woman with her son, hating both father and mother in the fleshly generation and our own fleshly, soulish lives also, Luke 14:26, for flesh and blood, that is, the soulish, Adam, generation, shall not inherit the kingdom of God. 1 Cor. 15:50. The children of the bond woman shall not be heir with the children of the free woman. So says the Scripture. Gal. 4:30.

On this line Jesus is the First Begotten, and, as yet, the only begotten. 1 John 4:9. He is the first begotten among many brethren, the elder brother. Rom. 8:29. The Scripture truly says that he is (not was) before all things, Col. 1:17, for all must be made new thru him.

Of the old order, he was not the first. The Bible calls Adam the first of that order. 1 Cor. 15:45-47. But Jesus as the First of a new order is

the Last Adam. So this First is the Last.

Adam was a double type—a type of Jesus and a type of God. As the first of the human race, Adam was a type of Jesus, who is the first of the heavenly race. Adam, as a father of the earthly race, is a type of God, who is the Father of the heavenly race. God is the federal, or paternal, head of the new race in Jesus, and Jesus is the first of this race.

The orthodox, not knowing the true Jesus, do not have the knowledge of salvation. They do not see that “as all die away in Adam, so also all shall be made to live in Christ.” 1 Cor. 15:22. They indeed talk about the new birth, but it is like the rest of orthodox talk,—words without wisdom and without faith. They believe the old Adam generation is forever, for they say the soul of Adam and his race is immortal, and on this doctrine they

build an eternal imaginary heaven and a hell of eternal torture, and thus make their triune idol to be an inquisitorial fiend, reeking his vengeance forever on the torments of the damned.

How different when we see Jesus as the first of a new race, having age life and undyingness! Then we see in Adam, the wages of sin is death; and in Jesus, the gift of God is age life. Rom. 6:23.

### **All Things Made in Jesus.**

As all the human race were made in Adam when he was made, so all were re-begotten in a higher race when Jesus was begotten.

As all the human race were made thru Adam, so all are now to be made, created, thru Jesus in a new creation.

The orthodox not knowing the true Jesus, but believing in a pre-existent Jesus, who was not a Man or the Son of Man, but an infinite

God, suppose when they read in the Scripture that all things were made in Jesus and for him and thru him that the old creation must be intended. But this is false. All things of the new creation have been substantively made in Jesus and for him and thru him. We do not put the new wine in the old bottles, nor the piece of undressed cloth on the old garment.

### **JESUS IN TYPE AND ANTI-TYPE**

There was a messenger of the old covenant who was a type of Jesus. This messenger was a great and mighty being, who, as the captain of Jehovah's host, the Michael, the one like God, was no doubt the chief one thru whom God instituted the things of the typical dispensation. We say the one thru whom, not the One who made the types, but the one thru whom that infinite One made those things. He who made

So

*THE WAY OF TRUTH*

all things is God. Acts 4:24; 14:15; 17:24; Heb. 3:4. But God does his works thru instruments of his choosing. The instruments he chose thru whom to make the typical creation and its shadows were types of Jesus. This visible world was made thru Jesus considered as a shadow, a type, not thru the real personal Jesus. He could not have made it in person, for he was not begotten till Mary conceived him. Here is where the orthodox teachers get blinded. The soulish man cannot know nor receive the things of the Spirit of God. Jesus was a lamb slain from the foundation of the world. Rev. 13:8—slain in type. He was the same yesterday, the day of types, as he is today under the anti-types. Heb. 13:8. They all drank out of the rock that followed them, and that rock was the Christ. 1 Cor. 10:4, namely, the typical Jesus.—Jesus in type, in shadow.

But Jesus in type and Jesus in

anti-type are different as to reality and yet the same in outline. Type and anti-type correspond to shadow and substance. The shadow is the same in outline as the substance. But the substance is real, the shadow is only the reflection of the real. The real Jesus we do not find until he was begotten, but the typical Jesus we find as an angel, an Adam, a Noah, an Isaac, a Moses, a Joshua, a Levi, a David, a lamb, a serpent on a pole, a rod over the waters, a rock in a wilderness and many other things. All the blessing and power that was given thru those shadows was given because they were shadows of Jesus, and thus Jesus, being the instrumental cause of those things, is the one thru whom God made those things. But this is not to say that Jesus personally existed then, for the type cannot be the anti-type, nor the shadow the substance.

Jesus in anti-type is the real Jesus

and the personal instrument thru whom God will make all things objectively new, even as He has already made them all subjectively new in Jesus.

The anti-typical creation is the reverse of the typical creation. In the type, the heavens and earth and the plants and animals were made first and then man; in the anti-type man is first regenerated, saved from sin and made immortal, and while this is going on in the ages to come the heavens and earth will be in the process of regeneration also, and so there shall become a new heaven and a new earth. This order is made necessary, for there could not be completed a new heaven and a new earth until the complete redemption of the race, for in the completed new heaven and new earth there shall be no more pain nor sorrow nor death. Rev. 21:4.

Jesus is the beginning of the creation of God. Rev. 3:14. He is be-

fore the all things of the new creation. Col. 1:17. In him the new creation is already formed and it will work out thru him in God's own dispensational times, till all have been subdued and made new and God shall have become all and in all.

"To the Only Wise God be the glory into the ages thru Jesus Christ." Rom. 16:27.

Thus the types and shadows will not all be done away until the heaven and the earth pass away and there become a new heaven and a new earth. Matt. 5:18 with Rev. 20:1. The whole race of man in the three measures of meal, Matt. 13:-33, must be subdued, 1 Cor. 15:20-28, and made undying before this first heaven and earth shall completely pass away, and the new heaven and earth fully take their places, for in the new heaven and the new earth, "death shall be no more, neither shall there be mourning, nor crying, nor pain, any more



—the first things (the types) are passed away.” Rev. 21:4, Rom. 8:19-21.

### **JESUS AS KING**

The angels, messengers, ruled in the types until Jesus came and rose from the dead. Matt. 28:18; 1 Pet. 3:22. Then he ascended to heaven and received the glory of the holy angels and of the Father. John 14:12, 28. Therefore when he comes again into the world he will come in the glory of his Father and of the holy angels as well as in his own glory. His own glory will be his redeemed body, the church, the bride, the first-fruits, for they will then have age life and incorrupt, undying bodies. The glory of the angels will be the glory of the typical creation. And the glory of the Father will be the glory to make all things new. Thus Jesus will then sit on the anti-typical throne of David as long as the sun and moon

endure, Ps. 72:5; 89:36-37, and then this throne of David shall cease and Jesus shall deliver up that kingdom to God, even the Father, 1 Cor. 15:24.

**Dan** 7:9-10, ~~which~~ speaks of the reign of the Ancient of Days, which is Jesus, for Micah (5:2) speaks of him as going forth from of old, that is, from the old types and shadows. Now read farther in this 7th chapter of Dan., verses 13 to 15, how that this Ancient of Days, this Son of Man, gives up this kingdom to One like him, but greater than he and whose dominion shall not pass away. The reign of Jesus on David's anti-typical throne will be so glorious that it will be the throne of God as well as of the Lamb, so Jesus as representing God will be called God in the representative sense. Heb. 1:8, even the Lord that made heaven and earth, Heb. 1:10-12, and the Mighty God and age Father, Isa. 9:6-7.

### **Titles of Jesus Not His Person**

The orthodox cannot understand how Jesus could be called God, Mighty God, Age Father, and Jehovah and not be Jehovah God himself. Then let them go and learn how John the Baptist could be called Elijah and yet not be Elijah in person, or how Peter could be called satan and yet not be satan in person, or a rock and yet not the person of him who is the rock. Jesus in office and work and Jesus in person are not always the same. When he is in the office of another he is not that other in person. Jesus is called, lamb, worm, lion, root, branch, vine, tree, lily, rose, seed, Israel, Levi, David, angel, man, God, Mighty God, Age Father, Jehovah, word, light, life, way, truth, mediator, shepherd, bishop, saviour, lord, master, apostle, priest, king, etc. But these represent his offices and works, not his person. For instance,

he is not personally a lamb, nor a worm, nor a vine, nor David, nor an angel, nor Age Father, nor the word, nor the way; but he is the lamb because he is the anti-type of the lamb that was slain for sin; he is a worm because he was despised and rejected of men; he is the vine because we must be joined to him to have life and fruit; he is David because he as king is the anti-type of David; he is the angel of the new covenant because he is the anti-type of the angel of the old covenant; he is God and Age Father because he is the one thru whom we may become sons of God; he is the word because he was begotten out of the Power, Wisdom and Love that made all things and because in him dwelt this word for the enlightenment and salvation of all men; and he is the way because in his teachings, example, sufferings, death and resurrection he has revealed the truth and grace in which and by

which alone we may come to God.

Not having the illumination of the Spirit of Truth to understand these things, the sects of men have tangled themselves up in fables and mysteries concerning Jesus, and so have lost the saving knowledge and placed themselves under the leaven of anti-Christ, with gods many and christs many. But the true person of Jesus, whatever his titles, is a Man, the Son of Man, the Son of God. He has been given great titles because God has placed him in high offices, but his person remains the same and he will at last give up those great offices to God, even the Father, when they are no longer needed for the salvation of men, that God may be all in all. 1 Cor. 15: 24-28.

### **Son of God Not an Office**

Orthodox theologians deny the Son of God in two ways. They teach that there never was a time

when he began to be. Now, if this be so, he never had a father and is not the Son of anyone. They teach that the phrase, Son of God, means an office and not his person. Thus they unwittingly admit that he himself is not the Son of God. Therefore they deny the Son and are of anti-Christ.

To prove that Son of God means an office and not the person of Jesus, they quote from Matt. 16:16, "You are the Christ, the Son of the Living God." But this is a false exegesis, for the Scriptures tell us that Jesus is the Son of God, not because he is the Christ, but because he is begotten of God. Luke 1:35, "And the messenger replying said to her, Holy Spirit shall come upon you, and power of Most High shall overshadow you. For this reason even the child begotten shall be called, Holy, Son of God."

