I and the Father are One

YHVH OUR ELOHIM, YHVH, ECHAD

– Highlights –

Introduction and Overview

KEY TRUTHS OF THE BIBLE

- The Spirit of Christ was the firstborn of creation, the Word – the speaker and image of the invisible God. The Spirit of Christ was the Holy Spirit in the prophets, who was manifest in the flesh, in the Son of man. "Manifest in the flesh" simply means "revealed" in the flesh, as dramatically demonstrated in the first Chapter of Revelation, where the Spirit of Christ is manifest as the Angel of God, the Son of man, and the "image of the invisible God," all at the same time.
- The spirit of God was the anointing that was first put on Christ, and later poured out on the Day of Pentecost. After the Day of Pentecost, the Spirit of God was called "the holy spirit" and the Spirit of Christ was called "the Spirit."
- Today, Christ is our Lord. But on the LORD's Day, Christ will submit to God. God is "the First and the Last" (LORD), who speaks through Christ in the LORD's Day, as in the Old Testament.

Over the next twenty sections, we will look at the Bible's explanation, and how it was changed.

1. **We know what we worship –** In Jesus' Day, the Jewish people knew that men had only seen God's Messenger, the Word.
2. **The Only Begotten God –** The Spirit of Christ was the firstborn of creation, and the speaker for the invisible God.
3. **The Word –** The Jewish people knew that the Spirit and Angel of God was the Word: the image and the Speaker for the unseen God.
4. **The Six Days of Creation- S**ix communications of the invisible God to His image, the Spirit of Christ, outlined God's plan of salvation for the six-thousand-year history of man.
5. **The image of the invisible God –** No one has seen God at any time. The Spirit of Christ has always been the image of the invisible God.
6. **The Messenger of God –** The Spirit of Christ appeared as an Angel or Messenger to speak the words of God. He named Jacob, "Israel," and Jacob called the Messenger "his God."
7. **The Messenger appears to Moses –** The name of the Messenger, was revealed as "He WILL BE" at the burning bush. Here God showed Moses, the meaning of an ELOHIM; one who speaks for another. In their next visit, the Messenger told Moses that He appeared to Abraham and Isaac and Jacob as "God Almighty."
8. **YHVH our ELOHIM –** The Israelites knew that there were two Gods, the Messenger, who was their God, and the invisible God, who was the Most High God.
9. **YHVH our ELOHIM, YHVH, ECHAD –** After the Messenger of God stopped appearing, the Spirit of Christ continued as the speaker for God in the Prophets.
10. **The Holy Spirit in the Prophets** – the Apostle Peter told us that the Spirit of Christ was the Holy Spirit in the prophets, which the Targumim called "the Word."
11. **The Archangel –** Daniel and Zechariah prophesied that the Spirit of Christ as the Angel of YHVH would be the ruler of the Angels after Christ became the Lord.
12. **Who was Manifest in the Flesh? –** The Spirit of Christ was not "incarnated" as in the idea of Latin theology, rather the Spirit of Christ was "found in appearance as a man." In the Book of Revelation, we

see the Spirit of Christ appear as the Son of Man, and the Image of God, and the Archangel, all at the same time.

13. **The Only Begotten Son –** The Spirit of Christ became God's only begotten Son when He resurrected from the dead.
14. **The Lord is the Spirit** – after the Day of Pentecost, the Apostles called the spirit of God, the holy spirit, and they called the Spirit of Christ, the Spirit.
15. **The Angel of Revelation –** God told us He sent His Angel to guide John. The Angel has three different looks, but all the clues reveal that it is the Spirit of Christ. After the LORD's Day, the Angel commanded John not to worship Him, calling Himself John's brother.
16. **My Lord and my God –** The Apostles Peter and John preached that Jesus Christ was the ELOHIM, the God of Israel. The Gentiles became confused by the meaning of Christ as the God of Israel.
17. **The Spirit of the Antichrist-** In the Bible, the phrase "Son of Man" has the very meaning that Christ is not God. The Apostle John warned against modalism, which he called "the Spirit of the Antichrist."
18. **A Third Person is "Born"** – in the Second Century, the Jews tried to destroy the message of the Sons of God in the kingdom of heaven, by saying that the holy spirit was in all creatures, and first appeared in Genesis 1:2. Justin Martyr said the holy spirit was "born on the waters" in Genesis 1:2.
19. **Given into his hand –** The Spirit of the Antichrist took control of the Church through the Bishop of Rome, in 193 AD. This Bishop advanced modalism in Rome from 190 to 200 AD. Therefore, John called modalism: "the Spirit of the Antichrist."
20. **The Image of the Beast –** John prophesied that Satan would deceive the world to make an image to the beast, at the time of the fall of the Roman Empire, from 376 to 382 AD.

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1. We **know** what we worship

Only the Jews understood God

Jesus said to the Samaritan woman,

"You worship what you do not know, we worship what we know, for salvation is from the Jews" (John 4:22).

In this statement, Jesus brought us two truths:

- only the Jews had the proper understanding of God, and
- our salvation requires a proper understanding of God.

In the fourth Century, the Gentiles created a model, or image of God, that they themselves could not even understand.

Explaining the Trinity doctrine they had created, Jerome wrote,

"The true profession of the mystery of the Trinity is to own that we do not comprehend it."[1]

And Gregory of Narzianzus said,

"When I think of any of the three I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me."[2]

Jesus told us that our salvation requires a proper understanding of God.

We are going to find out, that this is indeed the Bible's teaching.

There are many who are not going to be saved, because they do not have the correct belief about God.

So what was the understanding of God that was held by the Jews?

[1] De mysterio Trinitatus recta confessio est ignoratio scientiae — "Proem ad 1. xviii in Isai."
[2] Oration 40, 41

The Jews understood that God was nameless in the Old Testament

The Jews understood that God was nameless in the Old Testament. In 150, Justin Martyr wrote: "And all the Jews even now teach that the nameless God spoke to Moses."[3]

Three centuries later, Bishop Theodoret of Cyrus wrote: "The Jews call it AIA (I WILL BE) while the Samaritans call it YABE."[4]

I WILL BE was the name God gave Himself at the burning bush, and YIHVAH[5], He WILL BE was the name God gave His Messenger.

I WILL BE WHO I WILL BE, therefore, you shall say to the children of Israel, "I WILL BE has sent me to you." Moreover…you shall say to the children of Israel, "YIHVAH, He WILL BE, the ELOHIM of your fathers…has sent me to you."

Exodus 3:14-15

YIHVAH is the name that the Jewish people refused to speak, so that today, many are uncertain of its real Hebrew pronunciation. Because the Hebrew language is written without vowels.

In the 11th Century Leningrad Codex, the Masoretic scribes added vowel markings, and sounded all the divine Names with a Sheva in the first letter, to warn the reader not to pronounce them.

Consonants	Pronunciation	With Sheva (:)	Meaning
יהוה	YIHVAH	YEHVAH	He WILL BE
יהוא	YAHU	YEHU	A Substitution of He WILL BE
יהו	YAHO	YEHO	A False Name – He WHO IS?

[3] Justin Martyr, First Apology, Chapter 63

[4] Theoderet of Cyrus, Question 15 in Exodus 7. *Haereticarum Fabularum Compendium*, "Now Saddai signifies Him who is sufficient and able, but Aia His who is. This was also not to be uttered among the Hebrews. But the Samaritans call it Iabai, not knowing the force of the expression." Here, Theodoret rhymed Yabai, with Sabbai. He may have known that the Names of God rhyme, but Saddai as a Name in Exodus 6:3 was Saddah, which rhymes with YIHVAH, and YAH.

[5] In the Masoretic text, all third person imperfect verbs ending with ה are pronounced with a qamatz, "ah" sound, when they become nouns, names. The other examples are יִשְׁוָה, and יִשְׂפָּה Therefore Yihveh becomes Yihvah.

They pronounced He WILL BE as YEHVAH, 6,468 times. And there were 52 appearances of the name YEHOVAH.[6]

But the translators of the King James Bible chose YEHOVAH as the Name of God, rather than YIHVAH.

In the 19th Century, the Hebrew scholar William Gesenius created a theory of the name YAHWEH, the name used by Bishop Theodoret.

YAHWEH was used by the Gnostics to describe Christ as "Jupiter of Hosts."[7] YAHWEH was the Roman pronunciation of Jupiter, the Chief Deity of the Roman Empire.

The Jews knew that men have only seen God's Messenger, "the Word"

To this day, the Jewish people believe that no one has seen God at any time. Men have only seen God's Messenger, who was "the Word." The Jewish theologian Philo described the Word, saying:

"His firstborn Word, the eldest of His angels, as the great Archangel of many names; for He is called, the authority, and the name of God, and the Word, and man according to image…"[8]

In Exodus Chapters 6 and 7, the Messenger of God, the Word, told Moses that He appeared to Abraham, and Isaac, and Jacob as God Almighty. Then He explained the meaning of the plural word ELOHIM, as one God who spoke for another.

[6] Yehovah is understood to mean, "who is, and was, and is to come," but may be the intrusion of the Name Yaho, understood as "He WHO IS," neither name is supported by Hebrew Grammar. In the Leningrad Codex, YHVH appears 6,828 times. It is pronounced "He WILL BE," YIHVAH 6,468 times; 306 times with the vowels of ELOHIM to alert the reader to say, "Lord GOD," rather than "Lord LORD;" 52 times as Yehovah, and there are 2 scribal errors.
[7] Epiphanius, in his Book Against Heresies, told us that certain cults used the name of YABE. Ιαβεζεβυθ has been found in ancient inscriptions and is considered to be one phrase because it always occurs in that form. Ιαβεζεβυθ is literally, "Jupiter of Hosts" (of the planets).
[8] *On the Confusion of Tongues*, Chapter 28

The Greek text of John 1:1 reads:

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

The Apostle John's message was that ELOHIM, in Genesis 1:1, was Jesus Christ.

Jesus Himself described the meaning of "the Word" when He said: "No one knows the Father but the Son"(Matthew 11:27); "You have neither heard His voice nor seen His form at any time" (John 5:37).

The Word was the visible God, who spoke on behalf of the invisible God, in the Old Testament.

We worship Christ as our Lord

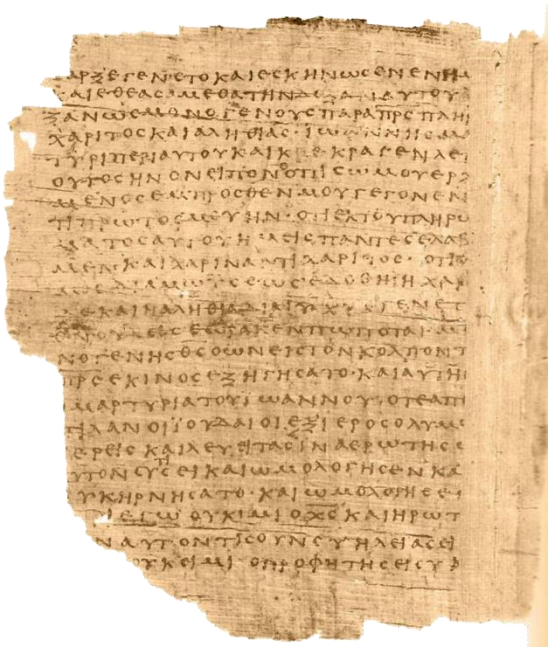
God expressed His plan towards us in the first Chapter of the Bible, saying, "let Us make man in Our image" (Genesis 1:26).

