

Chapter 12

Is Jesus Christ God?

Are God the Father and Jesus Christ two separate persons?

This issue has been divisive, but the debate will soon end. This chapter will help to unite Christians of all types (including Mormons and Jehovah's Witnesses) with the other major religions. This chapter shows that the Bahá'í doctrines about the Godhead agree with the Bible. These doctrines will help to unite people under both Bahá'u'lláh and Jesus Christ.

The true meaning of the Trinity is: God is like unto the Sun shining forth Its Light; the Holy Spirit is like unto that Light shining forth unto men; and Christ is like unto the Reflection of that Light upon the perfect mirror of a sinless soul. Thus Jesus is like a mirror that perfectly reflects God's Light, and when we look upon him we look upon God. Jesus is God's Word, Power, and Love. To know Jesus is therefore to know God. God's power takes many forms, of which Jesus is but one Manifestation. But Jesus is not the same person as God the Father.

Although there were many Manifestations of God, who perfectly reflected the Light of God, there is still only one Christ. This only makes sense according to the analogy given above: Jesus, Muhammad, Buddha, Krishna, Zoroaster, and so on, were all perfect mirrors. Each was the same Christ because each gave the same reflection. But a mystery that needs to be understood is that Jesus' reflection was the brightest. Also, besides the analogy given in the last paragraph, a Manifestation of God may also be understood as a Lamp, with Christ as the Flame, kindled by God, and the Holy Spirit as the Light emanating from it.

There is Only One God

John 17:3 states, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent" (NKJV). The Old Testament uses the Hebrew noun *elohim* about 2,240 times to refer to God.¹ The word *elohim* in scripture can refer to God the Father, to the archangels (as you will see, Jesus Christ is the greatest archangel), or to the angels. It can also refer to Pagan gods or goddesses. It means "divine being" or "divine beings."

The Old Testament uses the Hebrew words *elohim*, *eloah*, and *el* to refer to God. The angels and archangels though are also called *elohim*, *eloah*, and *el*. This is because *Elohim* manifests through them. The divine may thus be experienced within three different levels: the angelic, the archangelic, and the Most High. They all manifest the love and power of God, but to different degrees.

The addition of a capital letter to *elohim*, *eloah*, or *el* is determined by context since the Hebrew Old Testament has all lower case letters. Thus when they are used as a proper noun they refer to God the Father, and, as such, they should be capitalized. But, when they are used as a common noun, they refer to one or more divine beings, and, as such, they should not be capitalized. Upper case letters are thus added in reliable Bible translations to distinguish God from gods (e.g., Deuteronomy 10:17; Joshua 22:22).

How can a personal name also refer to each member of a group? As shown in Chapter 13, Mormons claim that they are named after the ancient prophet called Mormon. Although there is only one Mormon the prophet, there are many who are called Mormons in honor of him.

Likewise, although there is only one Elohim the divine being, there are many who are called elohim in honor of Him. Elohim is the trademark name of God. He alone is Elohim.

Isaiah 45:22 states: “Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other” (NKJV). When the Hebrew word for God in the Masoretic Text here is inserted, it reads: “For I am El, and there is no other.” This refers to the divine being named El (El is the shortened form of Elohim). He is the Most High God. He alone is named El.

Isaiah 44:6, 8 states: “I am the first and I am the last; and besides me there is no God. . . . there is no God besides me, and no mighty one whom I do not know” (Lamsa). When the Hebrew words for God in the Masoretic Text here are inserted, it reads: “. . . and besides me there is no Elohim. . . . there is no Eloah besides me, and no mighty one whom I do not know.” This refers to the only being named Elohim (also named Eloah).

The Scriptures Teach that Jesus is not God the Father

This section proves that Jesus is not uncreated. It also proves that he is not God the Father. However, Jesus is one with God in the sense that Jesus told the apostles to be one with each other (John 17:20-23). And yet they are all unique. Each being sees a unique part of creation, and none of them can see every part of creation at once. They each have a unique jurisdiction. The quotes in this section are from the KJV:

1 Corinthians 11:3 states, “the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” 1 Corinthians 15:28 states, “And when all things shall be subdued unto [God], then shall the Son also himself be subject unto him that put all things under him . . .” And John 14:28 says, “My father is greater than I.”

Revelation 5:6-9 mentions God sitting upon His throne. It states that the Lamb slain for our sins took a book from He who sat upon the throne; therefore, Jesus is not He who sat upon the throne. Acts 7:55 states that Stephen “saw the glory of God, and Jesus standing on the right hand of God.” Hebrews 12:2 states that, “Jesus . . . is set down at the right hand of the throne of God” Mark 16:19 and Hebrews 10:12 also say that Jesus sat at the right hand of God.

Consider also the following verses: “The Son can do nothing of himself, but what he seeth the Father do” (John 5:19). “I seek not mine own will, but the will of the Father which hath sent me” (John 5:30). “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as though wilt” (Matthew 26:39). “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32).

These scriptures thus prove that Jesus is not God the Father. But they are still one in spirit and purpose. This chapter shows later that the Bible states there are two Yahwehs—Yahweh the Father and Yahweh the Son. This too proves that Jesus and God the Father are two separate yet unified beings.

Does the Bible teach that there are plural gods?

Many Christians claim that Isaiah 43:10 proves that there cannot be multiple gods. It says, “‘You are My witnesses,’ declares the LORD . . . ‘Before Me there was no God formed, And there will be none after Me’” (NIV). When the Hebrew word for God in the Masoretic Text here is inserted, it reads: “Before Me there was no El formed, And there will be none after Me.” This verse thus states that no El was formed before God, and none can be formed after Him. El is the

shortest form of His trademark name Elohim. No copies of El were made. And no copies of Him will ever be made.