Jesus indeed became the Christ because he was the Son of God, but

he became the Son of God because he was begotten out of God's Spirit, not because he was the Christ.

### **TAKE WARNING**

2 Tim. 2:12. If we shall deny him, he also will deny us.

1 John 2:22-23. Who is the falsifier but he that denies that Jesus is the Christ? This one is the anti-Christ, he that denies the Father and the Son. Whosoever denies the Son, the same has not the Father; he that confesses the Son has the Father also.

1 John 4:3. Every spirit which does not confess the Jesus, is not out of the God. And this is the spirit of the anti-Christ which you have heard that it is coming, and now it is in the world already.

2 John 9-10. Whosoever is leading ahead and not remaining in the teaching of the Christ, is not having God; the one remaining in the

teaching, this one is having both the Father and the Son. If any one comes to you and is not bearing this teaching, do not receive him into a house and do not tell him to rejoice, for the one telling him to rejoice is fellowshipping his evil works.

2 Pet. 2:1-2. But there came to be false prophets also among the people, as also among you there shall be false teachers, who will lead within destructive sects beside (you), even denying the Sovereign that acquired them, leading upon themselves swift destruction. And many will follow out their lasciviousnesses thru whom the way of the truth shall be blasphemed.

Jude 3-4. Beloved, making all haste to write to you concerning our fellow salvation, I had a necessity to write to you helping as an advocate to contend for the faith once given to the holy ones. For certain men entered within beside (you), the ones having formally



been fore-written into this judgment, impious ones, that are transplacing grace of our God into lasciviousness and denying the Only Sovereign and our lord Jesus Christ.

It is certainly impiety to deny the Father as the only true God and put up a triune myth instead. And it is spiritual lewdness to deny the Son of God as the husband of the Church and to be espoused to the second person of a pre-existing myth. Those who follow such teachers may now blaspheme the way of the truth by drinking wine to their gods out of the sacred vessels of Scripture words, but the writing shall shortly appear on their wall,—weighed in the balances and found wanting.

But “Whosoever shall confess that Jesus is the Son of God, the God remains in him and he in the God.” 1 John 4:15.

For the challenge of Scripture is this, “Who is the one overcoming

the world, except the one believing that Jesus is the Son of God." 1 John 5:5. This belief alone brings us out from the power of the false gods and false christs of this carnal world into the pure spiritual life of the way of truth. Idolatry and spiritual uncleanness belong to this world; and he that will love the world and the things of the world is the enemy of the God. Jas. 4:4, 1 John 2:15-17.

## **REPLIES TO ANTI-CHRISTS**

It has been written that anti-christs should come with all deceivableness. Paul writes to the church in his day, "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your thots should be corrupted from the simplicity and the purity which is within the Christ. For if the one that comes preaches another Jesus, whom we did not preach, or you re-

receive a different spirit, which you did not receive, or a different gospel, which you did not accept, you bear well with him." 2 Cor. 11:3-4. A little farther on in the chapter, verses 13-15, Paul says of those who teach another than the true Jesus, "Such persons are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even satan himself fashions himself into a messenger of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works."

John writes, "Little children, it is the last hour, and as you heard that anti-Christ is coming, even now have there become many anti-Christ, whereby we know that it is the last hour." 1 John 2:18. And then in verse 22 he says, "This is the anti-Christ, he that denies the Father and the Son."

Paul calls this anti-Christ, "the man of the lawlessness, the son of the destruction," and says that he is "the one who is opposing and exalting himself above every thing that is being called divine or an object of worship, so that he put himself within the temple of the God, showing forth himself that he is a god." 2 Thess. 2:3-4. This apostasy began in Paul's day, for he said, "The mystery of the lawlessness is already working itself in." 1 Thess. 2:7. This false god, or anti-Christ, opposed the true Jesus as the Son of God and opposed the Father as the only true God, and exalted himself to be a god, the second person of a triune god. Thus everything which the true apostles called divine and an object of worship, this anti-Christ opposed and put himself above.

Paul also said that this son of destruction should come in all power and deceit to those who receive not

the love of the truth that they might be saved. 1 Thess. 2:9-12. The anti-Christ of the triune god came in all power when he was put up and enthroned by the catholic priesthood and the Roman sword in the fourth century, A. D., and he has been enthroned ever since in the great historic church and her sects of destruction.

But this man of sin is not revealed. He has been working as a "mystery," as a "spirit" and "doctrine", coming with all power of the false church and corrupt state, denying the true Christ and the true God and exalting himself instead, and the strange god of the trinity. But this that is yet a "mystery" shall be revealed in its "season" in the person of a man claiming to be Christ come again. He will then sit in the temple of God in Jerusalem until the true Christ and his saints come to take possession of the kingdom of the world, when he shall

cast into the outer darkness of death.

Those who hold to the true Christ as the Son of the Living God, are Christians; but those who hold to a pre-existent christ, who is not the son of anyone, are anti-Christ.

We have exposed anti-Christ more fully in another book and we have not space here to more fully discuss the subject. We will now consider some Scriptures quoted to prove a pre-existent christ.

## **THE WORD WAS GOD, BUT NOT IN PERSON**

The first chapter of John is often quoted to prove that a pre-existent God became flesh and that this God is Jesus. Nothing could be farther from the truth.

The whole difficulty comes from making "the word" to be a person. The word proceeds from a person, namely, the person of the true God.

It contains the love, the wisdom and the power of God, and hence represents God, but it cannot be God in person. God is love, but love is not the person of God, but proceeds from and out of the person of God. The word and love are God in substance, not God in person.

The use of personal pronouns in our English translations do not prove that the "word" is a person, as some ignorantly teach; for the use of masculine or feminine pronouns in Greek does not of itself indicate personality. These pronouns are used in Greek for things and qualities as well as for persons. Our translators ought in all reason to have referred to the word by neuter pronouns, as they did in Matt. 13:19, 20, 23 in the parable of the sower. The word was with the God and was God in substance—the substance of love, wisdom and power. Thru it, not by him, were all things made. God made all things and He made them thru his word, for He

spoke and it was done, He commanded and it stood fast.

The word truly became flesh, that is, the substance of God was that out of which Jesus was begotten when his mother conceived him. Jesus is God in substance, but not God in extent. He is the word of God on the finite plane.

The orthodox do not really see Jesus as the word of God, for they profess to see him as God himself, but God himself cannot be the word spoken by himself. My word contains my mind and heart and will, and my substance is in it, but it is not another person from me, nor is it myself in person. In this way, God's word represents Him in substance, but it is not He in person. Therefore those who claim it is God himself in person, deny that it is his word. Thus the anti-Christ denies the word of God as truly as he denies the Father and the Son.

The substance of the being of Jesus



created all things but the person of Jesus did not create all things, for he was not begotten as a person until Mary conceived him. Levi paid tithes while yet in the loins of Abraham, Heb. 7:9-10, but who supposes that Levi was a person while in his great, great grandfather? We all understand that Levi did this work substantively and not in person. The substance out of which Levi came and of which Levi was and which Levi represented paid tithes in Abraham. In this sense we were all made when Adam was made and all sinned and fell when Adam sinned and fell; and were all re-begotten when Jesus was begotten and all became immortal when Jesus arose from dead things. Christ inherited the works of his Father, even as Levi inherited the works of his father and as we inherit the works of Adam or of Jesus. The writer in the Book of Hebrews says that Jesus has "inherited" a more excellent name than any of the angels,

for Jesus is generated out of the substance of God. Heb. 1st chapter.

This is not hard to understand if we want truth, but those who want fables and myths think they find them here. The good soil is not satisfied till it understands the word, but the wayside soil by not understanding the word have satan come as an angel of light and apply the word to himself under the name of a pre-existent christ.

## **JESUS CAME DOWN FROM HEAVEN BUT NOT IN PERSON**

In John 6:38 we read the following wonderful spiritual words of Jesus, "I have descended from the heaven, not to do my own will, but the will of the One that sent me."

To understand this text in harmony with the fact of Jesus' begettal in the womb of the virgin Mary, it is only necessary to give candid and honest attention to the context.

Commence at verse 32. Jesus is there speaking of himself as the bread that came out of the heaven,—“My Father is giving to you the true bread out of the heaven. For the bread of the God is the one descending out of the heaven and giving life to the world.” Then in verse 35, he says, “I am the bread of the life.” Then the words of the text, verse 38, “I have descended from the heaven, not to do my own will but the will of the One that sent me.”

Thus it is evident from the text and its context that Jesus did not descend from heaven in person, but in substance, namely, as the bread, the word of God, the truth and grace that saves.

This teaching is the more manifest when we consider that the bread is something to be eaten, and we do not eat the person of Jesus but that for which his person stands,—grace and truth.

But in the 51st verse of this chap-

ter Jesus calls his flesh the bread that descended out of the heaven. Listen to his words: "I am the bread of the life, the one that descended out of the heaven. If anyone eat out of this bread, he shall live into the age, and the bread that I will give is my flesh, on behalf of the life of the world." Now, if the orthodox will take this passage in a literal and personal sense, which they are bound to do to be consistent, then they must teach and hold the untrue and unthinkable thing that Jesus descended out of heaven in a flesh body and that we must literally eat of this literal flesh, for Jesus said the bread is his flesh, and the bread descended out of the heaven, and we must eat this bread.

The fact is, the orthodox do not understand Jesus any better than those carnal Jews did, for they also understood Jesus to say that he personally descended out of the heaven and they answered him by saying, "Is not this Jesus, the son of Joseph, of whom we

know the father and the mother? How does he now say, I have descended out of the heaven?" Verse 42.

But we will go farther and put those carnal Jews above the orthodox, for they would not believe such an irrational thing that Jesus, who was conceived by a woman and born of her, existed as a person before this. They, in common with the orthodox, understood Jesus to teach a mythical and irrational thing; but, unlike the orthodox, they refused to believe the myth. Orthodoxy, however, could not live without myths, fables and doctrines of demons.