On the cross, Jesus Christ proved Himself to be the perfect image of the invisible God. Because He was obedient, even unto death, God highly exalted Him, and made Him our Lord, so that every knee would bow down, and worship Him (Philippians 2:8-10).

2. The Only Begotten God

The true text of John 1:18

All the earliest manuscripts, record John 1:18, as



No one has seen God at any time, the only begotten God, who is in the bosom of the Father, has declared Him.

Jesus said: "For the Father Himself loves you because…you believe I came out of the Father" (John 16:27-28). This described the Spirit of Christ who "CAME OUT" of the Father. These are the same Greek words (ἐξῆλθον ἐκ τοῦ) we find in John 8:59: "but Jesus …went out of the temple."

The Firstborn of creation

In Colossians 1:15, the Apostle Paul called Christ "the firstborn of creation."

But, the Apostle Paul was not the first person to call Christ the firstborn of creation.

The Jewish people already understood that the Word was the firstborn.

The Jewish theologian Philo described the Word, as the firstborn.

Philo, On the Confusion of Tongues, Chapter 28

His firstborn Word, the eldest of His angels, as the great Archangel of many names….

The writer of Hebrews said:

"When He again brings the firstborn into the world, He says: 'And let all the Angels of God worship Him.'" (Hebrews 1:6)

Notice the writer of Hebrews said that God – "again" – brought "the" firstborn into the world. He used the expression "the firstborn" rather than "His firstborn" because the man Jesus Christ was not called God's Son, until He was baptized. But His Spirit was the firstborn of creation.

The Apostle John called Christ "the beginning of the creation of God" (Revelation 3:14). Because, God is the Father of all, who created all of us in the womb.

Through whom all things were created

In Colossians 1:16, Paul said that all things were created by Christ.

However, in the same verse, Paul also told us that all things were created "through Christ."

John said the same in John 1:3:

"All things came into being through Him."

The Father is the only true God. The Spirit of Christ was the Word, His speaker.

Jesus Christ was "the only begotten God" through whom God created the world. He was the God who appeared to man, and created man after His image.

The Hebrew word ELOHIM means Gods

The existence of two Gods, in Genesis 1, and the relationship between the invisible God and Christ, was revealed by the Hebrew word ELOHIM. This is a plural word, having an HIM ending, much like the letter "S" in English.

The plural word ELOHIM revealed the two Gods who created the heavens and the earth: the only true God, who is the most High God, and the only begotten God, who is Christ.

3. The Word

The Word was the Creator in Genesis 1

The Greek text of John 1:1 reads,

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

The Apostle John's message was that "ELOHIM" in Genesis 1:1, was Jesus Christ.

The Word was the visible God, who spoke on behalf of the invisible God, in the Old Testament.

"The Word" was called the creator in Psalms 33:6, "By the Word of YHVH (He WILL BE), the heavens were made."

The Word in the Old Testament

The Word of YHVH was God's Messenger.

In 1 Samuel 3:21, we read: "Then YHVH (He WILL BE) appeared again in Shiloh. For YHVH (He WILL BE) revealed Himself in Shiloh by the Word of YHVH (He WILL BE)."

He WILL BE was the shared name of the invisible God and His image, who was the Word.

The Word of YHVH (He WILL BE) was the YHVH (He WILL BE) who appeared to Samuel in Shiloh, on behalf of the invisible YHVH (He WILL BE).

In 1 Samuel 15:10 we read: "and came the Word of YHVH (He WILL BE) to Samuel saying." – Here, the Word is the One who speaks to Samuel.

The Word of YHVH came to Abraham in Genesis 15:4, "then He brought Abraham outside and said count the stars if you are able" (Genesis 15:5).

In 1 Kings 19:9, we read "the Word of YHVH came to Elijah" in the cave, "and He said to him, what are you doing here Elijah."

The Word of YHVH was called the speaker throughout the Prophets.

The Aramaic Translations in Jesus' Day

In Jesus' time, the Jews spoke Aramaic, and they read Aramaic translations of the Old Testament. These were called Targums, which means "translations."

The meaning of "the Word" as the speaker for God, really comes alive in the Aramaic Targums.

The Targums explain that "the Word" was the Spirit of God who spoke on God's behalf, and appeared to men in visible form as a "Messenger" or "Angel."

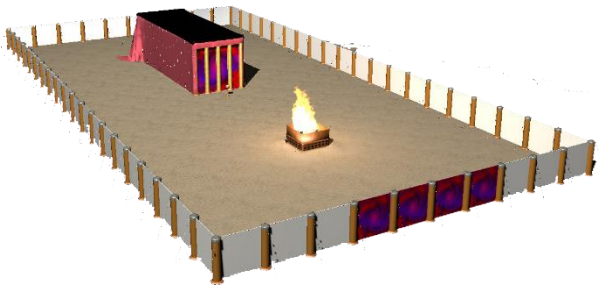
The Pentateuch Targums

We have four different Targums that translate the five Books of Moses.

From the **Onkelos Targum**, we read:

"And Jacob vowed a vow, saying, "if the Word of YHVH will be my HELP, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I again come to my father's house in peace; then the Word of YHVH be my God." (Genesis 28:20,21)

The Targums called "the Word" the Helper of Israel in the Old Testament. So, before Jesus left His disciples, He said: "I will pray the Father and He will send you another Helper" (John 14:16).



In the **Pseudo Jonathan Ben Uziel Targum** we read:

"At the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) you there,

to speak with you there." (Exodus 29:42, 30:36, 33:9, Leviticus 1:1, Numbers 17:4)

The Word was the God of Jacob. In Acts Chapter 7, Stephen told us that Solomon made a house for the God of Jacob, but the Most High does not dwell in a house made by human hands.

In the **Jerusalem Fragments**, we read:

"the Word of YHVH created man in His likeness, in the likeness of YHVH, YHVH created, male and female created He them." (Genesis 1:27)

"the Word of the Lord caused to descend upon the people of Sodom and Gomorrah, brimstone and fire from the Lord out of heaven." (Genesis 19:24)

"the Word of the Lord spoke all these glorious words (the Ten Commandments)." (Exodus 20:1)

The Neofiti Targum identifies the Word as the speaker, in Genesis 1:

"On the seventh day the Word of the Lord completed the work which He had created … and the Glory of the Lord blessed the seventh day." (Genesis 2:2-3)

These are only a few of dozens of references to the Word in the Pentateuch Targums. As we study these, we quickly learn that the Word was the God who appeared to men, to speak on behalf of the invisible God.

The Targum of Isaiah

The most famous Targum is the Targum of Isaiah, written by Jonathan Ben Uziel, 30 years before Christ. In Jesus' day, it was regarded as divinely inspired, and read aloud in the synagogues.

It contains 90 references to the Word.

In our Bibles, Isaiah saw the YHVH of Hosts who said to him "who shall go for Us." (Isaiah 6:8)

The "Us" was explained in Isaiah 48:16 as "the Lord God and His Spirit sent Me."

But the Targum translates this as: "*the Lord God, and His Word sent me.*"

In our Bibles, we read Isaiah 63:10, as *"they rebelled and grieved His Holy Spirit."* But the Targum translates this as: *"they rebelled against the word of His holy prophets, and blasphemed, and His Word became their enemy."*

The Jewish people understood that the Word was the Holy Spirit of the Old Testament.

In the Targum of Isaiah 42:1, we find out that there is another holy spirit:

"Behold, my servant, the Messiah, whom I bring, my chosen in whom one delights, My Word, I will put my holy spirit upon Him."

Here, we learn that:

- The Word would be the coming Messiah
- The holy spirit on the Messiah would be the spirit of God, and
- There are two holy spirits in the Bible, the Spirit of Christ, who was the Word, and the spirit of God, that was first put on Christ.

4. The Six Days of Creation

Six Days as Six thousand Years

With the Lord, a Day is as a Thousand Years

2 Peter 3:8

The Epistle of Barnabas prophesied that the world would come to an end after 6,000 years.

Give heed, children, what this means; He ended in six days. He means this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifies a thousand years…And "He rested on the seventh day," this He means; when His Son shall come, and shall abolish the time of the Lawless One

The Epistle of Barnabas, 100 AD

In the First Century, Christians already understood that the six days of creation represented a six-thousand-year plan of salvation.

DAY 1 – LET US MAKE MAN IN OUR IMAGE (4,000 BC)

The words "Let Us make man in Our image" are one of six statements of God to Christ, that revealed His plan of salvation.

Here, God revealed His plan to make man in His image, through Christ.

The Apostle Paul spoke of God's plan, when he said: "He chose us from the foundation of the world," (Ephesians 1:4) and "you were predestined to be conformed to the image of His Son" (Romans 8:29).

DAY 2 – BEHOLD THE MAN HAS BECOME LIKE ONE OF US (4,000- 2,000 BC)

In Genesis 3:22, God said: "Behold the man has become like one of Us, to know good and evil." Here, He revealed man's need of salvation.

DAY 3 – LET US GO DOWN AND CONFUSE THEIR LANGUAGE (2,000 BC)

In Genesis 11:7, God said: "let Us go down and confuse their language." With this, God separated the world into nations, and created a chosen Nation to bring His salvation message (see Genesis 12:1-2).

Many have suggested that God was speaking to Angels, and not to Christ. But there were no Messengers, except for the Spirit of Christ, who was the Word. He was the "ELOHIM" who normally spoke with singular verbs and adjectives. However, in these occasions, He spoke with plural verbs and adjectives because He, as the Word, was speaking about Himself, on behalf of the invisible God.

DAY 4 – WHO SHALL GO FOR US? (1,000 BC)

The most powerful "Us" statement is in Isaiah 6:8, where Isaiah was commissioned as the Messianic prophet. Here, Isaiah looked at the Spirit of Christ, the image of the invisible God, and the coming Messiah, who spoke for God, saying: "who will go for Us?"

In Acts 28:25, the Apostle Paul said that these words were spoken by the Holy Spirit. This was the Spirit of Christ, who was manifest in visible form as the "image of the invisible God."

DAY 5 – YOU ARE MY BELOVED SON (A.D. 30)

The last two communications of God to Christ are found in the New Testament.

In the Gospel of Luke, God said "You are My beloved Son in whom I am well pleased," (Luke 3:22) to show the way of salvation through the example of Christ.

DAY 6 – I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN (A.D. 1900)

The name of Jesus means "God saves."

God revealed the one name by which we must be saved, when Jesus asked God to glorify His name on the cross. God replied: "I have both glorified it, and will glorify it again" (John 12:28). Because Jesus endured the cross, God made Him our Lord, so that at the name of Jesus every knee should bow, to the glory of God the Father.

In the 20th Century, God's name was glorified again in the second outpouring of His holy spirit, that came through baptism in the name of Jesus.

5. The Image of the Invisible God

The Invisible God is the Most High God

The invisible God is the Most High God.

Satan said in his heart, "I will ascend above the heights of the clouds, I will be like the most High" (Isaiah 14:14).

Of course, the Most High God does not really live above the clouds. The meaning is simply that He is unseen by everyone.

Paul said that God "dwells in unapproachable light, whom no man has seen or can see" (1 Timothy 6:16).