The Canaanites had a god named El. But he never existed. The Canaanites used Hebrew terms to refer to lower gods or even to non-existent gods. The Hebrews did not adopt Canaanite names for their God. Evidence for multiple gods (angels and archangels) concerns the Old Testament word *elohim*.²

The word *elohim* is a uniplural noun. This means that it has the same spelling whether singular or plural. Many Christian scholars state that although *elohim* has a plural ending ~im, it is usually modified by singular verbs and/or adjectives. Thus it can be translated as “God,” “god,” or even “goddess” in such verses. This Hebrew word can thus refer to the angels. For instance, *elohim* is translated as “angels” in Psalm 8:5. This shows that there are many *elohim*, or gods. Evangelicals though still claim that the plural ending ~im, in the 2,602 instances of the word *elohim* in the Old Testament, cannot refer to more than one real god.

Despite this Christian claim, the word *elohim* in the Old Testament is not always modified by singular verbs and/or adjectives when it is translated as “God”—for sometimes the verb or adjective it is modified by in such instances are plural. Indeed, there are three verses in which *elohim* is translated as “God” even though it is modified by a plural verb (Genesis 20:13; 35:7; 2 Samuel 7:23) and six in which it is translated as “God” even though it is modified by a plural adjective (Deuteronomy 5:26; Joshua 24:19; 1 Samuel 17:26, 36; Jeremiah 10:10; 23:36).³

The Bible states that the angels and archangels are the ancient gods. This is documented in the rest of this section. The next paragraph gives quotes from the Bible in which the word *elohim* is modified by a plural verb or adjective but is in most Bibles mistranslated as “God.” This shows that the Bible teaches there are many gods.

Here are the correct translations: Genesis 20:13 states, “When they, i.e., *elohim*, caused me to wander from my father’s house.” Genesis 35:7 states, “the gods were revealed to him.” Deuteronomy 5:26 states, “hath heard the voice of the living gods.” Yahweh is called one of the “*elohim*, i.e., the Holy Ones” (Joshua 24:19). Also, David threatens Goliath for defying “the armies of the living gods” (1 Samuel 17:26, 36). 2 Samuel 7:23 states: “Israel, whom gods went to redeem . . . from the nations and their gods.” Psalm 58:11 states, “They, i.e., the gods, who judge the earth.” And Jeremiah 23:36 states, “ye have perverted the words of the living gods.”^{4 5}

The following verses also prove that there are many gods: Deuteronomy 10:17 states, “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward . . .” (KJV). Psalm 82:1 says: “God standeth in the congregation of the mighty; He judgeth among the gods” (KJV). This does not say, “God judgeth among the beings who do not exist.” It says He rules among a council of gods. Likewise, Psalm 138:1 says, “I will praise thee with my whole heart: before the gods will I sing praise unto thee” (KJV). Genesis 1:26 says, “And God said, ‘Let us make man in our image, after our likeness’” (KJV). This means that God created humans through the Heavenly Hierarchy.

Exodus 22:28 states, “Thou shalt not revile the gods, nor curse the ruler of thy people” (KJV). Psalm 29:1 states, “Ascribe to the Lord, you gods, ascribe to the Lord glory and might” (NEB). 1 Corinthians 8:5-6 states, “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and Lords many,) But to us there is but one God [one Supreme God over all of the gods]” (KJV Brackets mine). Consider also 2 Corinthians 4:4, which says that Satan is “the god of this world” (NASB).

This last verse must be briefly addressed. According to Bahá’í doctrine, Satan and devils exist, but they are not conscious entities. God is all inclusive and therefore cannot have a literal

enemy. Lucifer though is a conscious entity. And the mask he wears is called Satan. He thus works with evil energy. He even scares people into doing what is right. In Matthew 16:23, Jesus calls the apostle Peter “Satan,” which shows that Satan is the lower nature. Thus Satan being cast out of heaven to the earth by Archangel Michael refers, in part, to the higher self rejecting the lower self—like unto how a filthy garment may be taken off and cast to the earth. The devils over which Satan rules are of four types: non-living energies that appear to be conscious, beings who are caught in the lower nature, beings who wear demonic masks to work with spiritual darkness, or simply the many sins within the Satanic realm.

The heavenly “gods” referred to above include the archangels who rule over the ten orders of angels. This was taught by St. Paul’s student Dionysius the Aeropagite and by the Hermetic Order of the Golden Dawn. In descending order of power and authority, the ten orders of angels are: chayoth ha-qodesh, ophanim, erelim, chashmalim, seraphim, melekim, elohim, beni elohim, cherubim, and ashim.^{6 7}

Indeed, one archangel is mentioned in Jude 1:9. And Daniel 10:13 mentions others. It refers to Archangel Michael as “one of the chief princes,” who contended with the “prince of the Persian kingdom” (NIV). Thus, just as Persia has a “prince” over it, Daniel 10:21 says that Archangel Michael is the “prince” over Israel.

Accordingly, God rules over the Divine Council. This council is Jesus Christ, the twenty-four elders before the throne, the seven spirits of God, and the four beasts (Revelation 4:2-10). Jesus Christ thus rules over seven archangels. These beings under God are all gods. And humans too will someday become gods. This was taught by many early Church Fathers.⁸

The idea that men will become gods is supported by scriptures that say men were gods:

But the LORD is the true God; he is the living God, the eternal King. . . . Tell them this: “These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens.” But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding. . . . he is the Maker of all things . . . (Jeremiah 10:10-12, 16 NIV)

Furthermore, Psalm 82:6-7 states, “Ye are gods; and all of you are children of the most High. But ye shall die like men” (KJV).

These verses state that humans were “gods,” or angels of God, who would die as mortals on the earth. These gods did not exist when the heavens and the earth were created. The Church of Jesus Christ also teaches that we were angels who lived with God in heaven before coming to the earth. Thus Jeremiah 1:5 states, “Before I formed thee in the belly I knew thee . . . and I ordained thee a prophet unto the nations” (KJV). Also, John 9:1-2 mentions a blind man and that the apostles asked Jesus, “who did sin, this man, or his parents, that he was born blind?” (KJV). Thus they knew that a person could sin in the spirit world before being born.