Jesus' flesh is indeed bread when we take it in the representative sense as standing for the word of God—the truth and grace of our salvation. This is indeed living bread out of heaven.

## **ANOTHER SCRIPTURE PERVERTED TO PROVE PRE-EXISTENCE**

There is another text in this same chapter that is often perverted in the same way to prove a pre-existent Jesus. We refer to John 6:62, which reads, "If therefore you shall behold the Son of the Man ascend where he was the former time."

This text is found in the same chapter and same context as the text we considered in the previous article, and it must, therefore, have reference to the same thing, namely, the bread of the life, not to Jesus in a personal sense. The Son of the Man, as representing the word of God, descended out of the heaven, and now he says to the stumbling disciples, "If therefore you shall behold the Son of the Man ascend where he was the former time?"

By this language, we understand, that Jesus intimates a time at the ending of this dispensation when the

grace and truth of the gospel shall be withdrawn to heaven where it came from. Jesus told his disciples that the words he had taught them were spirit and life and not personality.

When Jesus personally ascended to heaven he did not ascend in the sense in which he was speaking in this chapter. He promised his disciples that he should remain with them in the spiritual sense even to the end of the age. Matt. 28:20. It is then, as the disciples ascend to heaven, that the stumbling ones shall behold the word, the Son of the Man in the spiritual sense, ascend where he was the former time. The Spirit and the word will then be withdrawn from the nations of earth and they will be given over to the dark night in which no man can work, as it was in the days of Noah and again in the days of Lot.

When the spirit or breath of life is withdrawn from a body, that body soon turns to corruption; and so

when the offer of salvation ceases to the nations of earth, the striving Spirit of God will be withdrawn from them and they will quickly develop the elements which lead to their destruction.

If the nations cannot or will not seek the heavenly life while Jesus in truth and grace is here, what will they do when that truth and grace ascend up to heaven where it was before? Then the world will be left to its dark night in which no one can work! The Book of Revelation tells us what the nations shall do then and what shall be done to them.

Now, reader, we have given you an exegesis of these texts which harmonizes with their context, a reasonable view; and this is in harmony with the great fact that Jesus was begotten out of Spirit of God and conceived by the virgin Mary. We are teaching to you that Jesus is actually the Son of God and Son of Man, and not a pre-existent angel or god.



The orthodox present to you an exposition of these texts out of harmony with their context. In order to accept their teaching you must deny that Jesus was actually begotten when his mother Mary conceived him, and you must accept the heathen doctrine of the transmigration of souls.

If Jesus' soul simply transmigrated thru the virgin Mary, he remained the same person he was before, experiencing only a change of condition and not a change of person. If he was an angel or a god before his transmigration to and thru the virgin Mary, he was an angel or a god still, and not the Son of God and Son of Man. Thus the doctrine of pre-existence is not only a fable but it is a fatal teaching in that it rejects the true Jesus, who was begotten of God out of Spirit.

## **HOW JESUS WAS WITH THE FATHER BEFORE THE WORLD WAS**

In John 17:5 Jesus prays: "And now completely glorify Thou me, Father, with Thyself, with the glory which I had with Thee, before the time the world is being." And in verse 24 of this chapter Jesus says to the Father, "Thou didst love me before foundation of world."

We understand from these texts that Jesus had glory in the Father's purpose and decree, and love in the Father's heart before the world was created. But we cannot suppose for a moment that Jesus was personally existing then, for he had not yet been begotten. His existence, however, was subjectively real before God, for God, being infinite does not pass thru successive changes as we do. He calls those things that be not, as tho they were and declares the end from the beginning. That is, all things that to finite creatures are objectively

future, are to HIM subjectively real and present. The soulish man cannot understand God, nor know the things of God. The orthodox do not understand the truth because they have forsaken him who is the way, the truth and the life.

If the Scriptures above quoted prove a pre-existing Jesus, other similar Scriptures would prove the pre-existence of the elect. For Eph. 1:4 says, "He chose out us in him (Christ) before foundation of world." But we did not objectively and personally exist then. The Scripture also says, in Rom. 8:29-30, that God foreknew, foreordained, called, justified, and glorified his elect in his previous purpose and love. But we know that we did not live back there in a personal objective sense, so we interpret such passages by a consideration of the infinitude of God, and we find no difficulty.

Why not take this same rational view of the passages under consider-

ation? We also can say, Glorify thou us, Father, with the glory which we had in thy purpose and heart and that before the creation was. And, Thou, Father, didst love us before the world was founded, having chosen us out in Jesus in thy love and plan.

Why destroy the great fact of Jesus' begetting and conception in order to embrace the myth of a transmigrated soul? Why deny the Son of God in order to believe in an imaginary angel, or in a fabulous god? The stamp of mystery belongs on Babylon's forehead or on the mystery of the lawlessness, not on the disciples of Jesus, for the good soil are they that hear the word and understand it, Matt. 13:23.

## **HOW JESUS WAS RICH AND BECAME POOR**

For you know the grace of our lord Jesus Christ, that, when he was rich, he became poor, in order that you in that poverty might become rich. 2 Cor. 8:9.

It is assumed by the orthodox that the riches spoken of here were those of an angel or a god, whom they name Jesus. They claim that this angel or god forsook those riches and consented to become clothed in a flesh-body, and this flesh-body condition was his poverty.

But there are various difficulties to this assumption. If his birth in the flesh was his poverty, then those who believe this should look to the manger where Jesus was born, instead of to the cross where Jesus died, for salvation, for it is in his poverty that we are to be enriched. We do not read, however, in the Bible that he was born for our sins, but we do read that he died for our sins.

A text whose meaning is assumed should not be quoted for doctrine. Only plain, unmistakable texts should be used for doctrine; and then other Scriptures not so plain should be interpreted in the light of these. In this

way we hold fast the form of sound words and are not tossed about by winds of doctrine, that is, by the teaching of false spirits.

We assert positively that the riches here referred to cannot be riches personally possessed by Jesus before he was begotten out of God's Spirit and conceived by the virgin Mary; for he could not personally have existed prior to that time in which he personally commenced to exist. When he did not personally exist, he could not personally have possessed riches or anything else.

What then does the passage mean? For we must interpret it in harmony with the fact of the begetting of Jesus in the flesh.

We understand that the riches referred to were not carnal, but spiritual. Jesus was rich in good works. He perfectly obeyed the will of the true God, and became the heir of all the old covenant blessings. These were his riches. But he gave them

up. He laid down his life on our behalf, that we in the riches of this grace might find the favor and salvation of God.

## **THE SPIRIT OF CHRIST IN THE PROPHETS**

1 Pet. 1:10-11 is sometimes quoted to prove the myth of pre-existence. The passage says that the Spirit of Christ was in the ancient prophets and that it testified beforehand the sufferings into Christ. But we submit it to our readers that it was not Christ who was in the prophets, but the Spirit of Christ, and that it was "it", not he, that testified beforehand. And, moreover, the words "the Spirit" are also in the neuter gender, which fact precludes the possibility of personality.

The prophets were types of Christ and they lived in the shadows of Christ, and thereby partook of the Spirit of Christ. The Spirit of Christ

referred to is not the spirit of Christ's person, but the Spirit of his ministry, that is, the Spirit of the Christ-office.

We read about the Spirit of Elijah resting on Elisha and again on John the baptizer. Now, this was not the spirit of Elijah's person, but the Spirit of his ministry. We also read that the Spirit of Paul was with the congregation in Corinth, 1 Cor. 5:4, but this also was the Spirit of his ministry, not the spirit of his individual person.

So the Spirit of Christ in the prophets was the Spirit of the Christ-office, not the spirit of the person of Jesus the Christ.

Why mystify such matters? It is certain that Jesus could not have existed, nor his individual spirit, until he was begotten and conceived.

### **TRUTH, NOT FABLES.**

We cannot notice all the passages perverted by the orthodox to prove the myth of a pre-existent being



whom they falsely call Jesus. Under the above heading we will notice a few more passages.

Prov. 8 does not refer to Christ as many falsely teach. It is nothing more nor less than a sublime ode to Wisdom; and the feminine pronoun "she", "her", is used with reference to it.

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Col. 1:15, does not say that Jesus "was" the first-born, as the orthodox often quote it, but that he IS the first-born.

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Col. 1:16 does not say all things were made "by" him, as the old version says, but as the revised version says, "IN him were all things made", and this refers to the new creation.

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Col. 1:17 does not say he "was" before all things, as the orthodox prefer to pervert it, but it does say, "He IS before all things"—namely, the things of the new creation.

Rev. 3:14 says that Jesus is the beginning of the creation of the God, evidently referring to the new creation.

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Jesus said, in John 10:30, "We are one thing,—I and the Father." He did not say they are one person, but "one thing". The word "one" is neuter in this passage. Jesus and the Father are one in nature, one in substance, one in Spirit. Jesus also prayed that his disciples might be "one", in the same neuter sense, John 17:11, 20-23. Christians are not one person, nor of one age, nor have they an equal number of talents, and yet they may be one in Spirit and belief. That Jesus and his Father are one is no proof whatever that they are one person or one being or of equal age and greatness. And the very words reject that view, for Jesus did not say, I and my brother, or fellow, are one, but I and my Father are one, thus

not the unity of equals, but the unity of Father and Son.

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Jesus did not say in John 8:58, Before Abraham was I was. The orthodox love to quote it that way. But it does not read so. The old version says, "Before Abraham was, I am." The revised version says, "Before Abraham was born, I am." The verbal translated "was" or "was born" is the present infinitive, pasive of the verb to become. It should therefore be translated in the present tense, thus, "Before Abraham is becoming, I am." Jesus was speaking a spiritual truth which his opposers could not understand. Jesus says "I am"—that is, he is the first of a new race and Abraham is not yet "becoming". He sleeps in hope, but Jesus is the firstborn out of the dead. Col. 1:18, Rom. 8:29.