John said that "no one has seen God at any time" (John 1:18).

And Jesus said: "You have neither heard His voice, nor have you seen His form" (John 5:37).

Genesis 1:26-27 proves that Christ spoke for the Invisible God

Genesis 1:26, "Let Us make man in Our image," grammatically proves that Christ was the Word, the speaker for the invisible God.

The Trinity doctrine teaches that God is comprised of three distinct persons who speak as one individual. Therefore, whenever God says something, the Father, the Son, and the holy spirit all speak, and the expression "I" to refers to the collective individual of God.

If this was true, then the "Us" expression in "Let Us make man in Our image" would logically refer to a "fourth" person, since the three supposedly always speak as one individual.

But the Bible describes Christ and God as two spiritual beings, two Gods: the one true God, and the only begotten God. One who spoke for the other, making us believe there is only one speaker. The only time the plurality comes out is when Christ as the speaker must refer to Himself!

The next verse, Genesis 1:27, also grammatically proves that Christ was ELOHIM. The Hebrew text reads:

"ELOHIM created man in His own image, in the image of God He created them male and female."

The phrase "ELOHIM created man in His own image" refers to the creation of man in the physical image of ELOHIM, who appeared as a man, as the image of the invisible God.

The next phrase: in the image of God He created them male and female must refer to the spiritual image of the invisible God, who is neither male nor female.

Melchizedek and the two YHVHs

We were first introduced to the Most High God in Genesis 14. Melchizedek was the Priest of the Most High God. The writer of Hebrews said that even Melchizedek was Christ. He described Melchizedek as King, "without father, without mother, without genealogy, having neither beginning of days nor end of life" (Hebrews 7:3).

After Melchizedek, we find the invisible God again in Genesis 19:24,

"Then YHVH rained brimstone and fire on Sodom and Gomorrah,
from YHVH out of the heavens."

In this verse, the first YHVH was the God who appeared to Abraham, as a man, and warned him of God's plan to destroy Sodom and Gomorrah. The second YHVH, was the invisible God, who resides in "the heavens."

Most remarkably, God, remembered this account from His own perspective in the Book of Amos, when He said: "I overthrew some of you, as ELOHIM overthrew Sodom and Gomorrah…" (Amos 4:11).

Here, the invisible God called the Spirit of Christ "ELOHIM." This is one of many passages where God called Christ "ELOHIM."

God called Christ "ELOHIM"

God also called Christ ELOHIM in Psalms 45:6

“Your throne, O ELOHIM, is established forever.”

Hosea 1:7

“I will save them by YHVH their ELOHIM.”

Zechariah 12:8

“the House of David shall be like ELOHIM, like the Angel of YHVH before them.”

And Exodus 3:16

“say to them YHVH the ELOHIM of your fathers has appeared to me.”

The Visible God was Christ

The word “appeared” in Genesis 12:7; 17:1; 18:1; 26:2, 26:24; and 35:9 identified the Spirit of Christ as the God who appeared to Abraham, Isaac, and Jacob. This was not the invisible God, who has never appeared to anyone.

Most of the appearances of Christ as God were relatively undescribed. But there are very vivid examples of God revealing Himself with human image: walking in the garden with Adam, appearing as a man to Abraham; showing Moses His back, and sitting before the seventy elders.

Many appearances of God were in the form of visions. But even these visions are identified as appearances of the Spirit of Christ. The Spirit of Christ appeared as God to speak to Isaiah, saying, “who shall go for Us?” The Ancient of Days, seen by Daniel, was identified as the Spirit of Christ in Revelation 1:14. The vision of God on the throne with the rainbow over His head in Ezekiel 1 and Revelation 4, was identified as the Spirit of Christ in Revelation 10:1.

The Spirit of Christ is always the image of the invisible God.

6. The Messenger of God

How can the Messenger of God be God?

The Apostle's message of Christ in the Old Testament may be appealing to Christians, but how about the Jewish people? Can they see Christ without referring to the New Testament, or to the Targums?

Yes, they can.

This was the effort of Justin Martyr's famous book in 135, "A Dialogue with Tryphos, a Jew."

By the second century, the Jewish Rabbis had suppressed the meaning of the Word found in the Targums. The Babylonian Talmud records that the Rabbis explained Psalms 33:6, "by the Word of YHVH, the heavens were made," as "speaking is equal to acting" (Tract Sabbath, Chapter XVI).

So, Justin Martyr challenged the Jewish people of his day with these questions: Why was the Messenger, who appeared to Jacob, called God? How can one who is sent, really be God? For the One who sent Him must be greater than Him?

This was also Christ's message to the Jewish people:

"No one is greater than the One who sent Him."
"The Father is greater than I."

John 13:16; 14:28

The Messenger of God speaks as God, and as an Angel

The Messenger of God was identified by the Hebrew word "MALAK."

He sometimes spoke as God and sometimes spoke as Himself.

The very first appearance of the Messenger, was to Hagar, in Genesis 16:7-13, where the He was first called "God." There we read:

"Then she called the name of YHVH who spoke to her, You-are-the-ELOHIM-who-Sees, for she said, 'Have I also here seen Him who sees me?'"

In Genesis 21:17, the Messenger spoke to Hagar as Himself, saying "God has heard the voice of the lad" and then He spoke as God saying, "Arise, lift up the lad…for I will make a great nation of him."

In Genesis 22:12, the Messenger spoke as God to Abraham, saying: "you have not withheld your son, your only son, from Me."

Of course, the most dramatic evidence that the Messenger of God Himself was not the one true God is found in Zechariah, where we see the Angel of YHVH, praying to God. (Zechariah 1:12).

The Messenger was called YHVH and ELOHIM

The Jewish people, in Justin Martyr's day, understood that the Messenger was not the one true God, but they could not explain why YHVH, and the Messenger of YHVH, were equated as the one in the pillar of fire and cloud, as we read in Exodus 13:21, and 14:19:

"YHVH was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night…"

"The Angel of YHVH, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them."

The Jews could also not explain why the One who met with Balaam was alternatively described as the Angel of YHVH, ELOHIM, and YHVH:

"But the Angel of YHVH said to Balaam, "Go with the men…." (Numbers 22:35)

"Now ELOHIM met Balaam," (Numbers 23:4)

"Then YHVH met Balaam and put a word in his mouth…" (Numbers 23:16)

The God of Jacob

Today, the greatest challenge for the Jewish people is the truth that the Messenger was their God.

In Genesis 31:13, the Angel of God said to Jacob, "I am the God of Bethel where you anointed an altar." The Greek Septuagint translated this as:

"I am God that appeared to you in the place of God.."

In Genesis 35:1, God told Jacob to "make an altar to the EL who appeared you at Bethel." Here, God actually used the singular form "EL," to identify the Messenger as Jacob's God.

Therefore, before Jacob died, he blessed Joseph's sons, saying: "the God who has fed me all my life long to this day, the Angel who has redeemed me from all evil, bless these boys" (Genesis 48:15-16).

But most significantly, God called the Messenger, the God of Jacob, in His meeting with Moses in Exodus Chapter 3, where God named the Messenger: "YHVH your ELOHIM."

7. The Messenger appears to Moses

I am the Gods of your Father

Moses' encounter with the Angel at the burning bush revealed the relationship between Christ and God in the Old Testament.

In Exodus 3:2-6, we read that the Angel, the Messenger, appeared to Moses from the midst of the bush, and ELOHIM called to him from the midst of the bush. But Moses hid his face, for he was afraid to look on ELOHIM.

The Messenger had already been called ELOHIM in Genesis 16:13, 31:13, 32:28, and 48:15.

The Messenger said, "I am the ELOHIM of your father, the ELOHIM of Abraham, the ELOHIM of Isaac, and the ELOHIM of Jacob" (Exodus 3:6).

He used the plural form ELOHIM to introduce Himself. Literally He said "I am the Gods of your father."

What is His name?

Then Moses asked, "when I come to the children of Israel and say to them, the ELOHIM of your fathers has sent me to you and they say to me "what is His name?' what shall I say to them?"

In His reply, God, introduced two Gods: Himself, and the Messenger, who was His image.

To understand God's reply, we need to know that the expression "I AM" in verse 14 is actually "I WILL BE" and the word LORD, in verse 15, is actually YHVH, which means "He WILL BE." This is very basic Hebrew grammar. The text has only been changed, because of the confusion that was created by the real meaning of it.

Speaking through the Angel, God said:

"I WILL BE WHO I WILL BE, therefore you shall say to the Children of Israel, "I WILL BE" has sent me to you."

Then He spoke in the third person, to introduce the name of the ELOHIM:

"Moreover, you shall say "HE WILL BE" the ELOHIM of your fathers has sent me to you" (Exodus 3:15).

Then, God spoke again in the first person, saying…"this is My Name forever." Here, God contrasted His own name as "He WILL BE" with the name of the Messenger as "He WILL BE," for the Messenger would become "I AM" when Christ became a man.

He WILL BE…has appeared to me

Finally, God said: "gather the elders of Israel together and say to them 'He WILL BE', the ELOHIM of your fathers has appeared to me" (Exodus 3:16).

The Hebrew verb RRA-AH "to see" distinguishes the visible God, from the invisible God. The Spirit of Christ, the visible God, appeared to Moses. God sent His Messenger, Christ who was the Word, to speak on His behalf.

I appeared … as "God Almighty"

After Moses returned from Pharoah, He met with God's Messenger, again, who said to him: "I, YHVH, appeared to Abraham, and to Isaac, and to Jacob, as 'God Almighty' but by my name YHVH I was not known to them" (Exodus 6:3).

The Messenger explained that He appeared to people as God Almighty. But He was only a Messenger.

We know the Messenger was speaking of Himself, because Abraham, Isaac and Jacob **did know** that the name of God was YHVH. Abraham called the place where He offered Isaac, "YHVH provides."

God explains the meaning of ELOHIM

Finally, God arranged a little play for Moses and Aaron, so they could understand the meaning of an ELOHIM.

God sent Moses to see the Pharaoh, saying: "I will be your mouth… and you shall be ELOHIM to him" (Exodus 4:12;16).

“You shall speak all that I command you.”

“See, I have made you as ELOHIM to Pharaoh, and Aaron your brother shall be your prophet” (Exodus 7:2).

God said to Moses:

”Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice..” (Exodus 8:16).

Here, Moses played the part of ELOHIM and Aaron, was his prophet.

Moses became the speaker for the invisible God, and was speaking as “Gods” to Pharaoh.

Through this adventure, Moses and Aaron understood the meaning of an ELOHIM. One God who speaks for another.

8. YHVH our ELOHIM

The Two ELOHIM and the Golden Calf

The early Israelites understood the reason for the "Us" statements in Genesis, and the two YHVHs in Genesis 19:24.

They knew God named the Messenger YHVH at the burning bush, and they knew that the Messenger was the God of their father, Jacob.

When Moses delayed returning from His trip into Sinai, they made one golden calf to worship, and addressed this one golden calf in the plural, calling it their ELOHIM!

Saying, "These are your ELOHIM Israel, who brought you up out of Egypt" (Exodus 32:4).

God even repeated this sentence to Moses, as if to emphasize it.