Shoghi Effendi, the Guardian of the Bahá’í Faith, taught that although the Manifestations of God (Jesus, Buddha, Krishna, etc.) did not come into existence through sexual conception, the rest of us were brought into existence through it.⁹ The Bible thus suggests that the sexual conception that brought each person into existence took place in heaven before they were conceived on earth.

Is there only one Savior?

The following verses are often quoted to claim that there are no gods. Isaiah 45:21 states: “Was it not I, the LORD? And there is no God apart from me, a righteous God and a Savior; there is none but me” (NIV). When the Hebrew word for God in the Masoretic Text here is inserted, it reads: “And there is no Elohim apart from me, a righteous El and a Savior; there is none but me.” There is only one being named Elohim. He is the only savior named El.

Isaiah 43:11 in the ESV states, “I, I am the LORD, and besides me there is no savior.” This translation of this verse is supported by most Bible versions. A literal translation of this verse from the LXX though states, “I am God, and no savior but me.” This means that he is the only savior named Elohim. This verse in the NIV states, “I, even I, am the LORD, and apart from me there is no savior.” This can also be translated, “I, even I, am the LORD, and without me there is no savior.” No one can be a savior without God’s help. All true saviors thus save through the Spirit of God.

Thus the scriptures state that Jesus can do nothing of himself and that the Father is in him (John 5:19; 10:38). He thus became our Savior with the help of God. Thus Acts 2:32 states that, “God has raised this Jesus to life” (NIV). Yahweh the Father redeemed us through the blood of His son Jesus Christ. Chapter 9 explained that Jesus was the only savior of the world during his Naros cycle. Acts 4:12 thus states, “There is salvation in no one [but Jesus Christ]” (NLT). The Christ Spirit though has manifested on earth again and again from one Naros cycle to the next.

Did God create Jesus?

Colossians 1:15 in the ESV says that Jesus is “the image of the invisible God, the firstborn of all creation.” Indeed, many modern Bible versions give the same translation, although the last part may also read “the firstborn of every creature.” As will be seen, this means that Jesus was the first being created by God the Father.

Now, the early Church Fathers support the ESV wording of Colossians 1:15, instead of the translation, “[Jesus] is supreme over all creation” (NLT).¹⁰ The Greek word in question is *prototokos*. This word occurs 130 times in the LXX and should be translated “firstborn” in about half these instances, whereas the other half should be translated “preeminent.”¹¹ This section proves that the words that follow *prototokos* in Colossians 1:15 should not be translated “in relation to all creation” or “over all creation.”

The correct translation of the Greek word *pases* in this verse is “of” (as in “firstborn **of**”). This word is the genitive case of the word “all” and is comparable to the English possessive case. This means that Christ was a part of “all creation.”¹² Indeed, the phrase “the firstborn of” is used over thirty times in the Greek Bible, and when it occurs there in reference to living things “the firstborn of” is part of the group in question (e.g., “firstborn of **my sons**”).¹³

As touched upon, because many other scriptures use *prototokos* to imply preeminence (e.g., Exodus 4:22; Psalm 89:27; Jeremiah 31:9), some scholars claim that Colossians 1:15 is doing so, as well.¹⁴ Still, because *prototokos* in Colossians 1:15 is part of a genitive construction, even if this verse were saying that Jesus Christ is preeminent, he would still be part of the group referred to. He is thus part of creation.

Accordingly, Isaiah 14:30 in the KJV says, “firstborn of the poor,” meaning “the poorest of the poor,” and Job 18:13 says, “firstborn of death,” meaning “Job’s disease was the most terrible of diseases.” Thus in both of these examples that which is preeminent is part of the group

referred to. Jesus Christ is thus part of “all creation.”¹⁵ But he was not the first living creation. If he were, the Greek word *protoktistos* would have been used.¹⁶

The first living creation was God. The Goddess alone is uncreated. This is documented later in this chapter. She thus created God. They then created Yahweh the Son together. The word “firstborn” was thus used to show that he had a mother and a father. The correct meaning of Colossians 1:15 is that Jesus Christ was “the firstborn of all creation.”

Revelation 3:14 states, “These things says [Jesus Christ], the Amen, the Faithful and True Witness, the Beginning of the creation of God . . .” (NKJV Brackets mine). This means that the first living creation of God the Father was Jesus Christ. This interpretation is supported by many other respected translations of this verse. In fact, the word “beginning” here is translated from the Greek word *arche* that is in the genitive case. All the other times this Greek word is in the genitive case in the New Testament, it always means “beginning,” not “source” or “ruler,” as it is sometimes translated. The favored meaning of *arche* in the New Testament is “beginning.”¹⁷ The use of *arche* in the genitive case in the Greek Old Testament shows that Revelation 3:14 states that Jesus Christ is part of the creation.¹⁸

Furthermore, Proverbs 8:1-30 also shows that Jesus Christ (“Wisdom”) was the first living creation of God, for verses 22, 24, 29 and 30 state:

The LORD created me at the beginning of his work, the first of his acts of old. . . .
When there were no depths I was brought forth. . . . When He assigned to the sea
its limit . . . When He marked out the foundations of the earth, Then I was beside
him, [as] a master workman; and I was daily His delight, rejoicing before Him
always . . . (RSV Brackets mine)

The narrator here is Jesus Christ. He refers to abstract wisdom with feminine pronouns in verses 1 to 10, but in verse 11 he calls such wisdom an “it” (ASV). The rest of the chapter though does not use feminine pronouns. Jesus in verse 12 refers to himself as the being called “Wisdom.” This word is feminine just as Solomon was referred to using the feminine word “preacher” (Ecclesiastes 1:1).

Did Jesus Christ create everything?

As documented in the next section, John 1:1 should be translated, “In the beginning the Word was, and the Word was with God, and the Word was a god.” Because Jesus Christ was with God, they must be separate persons. The next two verses should be translated, “[The Word] was in the beginning with God. All things were made by it and without it was made nothing that was made” (WTT Brackets mine).¹⁹ Jesus Christ did not make everything; instead, all things were made through the Word, which is Mind or consciousness. All things are thus the Word.