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Phil. 2:5-11 has also been sadly perverted by teachers of myths, in

their vain search for proof of a christ of their own imagination, a christ who transmigrated from being a so-called infinite God to become a helpless babe. This doctrine is a greater myth than the heathens ever taught, notwithstanding their long practice with the doctrine of the transmigration of the soul.

Phil. 2:5-11 is a beautiful and blessed Scripture and lends no support to a mythical pre-existent christ. The old version, indeed, wickedly spoils and perverts its meaning by saying that Jesus "thot it not robbery to be equal with God," but the revised version corrects this brazen forgery, by saying, instead, that Jesus "counted not the being on an equality with God a thing to be grasped." Thus the meaning of the old version is reversed. Jesus, according to the revised version, did think it would be robbery to claim to be equal to God. A being who would think to be on an equality with God

is a robber, a plunderer. This Jesus did not do, as the orthodox scandalously assert. It is true, the passage says that Jesus was in the form of God, but this does not make him equal to God, for Christians shall also bear the image of God in the resurrection, I Cor. 15:49. The word form in our text is not the same as image, as it refers more to moral and spiritual matters.

But when was Jesus in the form of God? The orthodox say it was in a pre-existent state, and that he emptied himself of this form when he came to earth and became flesh. If this were the truth, the text would read as follows, Who, having existed previously in the form of God, etc. But it does not so read. He was in the form of God when he was here on earth, when he went about doing good, when he forgave sin by speaking the word for God, when he healed the sick, and cast out demons, and when he proclaimed the truth. Those

who had seen him had seen the Father, for the Father dwelt in him and wrought thru him. But Jesus did not allow this to puff him up to think he was on an equality with God, for he knew he was conceived and molded on the finite plane. He said, "My Father is greater than I." While in the form of God he maintained the form of a servant and said, "Not my will, but Thy Will be done," and he was obedient even unto the shameful death of the cross. For this reason God has highly exalted him and given him the name that is above every name, that is, God gives him the divine name in which to do the works of God, and to subdue all things.

The name of God is in Jesus. But this does not make him to be God Himself, for the name of God was also in the messenger of the covenant under the typical dispensation, Ex. 23:21, and this name shall also be written upon Christians, Rev. 3:12.

Jesus has the name of God in office,

not in person. All authority is given to him, but he is to give up this when he, in the Father's name, has subdued all and made every knee to bow to the glory of God the Father.

We bow the knee to God **IN** Jesus, not to God **AS** Jesus. When Thomas beheld the resurrected Jesus and believed the glory of God, he exclaimed, "My lord and my God." He saw the resurrected Jesus as his master and he saw God in Jesus, but he did not call Jesus God. "God in Jesus" is the Truth; but God as Jesus is idolatry.

### **The Word God Does Not Always Mean Supreme God**

The word God is generally, and almost exclusively, applied to the Supreme Being, the Father of Jesus. But as he who is begotten of a human being is a human being, so he who is begotten of God must be a god, but necessarily less than the God, because gestated on the finite plane. (See John 1:18

marginal note, Amer. Standard version.)

Jesus taught that those to whom the word of God comes are gods—each one of them a god. And he confirmed this teaching to the Jews by a quotation from their Scriptures: Ps. 82:6 with John 10:34. Turning to his reference in Ps. 82, we read in verse 1, “God standeth in the congregation of God, He judgeth among the gods.” (Revised version.) Then follows a complaint against these “gods”, these elders, for not judging better, and in the 6th verse God says to them, “I said, Ye are gods, and all of you sons of the Most High.” We now turn to Jesus’ comments on this Scripture, John 10:34-39. Jesus was talking with the Jews and had just told them that he and his Father are one substance. The Jews, always trying to pervert his words, like the orthodox have done, took up stones to kill him, declaring by



this saying that he made himself to be God, but Jesus replied, "Is it not written in your law, 'I said, Ye are gods'? If he called them gods, to whom the word of the God became, and the Scripture cannot be broken, are you saying of him, whom the Father sanctified and sent into the world, You blaspheme; because I said, I am a Son of the God? If I am not doing the works of my Father, do not believe me. But if I am doing them, tho you do not believe me, believe the works, in order that you may know and understand that the Father is in me, and I am in the Father."

These words do not require explanation. No teacher ever taught plainer. Jesus, altho a god, being of the substance of God, did not blaspheme by making himself equal with God, but always honored and obeyed the true God, and said of Him, "The Father is greater than I." John 14:28.

## **God In Office**

Jesus is now in the office of God to us, and in the name of Jesus we bow the knee to the glory of God the Father. Phil. 2:10. We do not bow at the name of Jesus, as the old version puts it, but "in the name of Jesus" as the revised version correctly translates.

When Joseph's brethren came to him in Egypt, they fell down before him, and said, we are your servants. And Joseph said, "Fear not, for I am in the place of God." Gen. 50:18-19. Our translators put this in the form of a question, but without good reason, for Joseph was really in the place of God to his brothers, for he said, "I will nourish you and your little ones." But this did not make Joseph to be their God:

Jehovah said that Moses should be "as God" to Aaron, Ex. 4:16, and "as God" to Pharaoh, Ex. 7:1. Jehovah also said to Moses: "Be thou

for the people to God-ward, and bring thou the causes unto God." Ex. 18:19. Do these references prove Moses to be the Supreme God, or any part of Him? They only show that Moses was in the office of God to those people, just as Jesus in a fuller and more blessed sense is now in the office of God for us.

It is plainly in this subordinate sense that Jesus is called God in Heb. 1:8, quoted from Ps. 45:6. The word God as applied here to Jesus must have reference to his office and not to his person, for the God says to him in the next verse, "Therefore the God, thy God, hath anointed thee with oil of gladness beside thy fellows." Heb. 1:9. The God who anointed him must be above him; and his "fellows" must have reference to his brethren—the Christians, "for we have become fellows of the Christ, if we hold fast the beginning of our confidence to the end." Heb. 3:14.

Heb. 1:10-12 refers to Jesus in type, and not Jesus in person, as having laid the foundation of the earth and having made the heavens. Jesus is the one thru whom God will make the new heavens and new earth, but as the types received their power and blessing because they were shadows of Jesus, Jesus may truly be said to have done the things under the types, but not in person, for he was not begotten until the time his mother Mary conceived him.

The throne of David was called the throne of God. "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered, and all Israel obeyed him." 1 Chron. 29:23. The queen of Sheba said prophetically, to Solomon, "Blessed be Jehovah thy God, who delighted in thee, to set thee on His throne, to be king for Jehovah thy God." 2 Chron. 9:8. But this did not make David nor Solomon

to be God. They were truly in the office of God, but were not the person of God.

### Some False Translations and Forgeries

The translators of the old version were over-zealous to have Jesus not to be the Son of God, but God himself. In 1 Tim. 3:16 they inserted the word God without good reason. They falsely have Paul say, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This is nothing short of blasphemy. The revised version omits the word "God" in this passage, and inserts instead the word "he who" and puts the following note in the margin: "The word God, in place of he who, rests on no sufficient ancient evidence. Some an-

(manifested)  
see R. V.

cient authorities read which." We prefer to render the passage as follows:

**"Confessedly great is the religious secret which was manifested in flesh, declared righteous in spirit, seen by angels, proclaimed in nations, believed in world, taken up in glory."**

Now in spite of the testimony of the revised version, the orthodox will keep quoting the old version, that Jesus was God manifest in the flesh! And they will still keep quoting the old version, that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, when they know that the revised version throws out every word of this text as spurious and a forgery. 1 John 5:7.

The old version says, "The second man is the Lord from heaven," the revised says, "The second man is of heaven," and leaves out the

words "the Lord" from the text as spurious. 1Cor. 15:47. Jesus truly is our lord under God, if we believe and do the things that he says for God. And he was generated of heaven out of Spirit of God.

### **How Jesus Was in Heaven**

Jesus truly spoke a great secret to Nicodemus when he said to Israel, "If I told you earthly things [if I spoke to you thru the types] and you are not believing [in me], how will you believe [in me] if I told you heavenly things [the anti-types]? [As he had just told some of them in the matter of being begotten upwards.] And no one has ascended into the heaven [into the anti-types], but he that descended [as the anti-typical word of the God] out of the heaven, the Son of the Man, the one who is being in the heaven [of the heavenly anti-types]." The orthodox explain this

passage that Jesus was an omnipresent God, being in heaven while he was on earth, but they do not explain to us how he could have come out of heaven, and still have remained in heaven. The revised version partly rejects the clause "who is in heaven" by stating in the margin that many ancient authorities omit it. Wescott and Hort omit it from their Greek Testament. I think it was likely in the original, but was left out by some copyists because, not understanding it, it appeared to them untrue and to have been inserted by mistake. It expresses a great spiritual truth when we understand it in the light of the words I have enclosed in brackets. The word descended out of the heaven to form the substance of the being of Jesus, and is ascended into heaven, that is, into the heavenly anti-types in the form and person of the Son of the Man, the anti-typical Adam. Christians also are becom-



ing in the heavenlies and no longer walk in types and shadows.

### **Whom to Worship As Supreme**

The word worship as it is used in our English translations is misleading. The American revision truly states in a marginal note to Matt. 2:2 that the Greek word there used for worship "denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26) or to the Creator (see ch. 4:10)." In this instance our translators refer to the usual word in the New Testament translated worship, *proskuneo*, which literally means, "to kiss toward". In Bible times it was a common thing for persons to show respect and reverence to superiors by falling down before them. This was called in Greek, *proskuneo*, and is translated worship in our English New Testament.

According to the usual meaning

of the word worship in English, the translation is misleading. It should have been translated reverence in places where it alludes to a finite superior, and worship where it refers to the devotion paid to the supreme God only.