The whole story repeated itself when King Jeraboam made two golden calves. And said to the people, "It is too much for you to go up to Jerusalem. Here are your ELOHIM, Israel, who brought you up out of Egypt" (1 Kings 12:28).

The Angel of YHVH in Judges was Israel's ELOHIM

The understanding of the early Israelites is also apparent in the Book of Judges. In Judges 2:1, the Angel said: "I brought you out of Egypt." And Gideon recognized Him, as the ELOHIM who appeared to Moses, when He said "I Certainly WILL BE with you" (Judges 6:16; Exodus 3:12).

The Messenger said to Manaoh: "if you prepare a burnt offering, then offer it to YHVH" (Judges 13:16).

After recognizing the Angel of God, Manoah said to his wife: "We shall surely die, for **we have seen ELOHIM**" (Judges 13:22).

From these accounts, we know the early Israelites understood there were two YHVHs, and knew their ELOHIM was a speaker for the invisible YHVH.

ELOHIM always has a plural meaning in the Bible

In the Books of Judges and 2nd Kings, the Israelites called the named gods of other Nations: "ELOHIMs." As if they were also Messengers.

- comparing YHVH to Chemosh, the ELOHIM of the Moabites (Judges 11:24);
- comparing YHVH to Dagon, the ELOHIM of the Philistines (Judges 16:23);
- comparing YHVH to Baalzebub, the ELOHIM of Ekron (2 Kings 1:2-3); and
- comparing YHVH to Nisroch, the ELOHIM of Assyria (2 Kings 19:37).

The plural word ELOHIM described the "Messenger of YHVH" who spoke as one with the invisible God; Moses who spoke for the invisible God; and the named gods of other Nations.

The word ELOHIM otherwise only bears a true plural meaning in the Old Testament as "gods," 235 times.

There are no unexplained exceptions in the Bible. The word ELOHIM always has a "plural" meaning.

Their Father's forgot My Name for Baal (Lord)

Eventually, the Israelites became very confused about the naming of the Messenger at the burning bush.

When they translated the Old Testament into Greek, they ignored the two names God gave them at the burning bush. They substituted the phrase "I WILL BE" with "I am He WHO IS" and they changed "He WILL BE" to Lord.

In the Book of Revelation, God improved their expression: “I am He WHO IS,” saying:

“‘I am the Alpha and the Omega, WHO IS (ο ων) and WHO WAS and WHO IS TO COME, the Almighty’” (Revelation 1:8).

God made a few jokes about their forgetfulness of the Messenger’s name, and His name.

To the prophet Jeremiah, God said: “their fathers forgot My name for Baal” (Jeremiah 23:27). Which means “Lord.”

In Hosea, God prophesied that He would make a New Covenant with Israel, saying:

“I will save them by He WILL BE their ELOHIM…”

And then He said:

“I will no longer be your I WILL BE.” Meaning I will no longer be your Lord. (Hosea 1:7,9).

9. YHVH our ELOHIM, YHVH, ECHAD

Jesus claimed to be YHVH ELOHIM

Jesus revealed that He was YHVH ELOHIM when He imitated the greatest commandment, saying "I and the Father are one" (John 10:30). "YHVH our ELOHIM (I), YHVH (the Father), ECHAD (are one)" (Deuteronomy 6:4).

When the Jews took up stones against Him, Jesus said: "does it not say in your law I said you are gods?" (John 10:31-34).

The Meaning of YHVH our ELOHIM, YHVH, ECHAD

To understand the meaning of YHVH our ELOHIM, YHVH, ECHAD, we need to go back to Deuteronomy Chapter 4, where God commanded the Children of Israel not to worship Angels. This presented a huge problem, because the Angel of God, who appeared to Jacob in his dream at Bethel, was Jacob's God. The God of Israel.

But Moses' words of comfort came in Deuteronomy 6:4:

"Hear O Israel (Jacob): YHVH our ELOHIM, YHVH, ECHAD (are one), (therefore) you shall love YHVH your ELOHIM will all your heart, all your soul and all your strength."

Moses explained that the most High God, YHVH, and His Messenger, YHVH their ELOHIM, were ECHAD, meaning they came together as one.

We can understand the meaning of the Hebrew word ECHAD from the first four uses of the word "ECHAD," in Genesis 1:5; 1:9; 2:24; and 11:6:

- the morning and evening (ECHAD) one day;
- gathered into (ECHAD) one place;
- they shall become (ECHAD) one flesh;
- they are (ECHAD) one people.

Two Gods with One Name

Because the invisible God and His Messenger shared the name of YHVH, it was very easy for the Israelites to understand that these two Gods, must come together as one unit.

The understanding of these two YHVHs as "one unit" allowed the Israelites to call their God: "Father," "Almighty" and "Most High."

Eventually, the Messenger stopped appearing, and the invisible God, and His image became almost indistinguishable, since they shared the name of YHVH, and even the name: YHVH of the ARMIES (of the Angels)!

The Relationship of Christ and God revealed in the Prophets

But, the relationship of the two YHVHs could still be seen in the words of the prophets.

The most famous of these prophecies is the Psalm of David, quoted by Jesus and Peter.

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

Psalm 110:1

Isaiah saw the YHVH of Hosts who said to him "who shall go for Us." (Isaiah 6:8). The "Us" was explained in Isaiah 48:16 as "the Lord God and His Spirit sent Me." The Targum translates this as: "the Lord God, and His Word sent me."

The Targum of Isaiah 43:10 says:

"You are My witnesses, says YHVH,
and My servant, the Messiah, in whom is My delight."

In this verse, there are two speakers identified, YHVH, and His servant, the Messiah.

The most famous verse that identifies Christ as the Word, is Isaiah 44:6

"Thus says YHVH (He WILL BE), the King of Israel,
and Redeemer, YHVH (He WILL BE) of Hosts,
'I am the First, and I am the Last.'"

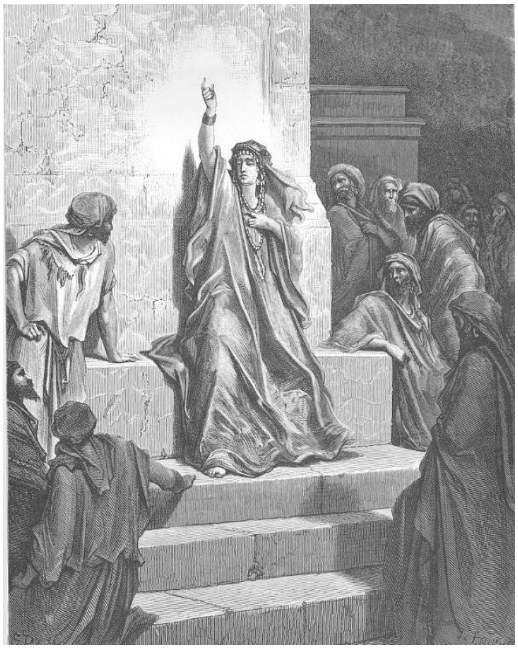
"The King of the Jews" was the name Pilate put above the cross, for **"the Redeemer."**

Jesus told the Jews they will know He is "I AM," (the promised "He WILL BE") when they saw Him on the cross, "when you lift up the Son of Man, you will know that I AM" (John 8:28).

Isaiah 44 is actually divided into three parts. The first part, verse 2, begins: "Thus says He who made you in the womb" (The Father). The second part, verse 6, begins "thus says your Redeemer" (Christ). The third part, verse 24 reads: 'thus says your Redeemer, AND He who formed you in the womb." "I, am YHVH, who makes all things, who stretches out the heavens all alone (by My Word – Targum)."

10. The Holy Spirit in the Prophets

The Messenger became "the Word"



The prophetess Deborah said "curse Menoz, says the Messenger of YHVH" (Judges 5:23). In this statement she prophetically spoke the message of the Angel of YHVH.

But after the Messenger stopped appearing, the Messenger became known as "the Word," beginning with the Prophet Samuel. The Word was identified as the Spirit who spoke to Elijah, and all the prophets.

In Jesus' time, the Jews spoke Aramaic. The official Aramaic translation of the synagogue, the Targum, called the Holy Spirit in the prophets, "the Word."

For example, Zechariah 4:6 read,

"not by strength, nor by might, but by My Word."

And Zechariah 7:12 read,

"lest they should hear the Law and the words which the LORD of Hosts sent by His Word."

In our Bibles, we read Isaiah 63:10-11, as *"they rebelled and grieved His Holy Spirit…where is He who put His Holy Spirit within them?*

The Targum translated this as: *"they rebelled against the Word of His holy prophets, and blasphemed…where is He who made the Word of his holy prophets dwell among them?"*

Elihu equated Spirit to "breath," in Job 32:8,

But there is a Spirit in a man,
and the breath of the Almighty gives him understanding.

The Targumist recognized that "breath" meant "the Word," and translated Job 32:8 as,

It is the Spirit of Prophecy in a human being,
and the Word of the Almighty which makes them understand.

The Apostles told us that the Spirit of Christ was in the Prophets

The Apostle John told us that Christ was the Word.

Peter told us that the Spirit of Christ was in the prophets (1 Pet 1:10-11).

In Numbers 11:25, God took of the Spirit on Moses, and put the same on the 70 Elders. The Targum referred to this Spirit as "the Holy Spirit."

The Jews believed that there was only one Holy Spirit in the Old Testament.

Paul described Christ as the Holy Spirit of the Old Testament, saying,

"all drank the same spiritual drink, all were baptized into Moses in the sea, and all were drinking from the spiritual rock, and the rock was Christ." (1 Corinthians 10:4)

The Holy Spirit in John the Baptist

The last prophet to be moved by the Spirit of Christ was John the Baptist.

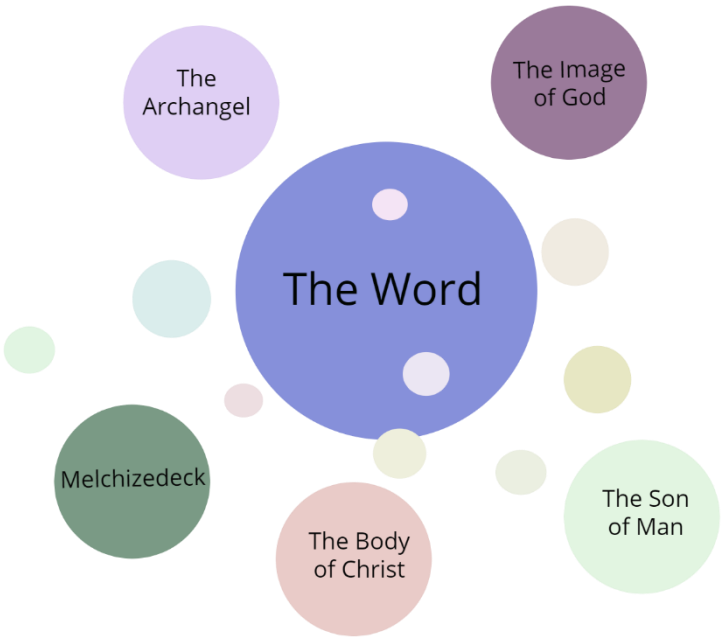
Regarding John, Jesus said, "among those born of women there is no one greater than John the Baptist, yet he who is the least in the kingdom of heaven is greater than he" (Luke 7:28).

John the Baptist was the greatest born among women, because he was filled with the Holy Spirit from birth. John had "the Spirit of Elijah" (Luke 1:17), the Holy Spirit that was in the prophets.