Colossians 1:15-17 states about Jesus Christ that:

[He] is the image of the invisible God, the firstborn of all creation; for in him
were all [kinds of] things created, in the heavens and upon the earth . . . all [kinds
of] things have been created through him, and unto him; and he is before all
[kinds of] things, and in him all [kinds of] things consist. (ASV Brackets mine)

The Greek word *pas* is translated “all [kinds of]” here. The meaning of this Greek word is determined by context.²⁰ For instance, in Luke 11:42 it means “all [kinds of],” and in 1 Corinthians 6:18 it means “all [other].” This is confirmed by Matthew 3:5, 10:22, Mark 1:5, Colossians 4:9, and Hebrews 2:8. Colossians 1:15 states that Jesus was created by the God and Goddess. Thus, because they, the archangels, and the angels also created things, the correct translation of the first part of Colossians 1:16 is “[Jesus created] all kinds of things.”

Jesus Christ is infused with God the Father’s perfect love: “For God was pleased to have all his fullness dwell in him . . .” (Colossians 1:19 NIV). Those things which Jesus Christ created are all within him, as he is within God the Father. Jesus Christ holds all things together within his creation.

The NIV quotes Jesus as saying, “All authority in heaven and on earth has been given me” (Matthew 28:18). This seems to say that Jesus is God the Father. But the context is that someone else gave Jesus this authority. Thus this higher power has even greater authority. The translation, then, should say that Jesus was given “All [kinds of] authority in heaven and on earth.”

A number of scriptures prove that Jesus Christ is one with God the Father: “. . . the Father is in me, and I in him” (John 10:38 KJV). “At that day ye shall know that I am in my Father, and ye in me, and I in you” (John 14:20 KJV). “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21 KJV). And in Jeremiah 23:24 God says, “Do not I fill heaven and earth?” (KJV). Thus this scripture and Psalm 139:7-12 show that Elohim is Omnipresent—or in other words, that His Mind is everywhere, and that all beings are elohim at different degrees of evolution.

Also, Chapter 1 proved that God could not have created all things by Himself. God and His creations thus worked together to create the universe and to bring order to the chaos that existed after the First Fall. His creations thus created the heavens and the earth through Him.

Consider also the following verses: “When they heard this, they raised their voices together in prayer to God. ‘Sovereign Lord,’ they said, ‘you made the heaven and the earth and the sea, and everything in them’” (Acts 4:24 NIV). “God . . . made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15 KJV). “God . . . made the world and all things therein” (Acts 17:24 KJV). And, “In the beginning God created the heavens and the earth” (Genesis 1:1 KJV).

How though could God create everything if Jesus Christ also created things? Consider Isaiah 45:13, which quotes God as saying about King Cyrus of Persia that “he shall build my city” (KJV). This means that Cyrus was in charge of rebuilding Jerusalem. Likewise, God was in charge of creating the universe. Thus the angels, archangels, and the Goddess (who was in charge of designing the universe) also helped Him with this process, just as many workers helped King Cyrus rebuild Jerusalem. Thus, according to Jewish terminology, the authority in charge of creating something from start to finish is said to have created it.

The meaning of the Hebrew and Greek words translated “create” or “made” in the Bible must be determined by context. Creation can be done directly or indirectly. A divine being can oversee a creation project or create directly, or they can do some of both. There are many things in the universe though that neither God nor Jesus Christ created. For instance, they did not create all evil, all disease, all idols, or all satanic books.

Hebrews 1:10 says about Jesus that, “In the beginning, Lord, you laid the foundations of the earth, and the heavens are the work of your hands” (NIV). This means that Jesus Christ directly made the early earth and the “heavens,” which are the stars visible to the naked eye. As stated, God was in charge of creating the universe. There was thus a hierarchy of creation: the Goddess created the initial geometry and then Yahweh the Father. They then organized the existing

energy and created and organized new energy and life to cause the Big Bang. The archangels made the subatomic particles. The angels made the atoms. Yahweh the Son made the early earth and the stars visible to the naked eye. These things were done on the first creation day. Then, on days two through six, all the divine beings added the rest of the details to the creation.

What about Isaiah 44:24, which says, “I am the LORD, who made all things; who stretched out the heavens alone, who spread out the earth—who is with me? . . .” (RSV)? This verse says that God alone caused space to expand at the proper rate (“stretched out the heavens”), and He spread out the crust of the earth to make land (“spread out the earth”). He then asks, “Who is with me?” Who is on His side?

A Heavenly Mother?

The fact that Eloah is used in Job 40:2 with a feminine direct object shows that the Goddess does exist. The second part of this verse should be translated, “He who reproves Eloah, let him answer Her.”²¹ This means, “He who reproves the Goddess, let him answer Her.” Thus Eloah is not the name of the Goddess. But it is still capitalized. This exalts Her above the other goddesses. Many verses in the Hebrew and Syriac Bibles mention a female Holy Spirit, while other verses mention a male Holy Spirit.^{22 23} They are each the power and light of the Goddess and God, respectively. She is the only uncreated being.

Here are some scriptures that seem to teach that there is no Goddess:

1 Samuel 2:2 states, “There is no Holy One like the LORD, no one besides you, there is no Rock like our God” (NRSV). How can there be a Goddess, who is equal to God, if there is no holy one like Him? This verse refers to His uniqueness. He is the first creation. He is masculine, whereas the Goddess is feminine. He has His own physical appearance, which is different from Hers. No one else has His personality.

Psalms 83:18 says, “Let them know that you, whose name is the LORD—that you alone are the Most High over all the earth” (NIV). How can there be a Goddess who is equal to Him? The Hebrew word translated “Most High” here is masculine. It only applies to God or to an earthly king. God alone is the Most High male over the earth.