But we do not object to the word worship if it is taken according to the meaning of the original from which it is translated. In the subordinate sense I worship Jesus, that is, I reverence him and bow in his name to God, for Jesus is anointed with the oil of gladness beside his fellows. He is our elder brother, but God has made him our lord and Christ and given him all authority in heaven and upon earth to subdue all unto the true God, and when he has subdued all to the true God, then he will give up the kingship and become a subject, and God will be all in all. 1 Cor. 15:24-28.

We must not think, however, that God has abdicated his throne for

awhile till Jesus gains the victory for God. Such a view is blasphemy and sacrilege. Jesus is simply the instrument thru whom God works. God does the works. Jesus can do nothing of himself. It is God who works in Jesus to will and to do. Jesus has all "authority", but not all "power", as the old version falsely states. Matt. 28:19. And notice this "all authority" is given to Jesus. The fact that it was given to him shows he did not possess it originally and that he was not the source of it and that the One who gave it to him must be above him, for Heb. 7:7 says, "And aside from all dispute, the less is blessed under the superior."

We honor the Son as we honor the Father, because God is in Jesus reconciling the world to Himself. John 5:23. We cannot find the God of grace, mercy and peace outside of Jesus, for he is God's apostle and high priest. Heb. 3:1. "He is the

Stone which was set at naught under you the builders, which was made head of corner. And in none other is there the salvation: for neither is there any other name under the heaven, that is given among men, wherein we must be saved." Acts 4:11,12. We do not honor the Son as equal to the Father. This would be idolatry. But we honor the Son in harmony with the way we honor the Father. We may say, We honor the ambassador as we honor the king that sent him, but that is not to say that we honor the ambassador as equal to the king. We honor God as the source and fountain, and we honor Jesus as the means or instrument of our blessing. Hence we do not pray to him, but in his name. John 16:23. Thus we worship God as supreme, thru the Son as mediator.

### **Another False Translation**

The old version renders Acts

20:28 in a sacrilegious way, thus: "Feed the church of God, which he hath purchased with his own blood." The Amer. Standard changes the word God to Lord and states in a marginal note that the two oldest manuscripts read God. Wescott and Hort in their Greek Testament retain the word God in the text, with the word lord as an alternative reading, and they state that perhaps the word Son has been omitted by a primitive error. We therefore render the passage as follows: "Shepherd the church of the God, which He has made about himself thru the blood of His own [Son]."

### **There Is No Godhead**

The word "godhead" is a strange word, and why our translators ever put it into our English Scriptures, we cannot tell, unless they wanted to darken counsel by words without wisdom. With the orthodox the

word godhead means three infinite persons in one god. The Presbyterian creed says: "In the unity of the Godhead there be three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost." The Methodist creed says: "In the unity of this Godhead there are three persons."

The word godhead appears first in our English Bibles in Acts 17:29, where it is in the neuter gender and means the thing that is divine. It next occurs in Rom. 1:20, where it is in the feminine gender and means divine quality or substance. The third and last place where it occurs in the old version is in Col. 2:9, where it is also in the feminine gender, preceded by the article in the feminine gender, and simply refers to the quality or substance of God and not to personality at all.

Now, reader, you may judge for yourself how the orthodox get the

trinity of three persons out of the word godhead. They think it is involved in our last reference—Col: 2:9—where the English translations say that in Christ “dwells all the fullness of the Godhead bodily.” This would make Christ three persons instead of one. Then the trinity must be Christ. That leaves out the Father and the Holy Ghost. Or, do the orthodox mean that Christ was only one of the three members of the Godhead? Well, then how could all the fullness of the Godhead have dwelt in the body of Christ if only one of the Godhead dwelt there?

But this tri-personal Godhead is a myth, a lie, an idol, a blasphemy, anti-Christ. In the true Jesus, who is the real Christ, there indeed dwells all the fullness (neuter) of the God-substance (feminine), not God-personality or Ged-personalities. The extent of the God-substance did not dwell in Jesus, but the full quality of the God-sub-

stance did dwell in Jesus' body, unmixed with sin or human begettal. He was begotten out of God's Spirit and hence in his body dwelt all the full quality of the divine substance.

But this fullness of divine quality may and must also be possessed by Christians, for in Eph. 3:19 Paul speaks about our union with Jesus that we "may be filled into all the fullness of the God." But this does not make us to be three Gods. If each Christian were a three-god personality there would be more than one triune god, and this would be too much for even orthodoxy.

The statement that the fullness of the divine quality dwells in the Christ bodily, means anti-typically, substantively. Read in this same chapter, verse 17, where Paul speaks of the sabbaths and other holy days of the old covenant being shadows, but the body, the substance, is of the Christ. In Christ is the substance



of that which was divine under the former dispensation.

### **An Absurd Translation**

The old version translates Rom. 9:5 as follows: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." This is made to read like it were Christ who is God blessed for ever. The Amer. Standard version is practically the same, only it puts in the margin an alternative translation that would make the passage read as follows: "Whose are the fathers, and of whom is Christ as concerning the flesh; he who is over all, God, be blessed for ever." Then according to the admission of these revisers the latter part of the text may not refer to Christ at all. In all reason they ought to have inserted the margin into the text, for it is absolutely imposible that Christ

can be God over all. For the Scripture says that the Father is the only true God and that He is over all. Eph. 4:4-6. Jesus himself said, "My Father is greater than I." "My Father is greater than all." John 14:28; 10:29. And Paul says even in this same book, Rom. 15:6, "That with one accord you may in one mouth glorify the God, even the Father of our lord Jesus Christ."

But the translators of the passage we are commenting upon have really overdone themselves in their vain attempt to blasphemously make Jesus to be God over all, for they make it read so that not only Christ is God over all but that Christ as concerning the flesh is God over all! Especially is this true of the revised version, which says, "of whom is Christ as concerning the flesh, who is over all, God blessed for ever."

We will now try to give the reader a translation of this passage from the Greek Text of Wescott and

Hort, beginning at the 4th verse, Rom. 9:4-5.

Who, in particular, are Israelites, of whom are the sonship and the glory and the covenants and the legislation and the divine service and the promises; of whom are the fathers and out of whom is the Christ in respect to flesh.

The God who is being over all is blessed into the ages. Amen.

A writer whose book is before me would translate the 5th verse thus: "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, a god blessed unto the ages." The writer agrees with me that the passage cannot refer to Christ as being the supreme God, and so he renders it as referring to Christ as a god in the sense in which the word is used in John 10:35, "He called them gods unto whom the word of the God became." We have no objection to this trans-

lation from a doctrinal standpoint.

This writer, however, has missed the force of the Greek article from the fact that in the Greek it is separated from the word God by the participial phrase, "being over all." "The being over all God" is correctly translated "The God who is being over all", not "who is over all, a god. The passage must refer to the supreme God, for he alone is above all.

### **May Prayer and Song Be Addressed to Jesus?**

The answer to this question is very easily given. We are nowhere in the Bible told to pray to Jesus nor to sing to Jesus. We are told to bow in his name to the glory of God the Father. Phil. 2:10. And we are told to sing and make melody to the Lord, giving thanks always, on behalf of all, in the name of our lord Jesus Christ, to the God,

even Father. Eph. 5:19, 20. Now if we are "always" to give the thanks in the name of Jesus to the God, we are certainly never to pray to Jesus, but to pray in Jesus. Our songs and prayers must be addressed "to the God even Father." Anything other than this is the sin of idolatry.

Jesus says in John 16:23:

"And in that day you shall ask me not one thing. Verily, verily, I say it to you, whatsoever you shall ask the Father in my name He will give it to you."

Thus taught Jesus. But the orthodox acknowledge another Jesus, who, they claim, is an infinite god, to whom they pray and sing. If they revered the Jesus of the New Testament they would know that he is the Son of God and not God Himself. They would see him as the mediator between us and God and they would pray in his name to the true God the Father.

Jesus says that his true disciples in this day shall not ask him one thing, but they shall ask the Father in his name. The orthodox, therefore, have not learned of this Jesus, for they have a Jesus that they pray to and sing to more than to God. Nearly all their hymns are addressed to Jesus and much of their prayers also. In their revival meetings the whole burden of their message is, Come to Jesus, come to Jesus. They truly may be called Jesusites, but, we are sad to say, by their doctrine and practice they are devoted to a Jesus that is an idol and opposed to the true Jesus of the New Testament.

The Bible has been tampered with in a shameful and dastardly way, both in the manuscripts that have come down to us and in false translations, to uphold the trinity. Most of these forgeries have been so brazen that they have been publicly exposed by students who loved the

truth more than the fables of men, and the orthodox have been compelled after many hundreds of years of persecuting and denouncing to forsake many of their forged proof-texts. We pray that this book may lead many to repentance to the acknowledgement of the truth, that they may recover themselves out of the snare of their false doctrine.

As we love the Christ of the Bible, we hate the idol christ of orthodoxy. And we shall do what we can in the name of Jesus and in the power of the true God the Father to rescue precious souls from the false worship of a triune god. There is no }  
salvation in a triune god, nor in a }  
false christ.

Prayer in the sense of devotion to the infinite God, can, in the nature of the case, be offered to that true God only. Jesus said of God: "To Him only shall you offer divine service." Matt. 4:10. Worship in the Scriptural sense of the word,

that is, the sense of reverence, may be applied to other beings by their inferiors. But divine service and religious sacrifice as to an infinite God, may be offered to God only: Paul in Rom. 1:25 says that God condemned those to their own ways who "venerated and offered divine service to the creature beside the One that created, who is blessed into the ages." Paul says, "I bow my knees to the Father, out of whom every fatherhood in heavens and upon earth is named." Eph. 3:14. He bowed in the name of Jesus to the Father. Phil. 2:10, Rom. 7:25. When Paul and Silas were in prison for the name of Christ at Philippi, we read that they "were singing, giving thanks unto God." Acts 16:25. Paul sums up the true worship thus: "Let the word of the Christ dwell in you richly in all wisdom, teaching and admonishing yourselves in psalms, hymns, spiritual songs, singing in the grace



in your hearts to the God. And whatsoever you do in word or in work, let all things be in name of of lord Jesus, giving thanks to the God Father thru him." Col. 3:16-17. This same teaching is brought out in almost the same words in Eph. 5:19-20. "Be full in spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and psalming in your hearts to the Lord, giving thanks always, on behalf of all, in name of our lord Jesus Christ, to the God, even Father."