But those who receive the spirit of God in the kingdom of God are greater than John the Baptist, because they become the Sons of God.

The Holy Spirit that came upon Mary

The Apostle Paul told us that the meaning of manifest in the flesh was difficult for many. Many wondered how the Spirit of Christ could be in John the Baptist, and also manifest in the man Jesus Christ.



Many began to believe that the spirit of God was in John the Baptist, and also came upon Mary.

Therefore, when explaining the Holy Spirit that came upon Mary in Luke 1:35, Justin Martyr wrote,

"It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God."

In his book, "Early Christian Doctrines," the Trinitarian Theologian J.N.D. Kelly said this was the "all but unanimous" interpretation of Luke 1:35, before the Nicene creed of 325 AD.

11. The Archangel

The Spirit of Christ became the Archangel when Christ became the Lord

In the Books of Daniel and Zechariah, we find the prophecy of the Angel of YHVH as the future Archangel.

There is only one Archangel in the Bible. The Spirit of Christ became the ruling Angel, the Archangel, when He cast Satan and his angels out of heaven. This was prophesied in Daniel 8, and its fulfillment is recorded in Revelation 12. The Spirit of Christ cast Satan down, when Christ was made the Lord of heaven and earth. As the Son of Man, Christ became our Lord, and the Head of the Church. And, as the Angel of God, Christ became the Archangel, whose name is Michael, meaning "WHO IS LIKE GOD,"[9] the Captain of the Armies of Israel, who appeared to Joshua.

[9] There are plenty of examples in the Old Testament where the "mi" מִי in Michael is not used in the form of a question, and means "the one who," eg. Exodus 24:14, Judges 7:3, Ezra 1:3, Proverbs 9:4, Isaiah 50:8, 54:15, Hosea 1:9, etc.

The Angel of God as the Ruling Angel in Zechariah and Revelation

The first six chapters of Zechariah are primarily a prophecy of the end days, which we find repeated in the Book of Revelation.

In the Book of Zechariah, Spirits are represented as horses. The Riders of these horses are the visible manifestation of those Spirits as Angels. In Zechariah Chapter One, we see the horses or Spirits that go out throughout the earth and report to the Angel of YHVH. In Zechariah 4:10, these are the seven spirits who are the eyes of YHVH that go to and fro throughout the earth. Because these Spirits report to the Angel of YHVH, we know He is the Archangel. The complete number seven represents all the Angels of God.

These descriptions of Seven Spirits also appear in Revelation 5:6, the Lamb has seven horns, and seven eyes, the seven Spirits of God.

Both Zechariah and Revelation prove that the Angel of YHVH, being the Archangel, and Christ are the same person. We meet the Spirit of Christ in Revelation 1, 2:1, and 3:1, holding seven spirits and seven stars. The Angel of YHVH is now the Archangel, who holds 7 stars in His hand. The right hand represents one's power.

The Angel Michael, WHO IS LIKE GOD, in Daniel and Revelation

The most direct revelation of the Spirit of Christ as the future Archangel comes from Daniel, who saw a vision of the Archangel Michael, meaning WHO IS LIKE GOD, on the Lord's Day. His vision of Daniel 10, was explained from Chapters 10 to 12, where we finally see Michael, WHO IS LIKE GOD, appearing on the Lord's Day. This is, of course, the vision of the Angel we see in the LORD's Day in Revelation 1:14. This was the Angel introduced in Revelation 1, verse 1.

The Message of the Apostles

The message of Christ as the Archangel was message of the Apostles.

The Apostle Jude told us that the Archangel, whose name is "WHO IS LIKE GOD," spoke to Satan, saying "the LORD rebuke you" (Jude 1:9). These were the words spoken by the Angel of YHVH, in the Book of Zechariah (Zechariah 3:2).

The Apostle Paul told us that in the Lord's Day, the Lord Himself will descend with a voice and shout of the Archangel (1 Thessalonians 4:16).

We have only scratched the surface of the biblical proofs of the Spirit of Christ as the Archangel. These abound throughout the Book of Revelation: for example: the loud voice from the throne; the appearance of the Angel Michael, WHO IS LIKE GOD, in Revelation 10, and the naming of the Spirit of Christ as the bright and morning star, all tell us that the Spirit of Christ became the ruling Angel.

12. Who was manifest in the flesh?

Understanding Spirits

Many cannot understand how the Spirit of Christ can be the Archangel and the man Christ Jesus. This is because they do not understand the meaning of "manifest in the flesh" that Paul explained in 1 Timothy 3:16, and Philippians 2:8.

First, we need to understand that a spirit can be in more than one place at a time. In 1 Kings, Micaiah related a vision of a spirit who agreed to be a lying spirit in the mouth all Ahab's prophets (1 Kings 22:22). Peter said the Spirit of Christ was in the prophets of Israel (1 Peter 1:10-11); and Paul called Christ "the spiritual drink," that the Israelites drank (1 Corinthians 10:4). Jesus Himself said, "where two or three are gathered together in My name, there I am in the midst of them" (Matthew 18:20).

A spirit can also appear in different imagery. In the Old Testament, the Spirit of Christ appeared as an Angel, and in the form of God.

Found in Appearance as a Man

In Philippians 2:8, the Apostle Paul explained that the Spirit of Christ was "found in appearance as a man." In 1 Timothy 3:16, Paul said Christ was "manifest in the flesh." The word "manifest" simply means "revealed" in the flesh.

The Spirit of Christ continued to exist elsewhere, while revealed as the Son of man. The same Holy Spirit was in John the Baptist and appeared to Joseph as the Angel of the Lord, while Mary was pregnant with the baby Jesus.

Greek grammar requires the translation of Matthew 1:20, Acts 5:19, 8:26, and 12:7 as "the Angel of the Lord," with the same meaning that it had in the Old Testament. The Angel of the Lord in Acts 8:26 was called "the Spirit" in Acts 8:29, and "the Spirit of the Lord" in Acts 8:39.

The Different Manifestations of the Spirit

In the first Chapter of Revelation, the Spirit of Christ appeared as the Angel of God, the Son of Man, the image of the invisible God, and the body of Christ.

But, perhaps the most revealing passages are those where Christ and God appear together.

Daniel recorded a vision of the Son of Man coming to the Ancient of Days (Daniel 7:13). We think these are two different persons. But in the first Chapter of Revelation the Spirit of Christ appeared as both the Ancient of Days, and the Son of man, proving that the Spirit of Christ appeared as both the Son of Man and the Ancient of Days in Daniel's vision.

In Revelation Chapters four and five, John saw a vision of God with the rainbow over His head, and the Lamb of God took the scroll from His right hand. But in Revelation 10, the Spirit of Christ, as the Angel of God, appeared with the Rainbow over His head, to prove again that He appeared as both the image of the invisible God and the Son of Man, in Revelation Chapter 4.

All of this was understood by the early Church.

The Understanding of the Early Church

The Epistle of Barnabas and the Shepherd of Hermas were two Books written in about 100, and included in our oldest complete copy of the New Testament, the Codex Sinaiticus.

The Epistle of Barnabas used the expression "manifest in the flesh" seven times; and writes, "those whom the Spirit of the Lord foresaw…for He was about to be manifest in the flesh" (Barnabas 6:14).

The Shepherd of Hermas described the Spirit who spoke in the form of a Church, saying, "the Holy Spirit that spoke to you in the form of a Church…that Spirit is the Son of God"(Parable 9:1[1]).

The Loss of the Truth

After the establishment of the Trinity doctrine, the text of 1 Timothy 3:16 was changed to read "God was manifest in the flesh," and the true understanding of the Spirit of Christ was lost.

Experts agree that the Fifth Century Codex Alexandrinus was altered by someone, who saw an ink bleed in the “Omicron,” and drew a line on top of the Omicron and Sigma, changing WHO into “God.”

Today, we have 13 manuscripts and translations of 1 Timothy 3:16, that are all written before the 7th Century, and all read “WHO, or WHICH was manifest in the flesh.”

13. The Only Begotten Son

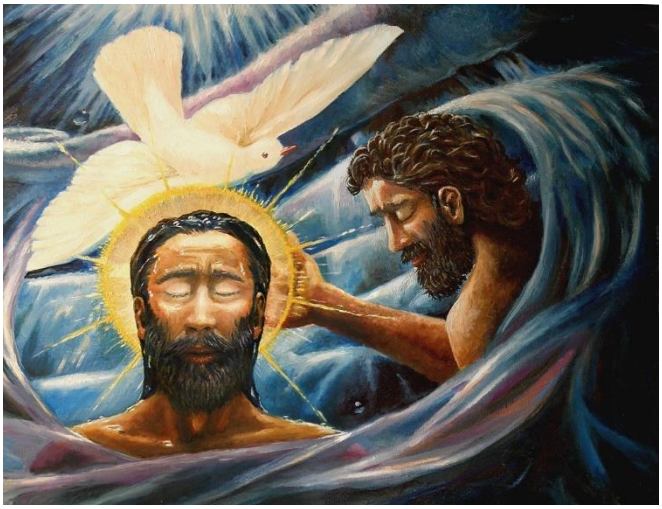
The Spirit of Christ had no gender

Paul used the generic "WHO" to describe Christ in 1 Timothy 3:16, and Philippians 2:6, because the Spirit of Christ, in the Old Testament had no gender.

In fact, the Spirit of Christ was only described using feminine verbs and pronouns in the Old Testament.

Jesus was not "the Son" in the Old Testament. Jesus never used the expression "My Father" when referring to God who sent Him, as we read throughout John.

Christ was first called "the Son" at His Baptism



The first time that Jesus was called the Son of God, was during His baptism. The spirit of God descended on Him, and a voice was heard from heaven, saying "You are My beloved Son; in You I am well pleased."

Paul told us that Christ was "justified in spirit." Justification simply means the right to be called a Child of God. Normally we say that a new believer is "sanctified by spirit," but Christ was already the sanctified Holy Spirit of the Old Testament.

The Phrase: "Only Begotten Son" was a Forward-Looking Expression

The expression "only begotten Son" compared Abraham to God. Abraham was willing to sacrifice his only son, whom he loved. God spared the life of Abraham's son, but not His Own. This was God's plan of salvation, and therefore, John said that Jesus was "the Lamb slain from the foundation of the world" (Revelation 13:8).

Jesus Himself also described this plan as if it had already been fulfilled, when He said:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16)

Christ became "the Only Begotten Son" when He resurrected

We may all become the Sons of God when the Spirit of Adoption descends on us, but Jesus Christ is still God's only begotten Son.

Paul told us that Jesus became God's only begotten Son when God resurrected Him as a new spiritual being:

"God has fulfilled this for us in their children, in that He has raised up Jesus. As it is also written in the second Psalm: You are My Son, Today I have begotten You." (Acts 13:33, and Romans 1:4)

Psalm 89:27 also prophesied that Christ would be resurrected as the firstborn and as our Lord: "I will make Him My firstborn, the highest of the Kings of the earth."

Therefore, the Apostle John in Revelation 1:5, called Jesus Christ: "The firstborn from the dead, and the ruler over the kings of the earth."

In Revelation 21:7, God promised that we will also become the true Sons of God, if we also overcome.

"I will be his God and he shall be My son."