Hosea 13:4 says, “But I am the LORD your God . . . You shall acknowledge no God but me, no Savior except me” (NIV). Another translation states, “And a God besides Me thou dost not know, And a Savior—[there is] none save Me” (YLT brackets mine). This translation is supported by other versions like the RSV and the DBY. The KJV shows that the words in brackets are added to the Hebrew text by some translators. How then can the Goddess be a savior? This verse does not mean there is only one savior. It means that the Israelites only knew one savior at that time—Yahweh God.

Isaiah 44:6 in the NIV says, “This is what the LORD says—Israel’s King and Redeemer, the LORD Almighty: I am the first and the last; apart from me there is no God.” This translation states that Israel’s only Redeemer at this time was the LORD God. But another translation states, “Thus he says Yahweh king of Israel and one redeeming of him Yahweh of hosts . . .” (Scripture4all.org). This translation states that Yahweh the Father is one of the Redeemers of Israel.

Isaiah 49:7 in the ESV says, “Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised.” This translation also states that Israel’s only Redeemer at this time was

the LORD God. But another translation states, “Thus he says Yahweh one redeeming of Israel [the] holy one of him . . .” (Scripture4all.org Brackets mine). Likewise, many other Old Testament verses call God “the Holy One of Israel.” But was not the Goddess also a Holy One of Israel? No. She was unknown to them. The only Holy One they knew was Yahweh Elohim. Yahweh the Son was not known to them until many centuries after this verse was written.

The Greek New Testament does refer to Jesus Christ as “the Holy One of God” or “the Holy One” (Mark 1:24; Luke 4:34; John 6:69; Acts 3:14; 1 John 2:20; Revelation 16:5), but the Aramaic New Testament in these verses refers to him as “the Holy One of God,” “Holy One of God,” “the Holy,” or “holy.” He was called “the Holy One of God” because he was the only Manifestation of God on the earth at that time. Later, Muhammad became the Holy One of God, just as each president of a nation is “the president.”

Does the Bible call Jesus “God”?

It can be seen that when the Bible refers to God, with a big “G,” it refers to God the Father. Whereas when the scriptures mention a god, with a little “g,” it always refers to an archangel, an angel, or to Satan. There are no capital letters in the Hebrew Old Testament or in the Aramaic New Testament, and the earliest Greek New Testament manuscripts are written in all capital letters. Thus upper and lower case letters are added based on the context.

Acts 7:2 says, “the God of glory appeared to Abraham.” This, and other verses, seem to contradict John 1:18, which reads, “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made Him known” (NIV). Many scholars claim that these two verses teach that Jesus is God. They claim God the Son was seen, not God the Father.

Two corrections are needed: First, the second century Church Father Irenaeus, the Latin Vulgate, and the Codex Washingtonianus support replacing “but” with “except.”²⁴ And second, manuscript evidence supports deleting “is himself God and.” The original must have read: “No one has ever seen God, [except] the one and only Son, who is in closest relationship with the Father, has made Him known.” This means that no one can see God unless the Son makes Him known to them. Also, no man can see God; instead, one must become an angel temporarily to see Him.

John 1:1 in the ASV states, “In the beginning was the Word, and the Word was with God, and the Word was God.” Jesus Christ is the Word, but he cannot be God, because a person cannot be with himself. John 1:1 should be translated, “In the beginning the Word was, and the Word was with God, and the Word was a god” (NWT). The Greek for “in the beginning was the Word” here does not refer to the first thought of the Source. It refers to the first creation day—during which the heavens and the earth were created. This is proven by other verses in the Book of John (John 8:44; 9:8, 16; 10:22; 12:6). They use the imperfect tense of the word “was” that is found in the first part of John 1:1.

It is claimed that no Greek scholars translate the last part of John 1:1 as “the Word was a god.” But that is how Nicholas Kip, and others, who are experts in biblical Greek, translate it.²⁵ The evangelical scholar Robert H. Gundry of Westmont College in California has even said, “As to the translation of John 1:1, ‘and the Word was a god’ it is grammatically possible but not grammatically favored.”

Indeed, other versions agree with the NWT at John 1:1. For instance, the early Coptic Version reads “the Word was a god.” This reliable version dates to the third century A.D. This

was before the Trinity doctrine was established at the Nicene Council. Biblical Greek has no indefinite article (“a”), but this Coptic language did. This is good evidence that the NWT is correct at John 1:1.²⁶ Its translation of this verse is also supported by the NTIV, which reads, “The Word was a god.”

The middle part of John 1:1 literally says “and the Word was with the God.” The Greek word for God is *theos*. It is here preceded by the definite article *ho*, which means “the.” But the last part of verse 1 has no definite article before *theos*. The noun is thus anarthrous.²⁷ All the New Testament translations at times insert the indefinite article “a” before such nouns. The next quote explains when it should be added to an anarthrous *theos*:

Others have argued that *theos* does not require the definite article to be definite, and that there are examples of article-less (“anarthrous”) *theos* used definitely in the New Testament. While this may be true of anarthrous *theos* in the genitive or dative cases, two forms that freely dispense with the [definite] article in a number of uses [but are still definite], it is not the case for anarthrous *theos* in the nominative case, the form used in John 1:1. (Brackets mine)²⁸

John 10:33-34 in the ESV reads: “The Jews answered [Jesus], ‘It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.’ Jesus answered them, ‘Is it not written in your Law, “I said, you are gods”?’” This translation of verse 33 suggests that Jesus was claiming to be God. His response in verse 34, though, where he quotes Psalm 82:6, which states that men were gods in heaven before becoming mortal on earth, would not make sense if he were claiming to be God.

A correct translation of John 10:33 says that, “The Jews replied, ‘We are not going to stone you for any good deed, but for blasphemy. You, a mere man, claim to be a god’” (NEB). Jesus then quotes Psalm 82:6 to defend the claim that he is a god. It states, “Ye are gods; and all of you are children of the most High” (KJV). God said this to some angels in heaven before they were born as mortals on earth. They were eventually no longer gods. They became mortal. Jesus did not claim to be God. He claimed to be a god. Thus he was not a mortal man. He just appeared to be one.