Peter says that Christians "are built a spiritual house into a holy priesthood, to offer up spiritual sacrifices, acceptable to God thru Jesus Christ." 1 Pet. 2:5.

This religion runs all thru the New Testament. It says: Sacrifice to God thru Jesus; Pray and give thanks to God thru Jesus; Sing to God thru Jesus; Bow to God in Jesus' name; Do all to God thru Jesus. This is pure and true divine

worship and service. All else is unclean, impure and idolatrous.

### **Objections to Prayer and Song to God Only, Reviewed**

The orthodox on reading the above will at once reply to us that Stephen when he was dying prayed to Jesus, that Paul prayed to Jesus at his conversion, that the last words of the Book of Revelation are a prayer to Jesus, and that all the early Christians called upon the name of Jesus. They also quote John 21:17 where Peter says to Jesus, "You know all things." Then they say, "As Jesus has all power and knows all things, he can be everywhere at once to hear and answer prayer, and hence all worship and divine service are due to him, in song and prayer:

We will consider the last objection first. If it be true that Jesus knows all things, as Peter said in

John 21:17, and if it be true that Jesus has all power in heaven and earth, as the old version says in Matt. 28:18, then of course he is the God to pray to, and sing to, always, and everywhere, and all worship to God the Father would be idolatry, for there is but one true God.

But let us look into the statements above, before we deny the Scriptures we have quoted in the previous article. If the adversary can get the believer to interpret the Bible against the Bible, then he has destroyed it. This is what the orthodox are doing by their objections, and their doctrine of the trinity will not harmonize the matter, for the Bible nowhere speaks of a triune god.

Peter's statement in John 21:17 that Jesus knows all things was made by Peter before the descent of the Holy Spirit to guide into all truth, and it cannot therefore be

taken to be necessarily inspired. Jesus himself admitted there were things that he did not know, as when he said: "But concerning that day or the hour no one knows, neither the messengers in heaven, neither the Son, except the Father." Mark 13:32, Acts 1:7. The infinite God is not limited in knowledge or in anything else. Jesus, being limited, is a finite being, and hence all worship and divine service to a Jesus as to the infinite God is idolatry and a deadly sin.

As for Jesus having all power in heaven and earth, as the old version of Matt. 28:18 says, the revised version changes the word power to "authority". The original word means, "right, privilege, authority," and implies power only because power must accompany authority to make it real authority. The power of God accompanies the authority which God gave to Jesus. Jesus spoke with the authority of God be-

*He is not  
inspired  
by the  
Holy Spirit*

*"knoweth"  
all things  
all which  
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Truly it is  
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while life  
is in  
him  
declared  
his love*

*but note  
it is  
disputed  
whether  
"power"  
not  
original*

cause he was God's apostle, and God's power accompanied the same. Christians have the name of Jesus bequeathed to them to use. Thus in the name of Jesus we have authority to ask for what we will. This gives us access to all authority in Christ, and we can say, "I am strong to do all things in the One that is making me powerful." Phil. 4:14. For according to Col. 1:11 Christians may be "made powerful in all power." Because Christ has been exalted to the right hand of the power of God, Luke 22:69, "Up above all rule and authority and power and lordship and every name that is being named not only in this age, but in that that is coming; and He [God] put all things in subjection under his feet, and He [God] gave him to be head above all for the Church, which is his body, the fullness of the One [God] that is filling the all things in all things." Eph. 1:21-23. The orthodox who

are lusting for other Gods than the Father take this text as positive proof for their deity christ, but this text cannot mean anything else than that the true Jesus was exalted above the other finite powers; for, if it also involve exaltation above the rule, authority and power of the infinite God, then this infinite God gave to Jesus rule, authority, power and lordship, above and over what He Himself possessed. Thus Jesus had bestowed upon him more than infinite power and authority by One who did not possess more than infinite power and authority. How could God have given more than He had to give? If what is infinite is unlimited, how could Jesus have acquired more than unlimited authority and power? And if this be the correct view of this text, Jesus is a God above the Father, and the orthodox doctrine of co-equals in their godhead would hereby be denied by them. However viewed, it is ab-

*Some one  
feels  
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surd and blasphemous to take this text to teach that Jesus is exalted to be an infinite God. Read a comment of Paul in 1 Cor. 15:27, "But when He [God] saith, All things are put in subjection [to Jesus], it is evident that He [God] is excepted who did subject all things unto him [Jesus]." Common sense must never be thrown aside. Every work of literature presupposes intelligence in the persons who are to read it. The Bible can be made ridiculous by those who do not seek to interpret it in the light of reason.

Now, as to the prayers which the orthodox assert have been offered to Jesus in the Bible.

Stephen as he was being stoned to death was "calling upon and saying, Lord Jesus, receive my spirit." Acts 7:59. This indeed is a prayer to Jesus. While Stephen uttered it he was in a trance-vision in which he "looked up steadfastly into the heaven and saw glory of God and

Jesus standing out of the right hand of the God, and he said, I see the heavens opened and the Son of the Man standing out of the right hand of the God." Verses 55, 56.

Now, reader, this prayer was uttered in an ecstatic vision and the vision was a prophetic vision. He saw Jesus standing, notice the word "standing", out of the right hand of God. That is, Jesus was not then seated, as he is during this dispensation, at the right hand of God, but Stephen saw him standing in the glory of God as he will be when the heavens shall be opened. This will not be until Jesus comes again. Therefore, Stephen was caught forward in prophecy to the time when Jesus is coming for his elect. It will be appropriate then to pray, Lord Jesus, receive my spirit. We shall then be spirit for that which is begotten and born of Spirit is spirit. As we are now living souls in Adam; so then we shall be living



spirits in Jesus, who is now a quickening spirit. But we shall have souls and bodies then when we are made living spirits, even as we now have spirits and bodies while we are living souls.

Altho Stephen prayed to Jesus as he in vision and trance saw him coming from the right hand of the God, yet, remember, reader, he did not see him as God or any part of God, but as the Son of the Man. All of the elect may pray this prayer as they see him coming again to receive them unto himself. This does not make an infinite God of him, but a blessed and glorious saviour and king.

It is true also that Paul at his conversion and at several other times in his life and ministry talked with Jesus in reverence and awe; but note, reader, that in every such instance Paul was in heavenly vision and Jesus was made to appear to him in vision, not in personal real-

ity. This is also true of the appearances of Jesus recorded in the Book of Revelation. They were all visions brought to John by the prophetic angel who also spoke for Christ as tho Christ himself were present. This is all easily understood by those who are spiritually minded. We may talk with Jesus or an angel in a vision or a trance, but we may not offer divine worship to any one but the Father only.

When we call upon the name of Jesus, we use his name as a foundation for prayer, and thus we pray in the name of Jesus. not to the name of Jesus. Calling upon, not to, the name of Jesus is the true religion. We call to the true God upon and in the name of Jesus. This is as it was in the beginning, is now and shall be into the ages. Amen.

## THE TRUE HOLY SPIRIT, WHAT IS IT?

The Holy Spirit is the Spirit of God, and not another person from God.

Every person who lives has a spirit: and the Father of all as the living God has a Spirit, the ever blessed Holy Spirit. There is no mystery in this—a child may understand it. The Spirit of God is simply God's Spirit, as the spirit of a man is that man's spirit. 1 Cor. 2: 10-12. My spirit is not another person from myself, and God's Spirit is not another person from himself. As it is by my spirit that I think and feel and do, so God's Spirit contains his attributes and does his works.

### The Holy Spirit Not to Be Worshipped.

Is the Holy Spirit to be worshipped,—to be prayed to and sung to, as the third person of a triune god?

In all the Bible there is not one

song or prayer addressed to the Holy Spirit, nor is there one precept in all the Bible authorizing such prayer or song.

Will the sects of men stop and consider this proposition? Will any of their votaries dispute it? Then give us the chapter and verse! If praying and singing to the Spirit is Scriptural, let us have the Scripture for it! But if our proposition above is correct, then worshipping the Holy Spirit must be a form of idolatry and will worship, condemned by Scripture.

Why, then, my orthodox brother, do you pray, "Come down, O Holy Spirit," etc.? or why do you sing, "Come Holy Spirit, heavenly Dove." etc.? You have no Scripture for such praying and singing. You should rather pray the Father in the name of Jesus to give you the Holy Spirit; and sing in the Spirit, not to the Spirit. The true religion is to worship the Father as the only true

God; and to worship him thru Jesus his Son; and in the Holy Spirit, his Spirit.

Nowhere does the Bible tell us that the Holy Spirit is the third person of a triune god. The word triune or trinity is not in the Bible, and the Holy Spirit is not called a third person in the Bible.

### **The Holy Spirit is The Spirit of God.**

The Scriptural doctrine concerning the Holy Spirit is very plain and evident. We are simply told that the Holy Spirit is the Spirit of God. We refer the reader to Eph. 4:30, "Grieve not the Holy Spirit of the God, in which you were sealed into day of releasing." And to 1 Thess. 4:7-8, "The God called us not upon uncleanness, but in holiness. Surely, therefore, the one putting away, puts away not man, but the God, the one bestowing his Holy Spirit within you."

The reader can find many other passages by turning to his concordance, all teaching that the Holy Spirit is simply the Spirit of God. We submit a few: Matt. 3:16; 12:18, 28; Acts 2:17-18; 5:9; 8:39; Rom. 8:9, 11, 14; 1 Cor. 2:11-14; 3:16; 6:11; 7:40; 12:3; 2 Cor. 3:3; 1 Pet. 4:14; 1 John 4:2, 12-13.