14. The Lord is the Spirit

A Live-Giving Spirit

After the Day of Pentecost, the New Testament used the expression "the Spirit" 60 times, to refer to the Spirit of Christ. The phrase "spirit" was used for the spirit of God, only 30 times.

In 1 Corinthians 15:45, Paul called Christ "a life-giving Spirit." In 2 Corinthians 3:6 he wrote, "the letter kills, but the Spirit gives life."

He concluded 2 Corinthians 3 saying, "the Lord is the Spirit" (2 Corinthians 3:17).

The Spirit of Christ Intercedes for Us

Jesus Christ is the one mediator between God and man (1 Timothy 2:5).

In Romans 8:26, Paul wrote, "the Spirit itself intercedes for us." In Romans 7:25, the verse preceding Romans 8, Paul also described the intercession of Christ, saying, "I thank God through Jesus Christ."

Romans 8:26-27 is easy to understand when we read 'Spirit of Christ," where Paul has written, "the Spirit."

In the same way, the Spirit of Christ also helps our weakness; for we do not know how to pray as we should, but the Spirit of Christ Himself intercedes for us with groanings too deep for words; and (God) the One who searches the hearts knows what the desire of the Spirit of Christ is, because He intercedes for the saints according to the will of God.

The Pledge of the Spirit, the Guarantee

Beginning with 2 Corinthians 1:22, Paul explained that God sealed us and gave us the Spirit as a pledge.

Ephesians 1:13-14 literally reads,

"after you believed you were sealed. The Spirit of Promise, the Holy One, is our pledge. "

Paul compared the Spirit of Christ to a guarantee, or pledge, like a scroll that is sealed by the spirit of God.

The Spirit of Adoption

Writing to the Galatians, Paul described the Spirit of Christ as the Spirit of Adoption,

"God has sent the Spirit of His Son into our hearts, by which we cry out '"Abba Father'" (Galatians 4:6).

He repeated this in Romans 8:15.

In Romans 8:9, Paul said "if anyone does not have the Spirit of Christ, he does not belong to Him."

The Spirit of Christ makes the House of God

The Apostle John's message that Christ was the Holy Spirit in the prophets, began in John 1:1, where he called Jesus, the Word.

In John 10:36, Jesus said to the Pharisees, "do you say of Him who the Father sanctified and sent into the world, You are blaspheming."

In John 14, Jesus described Himself as the Spirit who makes the house of God, "in My Father's house are many dwelling places…I go to prepare a place for you" (John 14:2).

Jesus told us that God would make His home in the Church, when we keep His commandments, "if anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make our abode with him" (John 14:23).

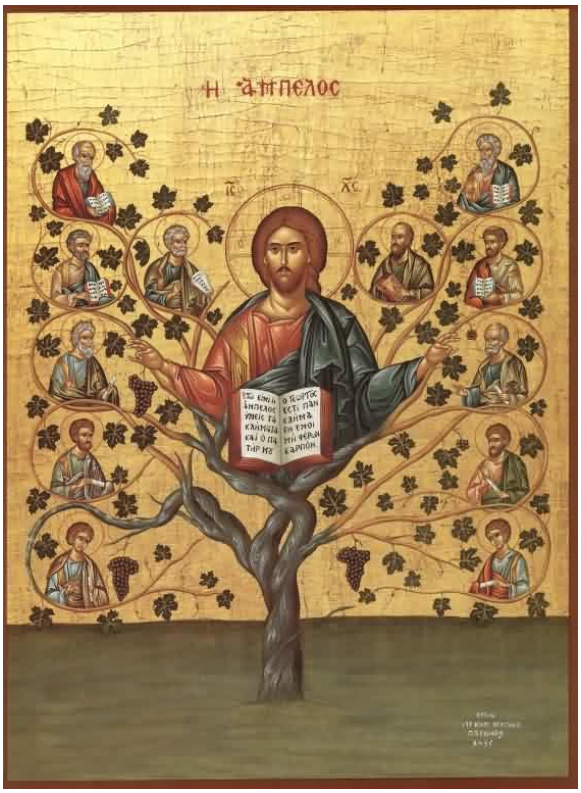
The Targum of Zechariah described the Spirit of Christ as the wall that surrounds the temple of God,

"My Word, will be a wall of fire around" (Zechariah 2:5).

And Paul described, *"A holy temple in the Lord" (Ephesians 2:21).*

The Fruit of the Spirit

In John 15, Jesus called Himself the vine, saying "he who abides in Me…bears much fruit" (John 15:5).



So, Paul, wrote, "the fruit of the Spirit is love, joy, peace…" (Galatians 5:22-23).

Receive the Holy Spirit

John's message that Christ was the Holy Spirit in the prophets, climaxed in John Chapter 20, when Jesus breathed on His disciples, saying, "receive the Holy Spirit, if you forgive the sins of any, they are forgiven."

15. The Angel of Revelation

God sent His Angel to guide John

The Book of Revelation is the best place to understand Christ: it is the Revelation of Jesus Christ.

In the first verse, we are told that God sent His Angel to guide John. His Angel is the Angel of YHVH.

We are actually told three times, that God sent His Angel, and there are three different descriptions of the Angel. But, we know they are all the Angel of YHVH, by the clues we are given. This is like the puzzle of Zechariah, where the Angel of YHVH was identified as "the Angel who spoke with me."

The Angel of God in Revelation 1 – 9

The first appearance of the Angel is in Chapter One.

Here, He told John to: "write down all that you see" (Revelation 1:11).

The Angel appeared in all of the manifestations of the Spirit of Christ in the LORD's Day. He appeared as the Son of Man; and as the Archangel, WHO IS LIKE GOD (Michael), that was explained in Daniel 12. He appeared as the Ancient of Days, the image of the invisible God, from Daniel 7; and as the Body of Christ, the Rider on the White Horse.

The Angel also spoke from all these manifestations. First, He spoke as the Archangel, with a loud voice as a trumpet. Then as the body of Christ with the sound of many waters. Then as the Word, the speaker for the invisible God, saying: "I am the first and the last." And finally, He spoke as the Son of Man, saying "I was dead and behold now I am alive forevermore."

The Angel of God in Revelation 10 -16

In Chapter 10, the Angel of God appeared again with His face shining as the sun, and as the cloud and pillar of fire with which He led the Israelites out of Egypt. The Angel asked John to eat the little Book, and John prophesied from this Book until the end of Chapter 16.

The Angel of God in Revelation 17-22

In Chapter 17, the Angel was described as one of the Angels with the Seven Bowls of wrath, who wore a golden sash. We suspect it was the seventh Angel, the Archangel, whose bowl sounded a loud voice from the throne, saying "it is done." He showed John the judgment of Babylon, by the Kings, and by the Rider on the White Horse, and by the Martyrs.

In Chapters 19, and 21, we are beyond the Lord's Day, when Christ will submit to God. The Spirit of Christ appeared as the image of the invisible God, speaking from the throne. But He spoke as the Angel, asking John to "write." When John tried to worship Him, He said "worship God, I am of your brethren" (Revelation 19:9,10; 21:5).

Then, in Chapter 21, the Angel, with one of the Seven Bowls of wrath, invited John to see the Lord's wife in the New Heaven. In verse 15, we suspect this Angel maybe the YHVH who measured the temple for Ezekiel.
In Revelation 22:7, the Angel spoke as Jesus, saying "I am coming quickly." When John heard this, he tried to worship the Angel, who rebuked him again saying "worship God, I am your brother," (Revelation 22:9).Here, we learn that after the Lord's Day, when Christ is no longer our Lord, we will only worship God.

Finally, the Spirit of Christ reminded us that God sent His Angel to show John all these things (Revelation 22:6), and He spoke as God saying, "I am the First and the Last" (Revelation 22:13). Then, the Angel spoke for God again, saying:

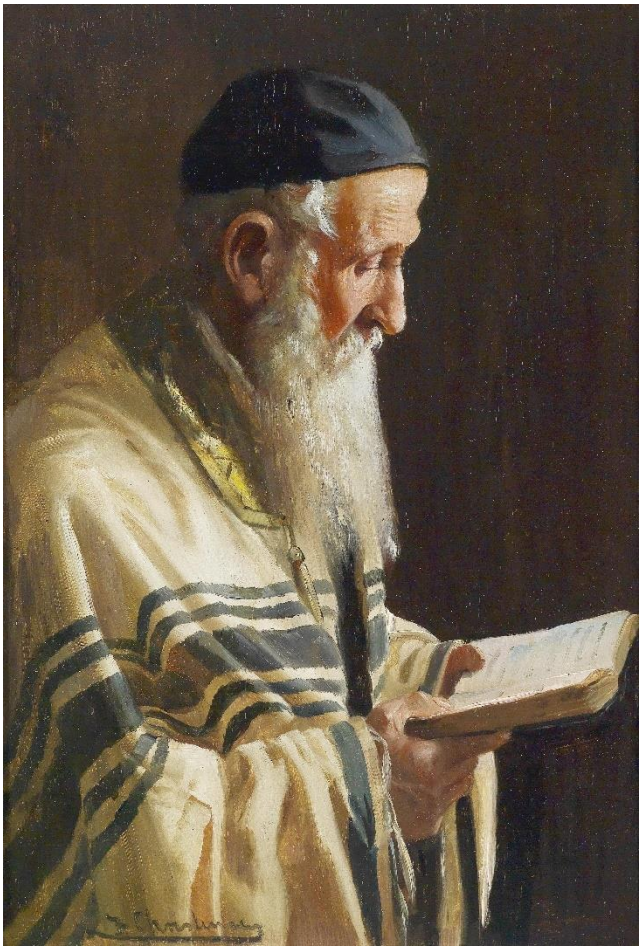
"I, Jesus, sent My Angel."

Revelation 22:16

Here, God directly revealed His name as Jesus. This proved the words of Zechariah 14:9: "in that Day, it shall be the Lord one, and His name one." After the Lord's Day, Christ will submit to God, and they will share the name of Jesus.

16. My Lord and my God

Verses written for a Jewish Reader



The Bible's explanation of Christ and God is simple. The Spirit of Christ was the firstborn Spirit, the speaker and image of the invisible God.

So, what went wrong? Why did the Gentiles become confused about the identity of Christ?

In John 1:1, we read, "in the beginning, God was the Word."

In John 20:28, Thomas called Jesus: "My Lord and my God!"

And in 2 Peter 1:1, Peter called Jesus Christ, our God and Saviour.

These verses that call Jesus God, written by Peter and John, are confusing for many.

Most scholars will admit that it is impossible to believe that Jesus is God reading the letters of Paul. Paul makes statements like "there is one God, the Father" and "there is one God and Father of all." Nobody will conclude that Jesus is God after reading Paul's letters.

Why is the message of John and Peter so different than Paul?

Paul was commissioned to preach to the Gentiles, but Peter and John were sent to the Jews, as Paul explained in Galatians 2:7-9.

John 1:1

In John 1:1, John was telling the Jewish people that Christ was the God of Israel, the visible God, who appeared to speak in Genesis 1:1.

The revelation that Christ was the God of Israel is the theme of John's Gospel, which contains several "I AM" statements, to prove God's promise: "I will save them by He WILL BE their ELOHIM."

John 20:28

After Jesus resurrected, He showed Himself to Thomas, and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

Many consider Thomas' reply: "My Lord and my God" to be the climax of John's Gospel.