John 5:18 says, “And for this, the Jews sought the more to kill him, not only because he had broken the sabbath, but because he had said of God, that he was his Father, and had equaled himself with God.” (Murdock). Here the Jewish leaders claimed that Jesus changed the law of the Sabbath, which they believed only God had the right to do. These leaders were not saying that Jesus claimed to be God. They were saying that he was making himself equal to God, since a son can become equal in power to his father.

John 8:58 is used to claim that Jesus is God. In the NIV, it reads, “‘I tell you the truth,’ Jesus answered, ‘before Abraham was born, I am!’” This claim is based on Exodus 3:14, which the KJV translates as, “And God said unto Moses . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” This suggests that Jesus claimed to be I AM and that this is one of the names of God.

The Hebrew version of Exodus 3:14 should be translated, “I WILL BE hath sent me unto you.” The Hebrew version of John 8:58 though says, “Jesus answered, ‘before Abraham was born, I was!’” Jesus here states that he existed before Abraham was born. He said this to point to his exalted status above Abraham. The name for God in the Hebrew version of Exodus 3:14 is *ehyeh*, whereas in the Hebrew version of John 8:58 the words Jesus used to say “I was” are *ani*

haiti. Also, the name for God in the Geek version of Exodus 3:14 is *ho on*, whereas in the Greek version of John 8:58 the words Jesus used to say “I am” are *ego eimi*. This paragraph proves that he did not use a name of God in John 8:58 to refer to himself.²⁹

Thomas said in prayer to God, before the risen Jesus and in honor of him, “My Lord and my God” (John 20:28 KJV). Thomas here praised God through the Lord Jesus Christ. Hebrews 1:8 has been mistranslated as, “But to the Son He says: ‘Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom’” (NKJV). This verse should be translated, “But of the Son he says: ‘God is your throne forever and ever’” (NRSV footnote). This means the Father supports the Son. Titus 2:13 has been mistranslated as, “. . . while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ” (NIV). This verse should be translated, “. . . looking for the blessed hope and for the manifestation of the glory of the great God and our Life-giver, Jesus Christ” (APNT).

Acts 20:28 has been mistranslated as, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (NKJV). There are two possible versions of this verse: The first is, “Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son” (RSV). The second is, “Take heed therefore to yourselves . . . to feed the church of Christ which he has purchased with his blood” (AET).

2 Thessalonians 1:12 has been mistranslated as, “That way the name of our Lord Jesus will be glorified by you, and you by him, according to the grace of our God and Lord, Jesus, the Messiah” (ISV). This verse should be translated, “We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ” (NIV).

2 Peter 1:1 has been mistranslated as, “Simon Peter . . . to those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours” (NIV). This verse should be translated, “Simon Peter . . . to those who have been made worthy of the equally precious faith with us by justification of our Lord and Savior, Jesus Christ” (APNT). Romans 9:5 has been mistranslated as, “Who are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen” (KJV). This verse should be translated, “to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen” (RSV).

1 John 5:20 is translated: “And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life” (ESV). Here the antecedent of “he” in the second sentence is not “Jesus Christ,” which is nearest to this pronoun; instead, it is “him who is true.” This is confirmed by other New Testament verses where the antecedent is the second previous noun (e.g., Acts 10:38; 1 John 2:22).³⁰

It is true that Exodus 20:3 says, “Thou shalt have no other gods before me.” It is also true that Jesus Christ accepts worship. This is because he is the firstborn Son of God the Father. He is thus the first creator god under Him. So, he has eternal preeminence over the other Sons of God. Thus we may worship Yahweh the Son, as long as we recognize that he is below the Father. The highest worship though must only be given to God.

It is true that Jesus said, “Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matthew 4:10 KJV). The truth is that when we worship Jesus Christ we are worshipping God through him. How then can we serve our fellow creations if we must only serve God? The

truth is that by serving them we serve God.

Consider also Revelation 1:4-5. Notice that Jesus Christ is not He who is, and who was, and who is to come:

John to the seven churches which are in Asia: Grace be to you, and peace, **from him** who is, and who was, and **who is to come** [this refers to God's future Manifestation through Bahá'u'lláh³¹]; and from the seven Spirits who are before his throne; **And from Jesus Christ**, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. . . . (Web Emphasis and Brackets mine)

Revelation 22:8-16 refers to Jesus Christ as an "angel." It states that he is "the first and the last, the beginning and the end" (NASB). Likewise, God calls Himself the "beginning and the end" in Revelation 21:6 (NASB). So what do these titles refer to? The universe began in magick, innocence, and joy. This was before the First Fall. Likewise, the life of each righteous person ends in magick, innocence, and joy. That is now also the endless state of God and Jesus Christ. Thus they are each the beginning and the end. The title "the first and the last" though refers to how Jesus Christ is first in perfection among the Sons of God even though he serves the lowliest of God's creations: "the last shall be first, and the first last" (Matthew 20:16 KJV).

Micah 5:2 in the KJV says that Jesus Christ is "from everlasting." But this does not mean that he has always existed. A correct translation of Micah 5:2 says that Jesus Christ's "origins are from old, from ancient times" (NIV). Psalm 90:2 says that God is "from everlasting to everlasting" (NIV). But two eternities cannot happen. This should thus be translated God is "from age unto age" (YLT). Some translations of Deuteronomy 33:27 state that God is "eternal," but they should say that He is "of old" (DBY).³²

The Two Yahwehs Doctrine

This section proves that the Jews and early Christians taught that Yahweh the Son was a separate Being from Yahweh the Father.³³ The Old Testament thus calls Yahweh the Son an "angel." Indeed, he is the greatest of the archangels—the firstborn Son of Yahweh the Father. Still, the name "Yahweh" in the Old Testament almost always refers to God the Father. The context though sometimes shows that the name "Yahweh" refers to Yahweh the Son, who is Jesus Christ.