We wish to emphasize, before we leave this subject, that the Spirit of God means the Spirit of the Father, for the Father, according to the Scriptures, is the only true God. John 17:3; 1 Cor. 8:5-6; Eph. 4:6; 1 Thess. 1:9-10; 1 John 5:20. And then the Scripture distinctly calls the Spirit the Spirit of the Father. Read Matt. 10:20, "For you are not the ones speaking, but the Spirit of your Father is the thing speaking in you." The same is also clearly involved in Eph. 3:14-16, and in many other passages. And as further evidence, note the fact that Jesus plainly taught that it was the Father who

would give and send the Holy Spirit, John 14:16, 26, and that the Holy Spirit proceeds from the Father, John 15:26.

As the Holy Spirit is the Spirit of God the Father, it is well called in Scripture:

—Spirit of holiness, Rom. 1:4.

—The Spirit of the grace, Heb. 10:29.

—Spirit of power, and of love, and of sobering, 2 Tim. 1:7.

—The Spirit of the truth, 1 John 4:6.

—The Spirit of the faith, 2 Cor. 4:13.

—The Spirit of the promise, Eph. 1:13.

—Spirit of wisdom and revelation, Eph. 1:17.

—The Spirit of the life, Rom. 8:2.

—The Spirit of the prophecy, Rev. 19:10.

—Age Spirit, Heb. 9:14:

—The Spirit of the glory, 1 Pet. 4:14.

And several other titles of like nature are applied to the Spirit in Scripture, all showing that the Holy Spirit is the all-pervading Spirit of God that fills all things with the life and presence of God. It contains personal attributes because it is the Spirit of a Person, but itself is not a person from the very fact that it is the Spirit of a person.

It is indeed called God and the Lord in John 4:24 and 2 Cor. 3:17, 18; but this is a common form of personification in the Scriptures, where one thing or person stands for or personates another. The word was called flesh, John 1:14, because the flesh of Jesus contained the word and represented the word, not that the real body of Jesus was the word, for this would be untrue. Man was called dust, Gen. 3:19, but this does not teach that the dust was the person of man, for man is a living soul, Gen. 2:7, his form being indeed of the dust, for the body is but a house,



2 Cor. 5:1-4, a house necessary to conscious existence, but yet not the real man that sleeps in death in the dust of the earth, Isa. 26:19. The body, by representing the man, is called the man, just as the flesh of Jesus, by representing the word, is called the word. God is called love, 1 John 4:8, but love is not the person of God. Love is God because it represents God. And so we might go on and show many instances from the Scriptures where one thing or person is called another thing or person because it represents that other thing or person in one or more attributes. In these matters the Lord expects us, and obligates us, to use reason and common sense. It is manifest that the Holy Spirit is not the person of God, for it is the Spirit of God. The spirit of a being cannot be that being himself, altho it may be called that being because it represents that being, according to a Scriptural law of personifica-

tion. The light that shines thru the window we call the sun, practically speaking. But we do not mean the individual sun—that great luminary in the heavens above, 92,500,000 miles from the earth, and 860,000 miles in diameter. We simply mean that a radiance representing the sun comes thru the window. In the same way the great and infinite God, our heavenly Father, comes to his believing children thru the unshaded window of faith and illuminates their souls with heavenly light and glory, giving grace, mercy and peace, faith, hope and love, joy, power and holiness, and all other blessings.

The Holy Spirit also forms Christ and the spirit of Christ within us, but this does not prove that the Holy Spirit is the person of Christ, nor the spirit of Christ's person. For Jesus prophesied that the Holy Spirit should take of his things and show them to us, John 16:14. When

we have the Holy Spirit dwelling in us, we have God and Christ dwelling in us; because the Holy Spirit is the Spirit of God and the Spirit of Christ's ministry. And because it is the Spirit of Christ's ministry, it is sometimes called the Spirit of Christ. But we must not get confused and get into Babylon's mysteries. Christ personally is now in heaven and his personal spirit is with him. But we may have the spirit of Christ, as the character of Christ, wrought in us by the Holy Spirit of God and thus the Spirit of God and the spirit of Christ, being of the same essence, are both in the Christian and are practically one and the same Spirit. We may say in a general sense, that it is the Spirit of God as it comes upon us, and the spirit of Jesus as it works in and thru us, forming the character of Jesus in us. Or, speaking more technically, we may say that the Holy Spirit is, not the personal

spirit of Christ, but the Spirit that proceeds from the Father as a gift of grace thru Christ. It is the Spirit of Christ's ministry, but it is really the Spirit proceeding from the person of God. It is used in this sense in Acts 16:7, Rom. 8:9, and Phil. 1:19.

Thus the true Bible doctrine shines out clear that the Holy Spirit is the Spirit of God the Father and not another person from God.

### **The Holy Spirit Is Not a Holy Ghost**

There are many false translations in our English Bibles, but none more false than the word Ghost from the Greek word for Spirit. Our translators were certainly hard pushed to get some seeming proof for the personality of the Holy Spirit when they had falsly to call the Spirit a Ghost; but the Holy Spirit is not even a ghost-person.

The word ghost in old English

meant guest; but even in that sense the translation was false, for a guest is one who tarries with us for a little time and then departs from us: but Jesus said that the Holy Spirit should "abide" with us.

The word in the Greek is the common word for Spirit, and in all honesty should have been so rendered. We are glad to say, however, that the American Standard Bible, altho a translation made by trinitarians, does not insult the Holy Spirit even once by calling it Holy Ghost, but always translates the Original by the words Holy Spirit.

It is unfair and unrighteous for anyone to translate the Scriptures by his theology. A true translation must be linguistic, and then we can deduce our theology afterwards. It is but good manners that God should speak first.

It is surely grieving to the Holy Spirit to call it a Ghost. How harsh and displeasing it would sound to

say, If the Ghost of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies thru his Ghost that dwells in you! Or, And it shall be in the last days, says God, I will pour forth of my Ghost upon all flesh! Then surely it is equally displeasing and untruthful to say, "You shall be baptized in the Holy Ghost not many days hence." As for me, I do not want to be baptized in a Ghost, but in God's Holy Spirit of truth, righteousness and love. Some people like to have a "Ghost" in their religion, as they prefer a religion of mysteries and fables. There are surely enough "ghosts" in these days and plenty of witch-mediums to propagate more. It is surely high time we take the God-dishonoring title of "Ghost" away from the Spirit of God.

## Personal Pronouns and the Holy Spirit

It is affirmed by many unlearned people, and by some dishonest learned people, that the Holy Spirit must be a person, because our English translations use the masculine personal pronouns, he, him and himself, in referring to the Holy Spirit. We have been bitterly denounced by ministers, more wayward than wise, and by laymen, more puffed up than built up, for speaking of the Holy Spirit as "it", denying, as they say, the personality of the Holy Spirit, the third person of a triune god.

But we are here to say that our translations are wickedly false for using he, him and himself with reference to the Spirit; for Spirit in the Greek is a neuter noun and is always represented by neuter pronouns in that language. The Comforter in Greek is a masculine noun and it is therefore represented by masculine pronouns. But this proves nothing

as to personality; for the use of masculine pronouns in Greek is no proof of personality. The Greek, unlike the English, uses masculine and feminine pronouns with reference to things and qualities as well as to persons. In Greek a field is masculine, a city is feminine, pain is feminine, a vine is feminine, but a vineyard is masculine, wind is masculine, silver is masculine, but a piece of silver money is neuter, a number is masculine, a shield is feminine, etc., etc., all thru the lexicon of Greek nouns. It is absolutely no proof of personality that an object is masculine or feminine in Greek. A neuter noun, however, is never used in Greek to denote a person, except in the case of a diminutive, as a child, a demented person, or a person considered not as a person, but as an object. Therefore, since the Spirit is always neuter in the Greek, it cannot be a person, and should never be referred to as he,



him, himself, who, or whom; but by it, itself and which.

### **Is the Holy Spirit a Person ?**

The Holy Spirit is not a person, because it is called in the Scriptures the Spirit of God. The spirit of a being is the breath of life by which he lives and acts. Man's spirit is not another person from himself: therefore God's Spirit is not another person from Himself.

The Holy Spirit is not a person, because in all the Bible there is not one prayer or song or exclamation addressed to it; nor is there one precept in all the Bible authorizing such prayer or song.

The Holy Spirit is not a person, because the word for Spirit in the Greek is in the neuter gender; and the article and pronouns referring to it are all in the neuter gender. The masculine pronouns in the English Bible referring to the Spirit are all mistranslations. The word Com-

by

forter, Helper, is, indeed, masculine in Greek, but this does not prove personality, as we have clearly shown under another heading.

My . No masculine noun referring to a neuter noun, can make that neuter noun to be personal. In Greek the word water is neuter, but the word river is masculine. So the Spirit is neuter but as the dispensational Spirit of God, it is the Comforter, the Helper, and in this form it is masculine. But this does not prove that the Helper is a person any more than it proves a river is a person. The Bible helps us, and it is feminine in Greek, but it is not a person. The word of God is masculine in Greek, but it is not a person, yet it helps us and comforts us. God's Spirit helps us and comforts, but it is not a person,—it is a neuter noun.

The Holy Spirit is not a person, because the names and titles applied to it show that they but represent

the life, power and attributes of God whose Spirit it is. It is called living water, John 7:37-39, the Spirit of life, Rom. 8:2, 10, the Spirit of the truth, John 14:17, etc., indicating that the Holy Spirit to us is but the outflowing of the quickening power of God, and not another person from God. The title "Ghost" might indicate a flimsy personality, but, as we saw above, the word "Ghost" is falsely translated from the word for Spirit in the Greek.