In John 20, verse 17, Jesus called the Father His God, saying, "I am ascending to My Father and your Father, and *to My* God and your God."

Therefore, in verse 28, Thomas called Jesus his Lord and God, because He was the God of Israel, the Angel, who Jacob called his God.

2 Peter 1:1

Like John, the Apostle Peter wrote to the "pilgrims of the dispersion." The dispersed Jewish saints.

Peter began his second letter:

"To those who have obtained like precious faith with us
by the righteousness of **our God and Savior Jesus Christ."**

Some believe that Peter's real meaning was "our God and OUR Saviour Jesus Christ," referring to two persons. But, in fact, in 2 Peter 1:1, he was imitating the introduction of the Gospel of John, John 1:1, to tell his Jewish brothers, that God had fulfilled His promise to save them by their God, the God of Jacob.

Acts 2:39

There is one more surprising statement by Peter, which is Acts 2:39: **"**as many as **the Lord our God** shall call."

In the New Testament, there are about 500 uses of the expression "Lord" after Christ's resurrection, and in all cases, only Christ is called the Lord, before the Lord's Day, except when referencing Old Testament passages, or when calling God sovereign master, and Lord of creation.

Could Acts 2:39 be the one exception to those 500 cases?

No, because just three verses earlier, in verse 36, Peter had just finished explaining that God made Christ "the Lord." So how could he forget this, only two sentences later?

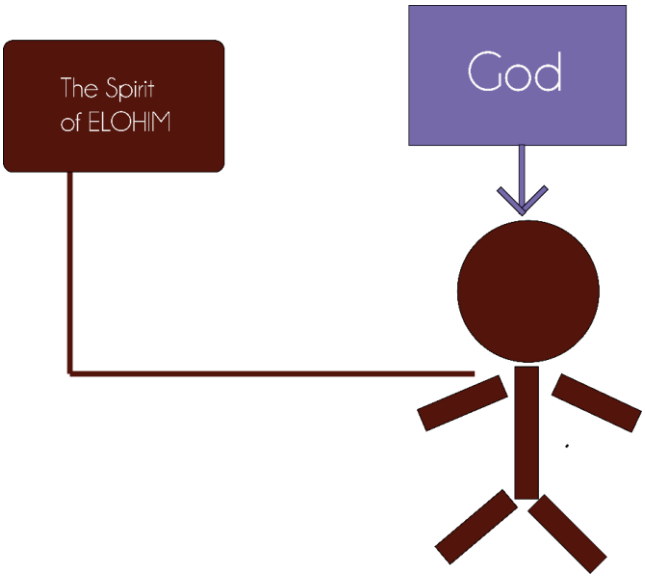
Peter's message **to the Jews** gathered there was: "as many as the Lord our God, the God of Jacob, shall call."

17. The Spirit of the Antichrist

Who is the liar?

> Indeed, our relationship is with the Father, and with His Son, Jesus Christ.
>
> *1 John 1:3*

In John's Day, some confused the Spirit of Christ with the spirit of God. John called this, "the Spirit of the Antichrist." In A.D. 150, Justin Martyr described this confusion in his *First Apology*. Explaining the Holy Spirit that came on Mary, he said, "It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God" (*First Apology*, Chapter 33). Some believed that the Spirit of Jesus was the spirit of God. This made Jesus to be God Himself.



But Jesus said, "you have neither heard His voice nor seen His form at any time" (John 5:37)

In reply, these people denied that Jesus had "come in the flesh," (1 John 4:2; 2 John 7). He was not "the Christ" (1 John 2:22) – "the anointed man."

To this, John wrote:

"Who is the liar but the one who denies that Jesus is the Christ (the anointed one, the anointed man)? This is the antichrist, the one who denies the Father and the Son."

(1 John 2:22)

The Apostle John made his final warning in his second letter:

"Anyone who goes TOO FAR, does not abide in the teaching of Christ, **does not have God**, he who abides in the doctrine of Christ has BOTH the Father and the Son. If anyone comes to you

and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds."

2 John 1:7,9-11

These words were echoed by Justin Martyr: "For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son." (First Apology, Chapter 63)

The Son of Man as the Spirit of Christ in Mark Chapter Two

The expression "Son of Man" refers to the dual nature of Christ as a man, and as the Spirit who was manifest in the flesh. This was emphasized in the second Chapter of Mark.

When the scribes questioned whether a man could forgive sins, Jesus healed a paralytic before them, saying: "But that you may know that the Son of Man has power on earth to forgive sins." (Mark 2:10)

The Spirit of Christ, the Angel of YHVH, has the power to retain and forgive sins, as God said "Behold, I send an Angel before you… do not provoke Him, for He will not pardon your transgressions." (Exodus 23:20-23)

In the same Chapter of Mark, Jesus said to the scribes: "the Son of Man is Lord even of the Sabbath."(Mark 2:27-28). Because, Jesus Christ was YHVH ELOHIM, for whom the Sabbath was made, as explained in the fourth commandment: "the seventh day is the Sabbath of YHVH your ELOHIM" (Exodus 20:10).

The Expression Son of Man emphasized Christ was not God

The phrase "Son of Man" also emphasized that Jesus was not God, and was first used in the Book of Numbers:

"God is not a man, that He should lie,
Nor a son of man, that He should repent."

Numbers 23:19

Jesus Himself said "only God is good" (Mark 10:18). Meaning that only God is inherently good, and completely incapable of a lie. But Jesus Christ made Himself perfect through His obedience, and His imitation of the Father.

Because Jesus Christ is not God, He provided a great example for us. He demonstrated that it was possible for a real human being to live a sinless life, through dependence on God. He had to live according to faith, the same way that we do. When He prayed to God, He was really praying to God, and not to Himself. He was not acting.

God Himself could not die for our sins

The Son of man could not be God, because God Himself could not die for our sins. God departed from Jesus Christ on the cross, because He bore the sins of men. God could not lay the sins of man on Himself.

18. A Third Person is "Born"

The Understanding of Genesis 1:2 in the time of Christ

The Hebrew word RUAH can be translated as wind, breath or spirit.

The Psalmist wrote, "You send out your RUAH and they are created and you renew the face of the earth" (Psalm 104:30). This described the RUAH of God in Genesis 1:2, and Genesis 8:1, that created and restored the face of the earth, which the Targum called a merciful wind or breath that blew over the waters.

The Jewish theologian Philo wrote,

> *why, since he knew the name of the spirit when he says, "And the spirit of God moved upon the face of the waters," he now speaks of breath, and not of the spirit.*
>
> *Allegorical Interpretation, XIII (33)*

God Himself was always identified in the Old Testament as the Spirit of YHVH. This is what Philo meant by "the name of the Spirit."

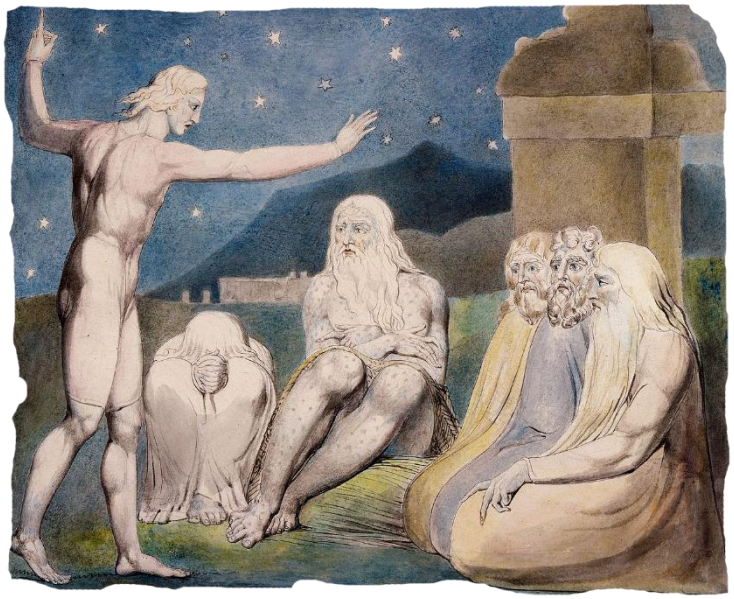
Elihu Equated the Spirit to the Breath of God

Elihu also equated the Spirit of God, to "breath," in Job 32:8,

> But there is a Spirit in a man,
> and the breath of the Almighty gives him understanding.

Here, the Targumist recognized that "breath" meant the Spirit of God, who was "the Word."

And he translated Job 32:8 as,



It is the Spirit of Prophecy in a human being,
and the Word of the Almighty which makes them understand.

Elihu equated the Spirit and breath of God again in Job 33:4, and Job 34:14-15, where he described the RUAH of God in Genesis 1:2,

If He should gather to Himself His spirit,
and His breath,
all flesh would perish together.

Psalm 33:6 Explained the RUAH of God in Genesis 1:2

The most famous verse that explains the RUAH of God in Genesis 1:2, is Psalm 33:6,

By the Word of YHVH the heavens were made
and all the host of them by the RUAH of His mouth

The Psalmist described creation by the speaking of the Word, and by the RUAH, the breath or spirit that proceeded from God's mouth.

The Zohar said that all creatures had the holy spirit

Isaiah used feminine pronouns to describe the holy spirit, the spirit of YHVH on the Messiah, who became the first of many Sons of God.

The Jews wanted to destroy this message of the kingdom of heaven, which Paul told us, would drive them to jealousy (Romans 10:19). The Zohar, attributed to Rabbi Simeon ben Jochai, in the Second Century, said that all creatures had the holy spirit, the spirit that first appeared in Genesis 1:2.

Justin Martyr said the Prophetic Spirit was born on the waters in Genesis 1:2

In 150 AD, Justin Martyr wrote his First Apology to the Roman Emperor, and used the writings of Plato to prove that the holy spirit, the "Spirit of Prophecy" was "born on the waters" in Genesis 1:2. He said that all the good angels, including "the Spirit of Prophecy," should be worshipped, and ranked the spirit of prophecy as "third place," after the Word.

Justin Martyr's idea that the spirit of prophecy, was one of the Spirits who came into being in Genesis 1 was explained by Origen in 229 AD, "We believe that…only the Father is unbegotten…all things were produced through the Word." From here, came the Latin expression "filioque," "from the Father and the Son," the phrase that divided the Churches of the East and West.

There is no Third Person

Paul told us that every person, like God, has a spirit. But of course, their spirit is not another person.

Today, Trinitarian theologians who understand the Greek language, will admit there is no evidence in the Bible, of a third person called "the Holy Spirit." The seemingly personal description of the spirit of truth in the Gospel of John, was explained in his first epistle as "the anointing that teaches you all things" (1 John 2:27).

The Holy Spirit that "proceeds from the Father" (John 15:26), could not be described better than in Daniel 7:10, where we see "a river of fire flowing and coming out before" the Ancient of Days. From here, the spirit of God was described as a "river" and as "fire" throughout the New Testament.

19. Given into his hand

This is the last hour

The Apostle John warned the saints of the coming of the Antichrist, saying, “this is the last hour” (1 John 2:18).

From the Book of Revelation, we understand the meaning of an hour, as 500 years, being 1/12 of the human clock of 6,000 years. In 150, Justin Martyr said the Antichrist was already at the door.