Jesus said: "While I was with them, **I was keeping them in Your name which You have given Me**; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled" (John 17:12 NASB Emphasis mine).³⁴ This verse says that God gave His Son Jesus His name; thus, Jesus is Yahweh the Son. Likewise, Exodus 23:19-20 states: "See, **I am sending an angel** ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since **my Name is in him**" (NIV Emphasis mine). This last part in the NLT reads: "He is My representative—He bears My name." Thus this angel bears Yahweh's name and has the power to forgive sins. This must be the preincarnate Jesus.

This is confirmed by the *Apocalypse of Abraham*. It states that the Yahweh who appeared to Abraham and made a covenant with him was "the angel Yahu-el."³⁵ Consider also Proverbs 30:4, which states: "Who has established all the ends of the earth? What is his name, and what is his

son's name? Surely you know!" (RSV). Thus this too suggests that God the Father and His firstborn Son have the same name.

Likewise, other early Jewish sources also taught the two Yahwehs doctrine. For example, the Jewish Targums sometimes inserted "the Word of Yahweh" in place of "Yahweh" to denote two divine beings, one the greater and the other His spokesman. The teachings of Philo, a Jew who lived from about 20 B.C. to A.D. 50, also support this. He taught that the Word was God's firstborn Son, who was the eldest of God's angels, even an archangel. Philo was accused of teaching a paganized form of Judaism, but he actually taught Jewish concepts in Greek terminology. He even lived during Christ's entire lifetime.³⁶ The early Church Father Eusebius even wrote that the Jews believed that the angel Yahweh was the Messiah. The Christian *Odes of Solomon*, too, states that the Spirit of the LORD made Jesus and that he is the greatest of the Sons of God.³⁷

Now, it is true that Nehemiah 9:5-6 is used to attack the two Yahwehs doctrine:

The NIV Bible states, "You alone are the LORD" ("LORD" is the English translation of the Hebrew name "Yahweh," also spelled "Jehovah.") So, does this prove there is only one Yahweh? Well, the answer is no. Here is a correct translation:

And blessed be the Name of Your Glory, even He being exalted above all blessing and praise. **You alone are He, O Jehovah;** You have made the heavens, and Heaven of the heavens, and all their host; the earth and all which is on it; the seas, and all that is in them; and You shall preserve them all alive. And the host of the heavens bows down to You. (LBT Emphasis mine)

Another translation that supports the LBT is: "And blessed be the Name of Your Glory, even You being exalted above all blessing and praise. You alone are He, O Jehovah" (IBV). But Zechariah 14:9 states in the KJV that, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." This means that Jesus Christ will someday no longer be called Yahweh the Son. God the Father alone will be called Yahweh. Everyone will know Him by that name during the Most Great Peace.

Although Isaiah 45:5-6 in the Masoretic Text states there is only one Yahweh, the LXX gives the correct reading, which is, "I am Yahweh God and there is no other Elohim apart from me . . . I am Yahweh God and there is no other." Also, right after Isaiah 45:18 states that God created the heavens and the earth, many translations say, "I am the LORD, and there is no other." But a literal translation reads, "I the LORD, and no other." This means that Yahweh the Father, and no other, was in charge of creating the heavens and the earth. But the angels, archangels, and the Goddess each helped Him to create the universe.

Now, the rest of this section gives more evidence for the two Yahwehs doctrine. However, remember that when these Bible versions read "LORD" the original Hebrew reads "Yahweh." The quotes given (unless otherwise noted) are from the KJV. All emphases and brackets are mine:

Genesis 16:10 states, "Then **the angel of the LORD** told her . . . 'I will increase your descendants so much that they will be too numerous to count.'" And verse 13 continues, "**And**

she called the name of Jehovah, the One speaking to her, You, a [god] of vision!” (IBV). Therefore, here an angel of Yahweh is also called Yahweh. The word “god” in brackets in verse 13 is translated from the Hebrew word *el*, which means God or god, depending on context.

Furthermore, Judges 2:1-2 states, “**And an angel of the LORD . . .** said, I made you to go up out of Egypt, **and have brought you unto the land [of Canaan] which I swore unto your fathers . . .**” So, who was this angel, who promised to give the land of Canaan to the Israelites? Well, Genesis 17 says that his name was Yahweh and that he made this covenant first with Abraham. Also, Isaiah 63:8-9 states that both Yahweh the Father (through Bahá’u’lláh) and the angel Yahweh (through Jesus) were to be our Saviors:

For **[the LORD]** said, Surely they are my people, children that will not lie: so he **was their Saviour**. In all their affliction he was afflicted, **and the angel of his presence saved them:** in his love and in his pity **he redeemed them;** and he bare them, and carried them all the days of old.

King David wrote that, “**The LORD said to my Lord,** ‘Sit at My right hand, till I make Your enemies Your footstool’” (Psalm 110:1 NKJV). Who is “my Lord” here? Mark 12:35-37 proves that he is Jesus Christ. These verses thus state that Jesus Christ is not God.³⁸

That Jesus Christ is an angel is also taught as follows: Revelation 8:3-5 describes an angel, who was performing a ritual before the throne of God and within His temple in heaven.³⁹ This ritual was performed by the Israelite high priest within the temple in Jerusalem.⁴⁰ To the ancient Israelites, the first of these high priests, Aaron, represented Jesus Christ, our High Priest in heaven.⁴¹ This means that Jesus was the angel mentioned in Revelation 8:3-5, who was seen performing this ritual within the temple in heaven.⁴²

Some pre-Nicene Church Fathers also taught that Jesus was an angel, the lesser Yahweh.⁴³ But many Church Fathers taught the Trinity doctrine ratified at the Nicene Council. Thus they referred to Jesus as “God,” and they referred to the “Trinity.”⁴⁴ But they were mistaken. Some Church Fathers in extant manuscripts contradict themselves about the Trinity and Jesus Christ, which indicates there have been copyist and/or translation errors.