The Holy Spirit is not a person, because it is spoken of among other things and spirits that are not persons, as being one of them and yet opposed to them or distinguished from them. It is contrasted to the flesh, Gal. 5:17. The flesh, altho feminine in the Greek, is not a person, and it is only proper to infer that the Spirit (neuter), with which it is contrasted, is likewise not a person. The Spirit of God in its knowing the things of God, is com-

pared to the spirit of man in its knowing the things of man. 1 Cor. 2:10-11. The spirit of man is not a separate person from man, nor can the Spirit of God be a separate person from God. The Spirit of God is put in contrast to the spirit of the world, 1 Cor. 2:12, but the spirit of the world cannot be a person, therefore the Spirit of God is not a person. And so we might go on and show how that the Spirit of God has been contrasted to the spirit of error, 1 John 4:6, and to other spirits, all of which are neuter and impersonal.

The Holy Spirit is not a person, because it is not spoken of in Scripture among other persons as tho it is one of them. Jesus, in Rev. 3:5, says of the overcomer, "I will confess his name before my Father and before his angels." Now, if the Spirit is a person, like the Father and the angels are persons, why would not Jesus confess the over-

comer before the Spirit? Why leave out a person who is equal in power and glory to the Father, and include angels? Trinitarians will not answer this question. Turn to Rom. 1:7, "Grace to you and peace from God our Father and lord Jesus Christ." Why did he not invoke grace and peace also from the Holy Spirit if the Spirit is a person and equal in power and glory to the Father and Son? Another question our orthodox friends will never answer. But the same form of salutation is used in 1 Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Phil. 1:2, 2 Thess. 1:2, Tit. 1:4, Philm. 3. And with the addition of the word mercy the same form is used in 1 Tim. 1:2 and 2 Tim. 1:2. Why is the Spirit left out in these invocations, eleven of them? If the Holy Spirit is a person and equal to the Father and the Son in power and glory, why this omission? Why do we not, at least in some instances, read: Grace,

mercy and peace from God the Father, God the Son and God the Holy Ghost? Verily, because God never was a son of anyone, and the Holy Spirit is not a ghost, nor a person, but the blessed Holy Spirit of a Person, the God of heaven and earth. Peter salutes the brethren in these words: "Grace to you and peace. Be increased in knowledge of the God and of Jesus our lord." 2 Pet. 1:2. And the beloved John beautifully writes: "Grace, mercy, peace shall be with us, from God, Father, and from Jesus Christ, the Son of the Father, in truth and love." 2 John 3. Now, Mr. Trinitarian, let me ask you, Why did not Paul and Peter and John when invoking blessing from God and his Son Jesus Christ, not include the Holy Spirit and invoke the Holy Spirit also if it be a person equal to the other persons, the Father and Son? Paul closes his letter to the Romans by saying, "To the only

wise God be the glory into the ages thru Jesus Christ. Amen." Rom. 16:27. There is nothing in this about "Glory to the Father and to the Son and to the Holy Ghost." For this was not the ascription in the beginning, is not now and never shall be among those who worship in Spirit and truth. Rather do we say, "Glory to the Father, thru the Son, and in the Holy Spirit, as it was in the beginning, is now, and shall be into the ages. Amen!" Paul's letter to the Ephesians closes with these words, "Peace to the brethren and love with faith from God, Father, and lord Jesus Christ. The grace be to all those loving our lord Jesus Christ in incorruption." Eph. 6:23-24. And Jude pens the grand ascription: "To the One who is being able to guard you without stumbling, and to set you down before his glory without blemish in exceeding joy, to Only God our Saviour thru Jesus Christ our lord, be

glory, majesty, dominion and authority, before every age, and now, and into all the ages. Amen." Jude 24-25. And yet no ascription to the Holy Ghost as the third person of a triune god? What does it mean? It means this: There is no triune god and the doctrine of the personality of a Holy Ghost is a myth, a fable. Trinitarian language is not the language of Sacred Scripture, but of mythology and polytheism.

We will now notice some passages in which the Holy Spirit is mentioned in connection with the Father and the Son, and we shall see whether it is mentioned in such a way as to prove that the Holy Spirit is a third person in a triune god.

The Holy Spirit is mentioned with the Father and the Son in the apostolic benediction, 2 Cor. 13:14, "The grace of the lord Jesus and the love of the God and the fellowship of the Holy Spirit be with you all."



But notice, reader, that it is the fellowship "OF" the Holy Spirit, not with the Holy Spirit. The fellowship that is "OF" the Holy Spirit is the fellowship that it gives us with the Father and his Son and with one another. We have the fellowship of love, the fellowship of truth and the fellowship of the Spirit, for these are not persons; but we have fellowship WITH the Father and WITH the Son, for these are persons. Hear the words of John: "That which we have seen and heard we announce forth to you also, that you also may have fellowship with us, and also the fellowship that is ours is with the Father and with his Son Jesus Christ." 1 John 1:3. Now, reader, do your own thinking, and we are sure our contention shall be vindicated. We are sure you cannot fail to see that the fellowship OF the Holy Spirit indicates non-personality; and that the fellowship WITH the Father and with his Son indi-

cates personality. We also read of fellowship "of" Spirit in Phil. 2:1. These little words are the articulations of thot. The fellowship of the Holy Spirit, with the Father and his Son, and with one another, is the language of Scripture. The blessed Holy Spirit of God is the outflowing of God Himself to give us fellowship in love and grace with all holy beings. Therefore the Holy Spirit is not a person, but the Spirit of the God.

The Holy Spirit is also presented with the Father and his Son after the baptism of Jesus, but not in such a way as to indicate that the Holy Spirit is a person. The passage reads as follows: "But the Jesus being baptized, at once ascended from the water; and behold, the heavens were opened, and he saw Spirit of God descending, coming upon him as a dove; and behold, a Voice out of the heavens, saying, This is my Son the Beloved, in whom I am well

pleased." Matt. 3:16-17. Two things are here related as coming from God: 1st, his Spirit as a dove; 2nd, his word as a voice. Now, if the bodily form of a dove indicates personality, then that particular local and circumscribed form is the representative person of the Holy Spirit. But this would be absurd. The Holy Spirit is not a personal bird. There was a reason why it came in the form of a dove upon Jesus, but it did not stay in that form; for on the day of Pentecost it came in the form of tongues of fire and as a mighty wind. Acts 2:2-4. What does this mean? Jesus came dovelike with a message of peace in the Spirit to the Jews, but they did not receive him; then on the day of Pentecost the Spirit came as a shaking wind and tongues of fire, indicating the removal of Judaism and the fiery message against the Jewish nation. The Holy Spirit, therefore, is not a personal dove; but came in

the form of a dove to indicate the form of its work thru Jesus to the Jews and to all to whom the word of grace comes.

Another instance in which the Holy Spirit is mentioned with the Father and his Son is in Matt. 28:19, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." This passage teaches that we should be baptized into the things that the name of the Father signifies, and likewise into the things that the name of the Son signifies, and also into the things that the name of the Holy Spirit signifies. It does not mean into the person of the Father and into the person of the Son and into the person of the Holy Spirit. We cannot be baptized into the person of the Father, for the Father personally is in heaven; and we could not be baptized into the person of the Son for the same reason. Therefore this passage does not assert or prove

personality to the Holy Spirit. But we go further. For, when we consider what the name of the Holy Spirit stands for, we see positively that the Holy Spirit is not a person. The name of the Holy Spirit, as we have previously seen in this article, stands for the living water, the quickening power of God; therefore it is not a person.

Again the Spirit is mentioned with the Father and his Son in 1 Pet. 1:2, but not in any way to indicate personality. Peter there speaks of Christians as being elect "according to the fore-knowledge of God, Father, in holiness of Spirit, into obedience and sprinkling of blood of Jesus Christ." The blood that sprinkles us is not a person, and the Spirit that makes us holy is not a person.

The passage in 1 John 5:7, that states, "There are three that bear record in heaven, the Father, the word and the Holy Ghost, and these

three are one," is spurious and it is not found in the revised version, nor in any other modern translation of the Scriptures. The trinitarians were so hard pushed for a proof-text that they had to invent one! But the forgery is exposed and they had to confess it! They have forged other texts, also, which are exposed in the light of modern scholarship. We cannot see why men should want to believe in three persons in one god, — a mystery which they themselves do not and never can understand. One would think that those who profess (!) to love the light would want to interpret the Bible in some other way, a way in which they could be the good ground that hears the word and understands it. Why mystify the Spirit? It is plainly called "the Spirit of God."

We read in Scripture of "the throne of the God and of the Lamb," Rev. 22:3, for these are persons;

but the throne of a personal spirit separate from the Father, a third person of a trinue god, is not mentioned in Sacred Writing. Such a "spirit" is a myth, and belongs to the fables of men (2 Tim. 4:3-4), and the mysteries of Babylon (Rev. 17:5). We repeat: The true and ever blessed Holy Spirit is the Spirit of the Father and the Father is the only true and living God, and Jesus is his only begotten Son.

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Sanctify them in the truth; Thy word is truth.—Jesus. (John 17:17.)

And I saw another messenger flying in middle-heaven, having an age good-message to well-announce over those sitting upon the earth, even over every nation and tribe and tongue, and people, saying in a great voice,

**FEAR THE GOD**

and

**GIVE GLORY TO HIM;**

for the hour of his judgment came;  
and

**DO REVERENCE TO THE ONE**

who made the heaven and the land and sea and springs of waters. Rev. 14:6.

**The Way of Truth**

**There is no peace to error's throng,  
Nor light nor joy to be;  
The many ways and faiths of men  
Can never set us free.**

**Behold the Way of Truth made plain  
In him who is the light;  
'Tis Jesus Christ the Son of God  
Who scatters all our night.**

**The idols fall, the wizards pale,  
E'en types and shadows cease;  
Yea also prophets and the law  
No longer offer peace.**

**The Way, the Truth, the Life has come  
In Heaven's divinest grace;  
No lowly one however poor  
But can behold his face.**

**We see his face in Scripture words  
Like in a mirror fair;  
We hear him speak yet o'er and o'er  
And in his grace we share.**

**And as he dies upon the cross  
The pledge of love we see;  
A mighty hand takes hold of us  
And sweetly sets us free.**

**No doubt nor dark can shade our way  
While in this light of love;  
In God's New Testament we see  
The Way of Truth above.**



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