The Saints are given into his hand

After Christ ascended, the Spirit of the Antichrist, who John called “the serpent of old,” was cast down to the earth, and took a third of the Angels with him.

Daniel said that Satan would have the eyes of a man and would be given a mouth.

The saints were given into the hand of Satan, through the power of the Bishop of Rome, for time, times, and half a time (Daniel 7:25), which were three and a half years, or 1278 days, as years.

In 193, the Bishop of Rome exalted himself as high as the Captain of the Armies, as high as Christ when he wrote letters of excommunication to the Churches of Asia, because they disagreed with his doctrine of Easter Sunday. Catholic theologians call this the proof of the Primacy of the Bishop of Rome. The saints remained under his control for exactly 1278 years, as prophesied by the Angel. In 1471, the Moravian Church broke free from his power.

The Place of his sanctuary is cast down

Daniel told us that when Satan exalted himself as high as Christ, the place of his sanctuary would be cast to the ground. In 180, Irenaeus made the last testimony of the true evidence of speaking in tongues.

The spirit of truth was taken from the Church. And since the Church was no longer sanctified by the holy spirit, there was no longer any evidence that the Church had the authority of Christ to

remit sins. The continual sacrifice of Christ's blood, which Daniel called "the hattimad," had been taken away, and the abomination of desolation was set up.

Daniel said that an army would be given to Satan, to "pollute the sanctuary of strength" (Daniel 11:31). The Hebrew word "maoz," was only used to describe the refuge of God, as in "God is my strong fortress." Daniel's meaning was clear, the worship of God in the holy spirit would come to an end.

The Bishop of Rome promoted Modalism, which John called the Spirit of the Antichrist

The same Bishop of Rome promoted Modalism, which John called "the Spirit of the Antichrist."

Tertullian called the Bishop "Praxeas." In his tract "Against Praxeas," he described the Bishop's "restless disposition" being "inflated with pride," as evidenced by his letter of Peace to excommunicate the Churches of Asia.[10]

Then Tertullian attacked Modalism, saying:

"Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father."[11]

Tertullian Proposed a Trinity

Tertullian explained a Trinity, to replace Modalism. The prophecy that the Bishop drove away, was the prophecy of the Montanists, who were likely the real inventors of the Trinity.

Tertullian was a great supporter of Montanism, which he called the New Prophecy movement.

He believed that the Bible was full of "heretical subtleties" and the Comforter was now explaining the whole mystery through the New Prophecy.[12]

Tertullian was the first to:
• say it made no difference what kind of water was used for baptism

[10] *Against Praxeas*, Chapter 1
[11] ibid
[12] *On the Resurrection of the flesh*, Chapter 63

• propose Sunday rest, and
• the Trinity doctrine.

The mainstream Church considered Montanism to be the possession of evil spirits. Its founders, Montanus and Maximillia, were each said to have "died a different death, a mind-destroying spirit, driving each to a separate suicide."[13]

Paul said, "the coming of the lawless one, is according to the working of Satan, with all power, signs and lying wonders" (2 Thessalonians 2:9).

And John said the false prophet would perform great signs, telling those on the earth to make an image to the beast (Revelation 13:14).

Because of his association with Montanism, Tertullian was never made a Church Father, but he became the father of Latin Christianity.

Just twenty years earlier, Irenaeus identified Lateinos, the Latin, as "the highly probable (solution to the number of the beast), the Latins being the fourth beast prophesied by Daniel."[14]

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
σ	70
ς	200

	666

[13] Eusebius, *Church History*, 5:16
[14] *Against Heresies*, Book 5, Chapter 30, Par 2.

20. The Image of the Beast

A Great Blasphemy

Before the Nicene Creed, all believers understood that the Spirit of Christ was the Word in the Old Testament, and the spirit of God, was the holy spirit that Christ poured out on the Day of Pentecost.

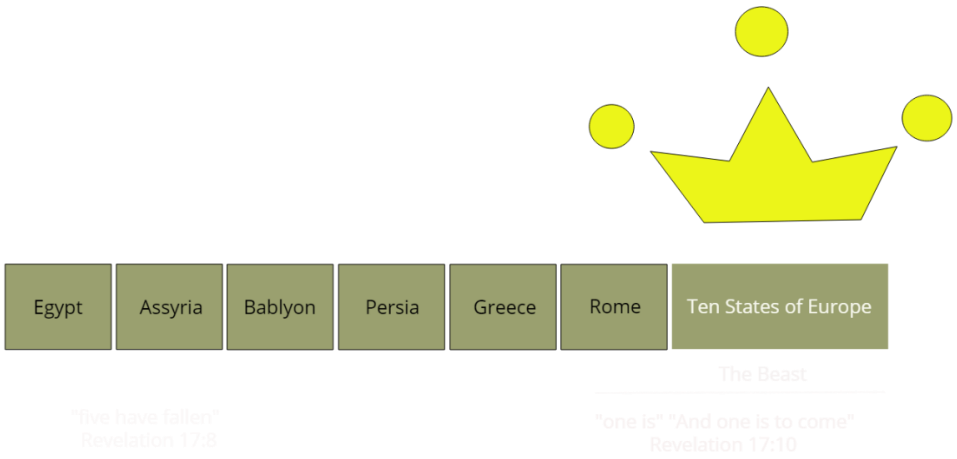
After the Nicene Creed, Trinitarian philosophers created a model of God that said the Spirit of Christ, and the spirit of God, were the same holy spirit, who was a third person in the Bible.

But this was a great blasphemy.

The Spirit of Christ was the firstborn Spirit, who became as much better than the Angels when He became the first Son of God.

John prophesied the mark and image of the beast would coincide with the fall of Rome

In Revelation 13:1, the power of the beast, represented by the diadems, moved from the seven heads to the ten Horns, the Ten states of Europe. Verse 3 explains that one of the beast's heads was crushed. This of course, referred to the fall of the Roman Empire, through the Gothic war of 376 to 382.



In verses 14 to 17, John described the two great blasphemies enforced during this time: The changing of the Sabbath Day to Sunday, and the Trinity Doctrine.

Daniel explained the mark and image of the beast

These great blasphemies were prefigured in the Book of Daniel. In Chapter 6, we read about the Law that could not be changed, not even by the King. But in Chapter 7, we learn that the beast will even intend to change time and law.

The beast caused all men to receive a mark on their right hand or their forehead; those who did not receive the mark could neither buy nor sell (Revelation 13:16-17). The meaning of this goes back to Exodus 13:9: "and it shall be a sign to you on your hand, and as a reminder on your forehead, that the Law of the Lord shall be in your mouth."

After 382 AD, those who kept God's commandment to observe the Sabbath Day, endured a variety of economic sanctions by the Church and State.

In Daniel Chapter 3, King Nebuchadnezzar, who became the beast in Chapter 4, forced everyone to worship an image or they would be killed.

Causing as many as would not worship the image to be killed

The false prophet "deceived those on earth, to make an image to the beast … even causing as many as would not worship the image to be killed" (Revelation 13:14-15). John described the beast as the combination of a lion, a leopard, and a bear. This combination of three animals as one beast, could not have been a better representation of the three-person god of the Trinity.

The Trinity doctrine was enforced by capital punishment, from Constantine in 325 AD.

In the sixth Century, the Trinity was propagated by the sword against Arian believing states.

In the seventh Century, Muhammad accused the Christians of departing from the Bible. The Christian states of the East converted to Islam, and the deaths continued as the Pope sent his forces against them.

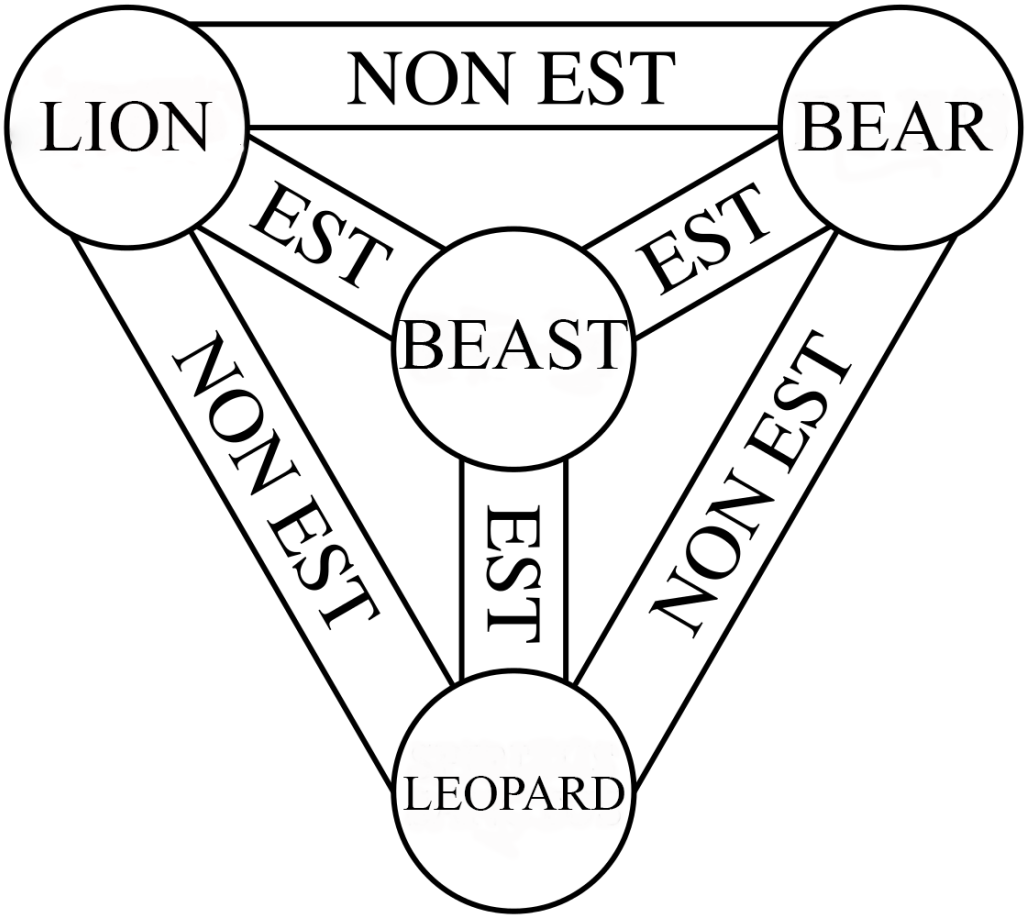
Daniel said the King of the North would "have no regard for the God of his fathers," "he shall come against the strongest of fortresses, with a foreign god that he shall acknowledge" (Daniel 11:37,39). The fortresses of Islam were the strongest in the world.

John prophesied that four horses, white, red, black, and green, the four colours of Islam, would bring terror to God's people in a fourth of the earth, Europe.

In 1198 AD, Pope Innocent the 3rd, declared:

“Anyone who attempts to construe a personal view of God which conflicts with church dogma must be burned without pity.” (Papal Bull)

The deaths continued until the Reformation, when Michael Servetus, the Spanish theologian who opposed the Trinity, was burned on his own books, by the Protestants.

The famous 18th Century French writer Voltaire estimated that 50 million deaths were caused by the three-person god, from 325 to 1707.

But, the most horrifying truth of the three-person god is that it was entirely a man-made image, created by philosophers.