The Church Father Arius in the early fourth century taught that Jesus Christ was a created Being. He wrote, “That the Son is not unbegotten, nor a part of the unbegotten, by any means, nor of any subject matter, but that by will and counsel he existed before the times and the ages, full God, only begotten, not mixed with anything heterogeneous . . .” Nonetheless, those who branded Arius a heretic distorted this teaching and claimed that he taught that Jesus was not divine. The Arians were not even an obscure sect. There were many Arian kingdoms from the third to the sixth century A.D.

Bishop Alexander thus condemned Arius for rejecting the Trinity doctrine that had become orthodox at the Nicene Council, even though many eastern bishops also rejected it and agreed with Arius that Jesus is a created Being. Those bishops were: Eusebius of Caesarea, Theodotus of Laodicea, Paulinus of Tyre, Athanasius of Anazarbus, Gregorius of Berytus, and Aetius of Lydda. So, worried that the controversy would divide the statewide Church, Constantine simply backed the majority position as a political move to take the most convenient route to resolution. But, although the Catholic Nicene Council banished Arius to Illyria in A.D. 325, Constantine eventually rescinded Arius’ banishment, and later, Constantine was baptized on his deathbed by an Arian named Eusebius of Nicomedia.⁴⁵

Now, the rest of this section gives more quotes from early Church Fathers, which also teach that God the Father created Jesus Christ: For example, Eusebius of Caesarea wrote this about Deuteronomy 32:8, “In these words surely he names first the Most High God, the Supreme God of the Universe, and then as Lord His Word, Whom we call Lord in the second degree after the God of the Universe.” Likewise, Ignatius wrote, criticizing the beliefs of wayward Christians: “. . . they suppose Christ to be unbegotten. . . . and that the Father, Son, and Holy Ghost are but the same person . . .” He also wrote that Proverbs 8:22 refers to Christ. This verse states, “The LORD created me at the beginning of his work. . .” (RSV).⁴⁶ That Jesus is a created Being is even confirmed by *Clementine Recognitions*, which quotes Peter as saying:

But to the one among the archangels who is greatest, was committed the government of those who, before all others, received the worship and knowledge of the Most High God. . . . Thus the princes of the several nations are called gods. But Christ is God of princes, who is Judge of all.⁴⁷

And, likewise, Justin Martyr wrote:

He was begotten of the Father by an act of will; just as we see happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out: and just as we see also happening in the case of a fire, which is not lessened when it kindled [another], but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled.

Justin Martyr even taught the two Yahwehs doctrine. He wrote about the Lord who reigned fire and brimstone upon Sodom and Gomorrah: “When Scripture says, ‘The Lord rained fire from the Lord out of heaven,’ the prophetic word indicates there were two in number: One upon the earth, who, it says, descended to behold the cry of Sodom; Another in heaven, who also is Lord of the Lord on earth . . .”⁴⁸ Origen also taught the two Yahwehs doctrine. He wrote, “And if any should from these words be afraid of our going over to the side of those who deny that the Father and Son are two persons . . .”⁴⁹ Also, Tertullian wrote that, “There was, however, a time when neither sin existed with [God], nor the Son . . .”⁵⁰

Hippolytus also taught that God created Jesus Christ:

Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the LOGOS first. . . . Him alone He produced from existing things; for the Father Himself constituted existence, and the Being born from Him was the cause of all things that are produced.⁵¹

Conclusion

There is only one God. He alone is named Yahweh Elohim. He oversaw the creation of the heavens and the earth. The Bible teaches that God rules over the angels and archangels. They are the gods mentioned in the scriptures of the major religions. Ten orders of angels are ruled over by a council of archangels, with Jesus Christ at its head. He rules at the right hand of God the

Father. They are both called Yahweh. They are both our saviors. The Bible teaches that the first being created by God the Father was Jesus Christ. The first being created by the Goddess though was God. She alone is uncreated. The members of each major religion can unite by accepting each other's Manifestations. This chapter shows that the Bahá'í and Mormon doctrine that God and Jesus Christ are two separate persons is correct.

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³ B. H. Roberts, *The Mormon Doctrine of Deity: The Roberts and Catholic Priest Van Der Donckt Discussion* (Kessinger Publishing, 2004), 142-146.

⁴ Joseph Wheless, *Is It God's Word* (Kessinger Publishing, 1992), 206-207.

⁵ Morey, *The Trinity: Evidence and Issues*, 90-95

⁶ Booth, *The Secret History of the World*, 309

⁷ Chic Cicero and Sandra Tabatha Cicero, *Self-Initiation into the Golden Dawn Tradition* (St. Paul: Llewellyn Publications, 1998), 157-161.

⁸ William F. Dankenbring, "Who or What is God, the Logos, and Man?" Triumph Prophetic Ministries (Church of God), Retrieved from: http://www.triumphpro.com/logos_church_fathers.htm 11 April 2007

⁹ Hornby, *Lights of Guidance*, 504

¹⁰ Bryan T. Huie, "Who is Jesus Christ?" Here a Little, There a Little, April 6, 2007, Retrieved from: http://www.herealittletherealittle.net/index.cfm?page_name=Yeshua 14 August 2016

¹¹ Jeff Mezera, "The Image of the Invisible God," *The Herald of Christ's Kingdom*, September-October 2001, Retrieved from: http://www.heraldmag.org/2001/01so_3.htm 5 November 2007

¹² Hopkins, *Biblical Mormonism*, 34-35

¹³ *Reasoning from the Scriptures* (New York: Watchtower Bible and Tract Society of New York, 1985), 408.

¹⁴ Psalm 89:27 should be translated, "I also shall give him my firstborn," not "I will make him my firstborn." See: Hopkins, *Biblical Mormonism*, 34

¹⁵ Kent Crockett, "The Firstborn of Creation," Bible Study, (1995), Retrieved from: <http://kentcrockett.com/biblestudies/firstborn.htm> 6 November 2007

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¹⁷ Greg G. Stafford, *Jehovah's Witnesses Defended: An Answer to Scholars and Critics* (Huntington Beach: Elihu Books, 1998), 109.

¹⁸ In Defense of the New World Translation of the Holy Scriptures, "Revelation 3:14 'the beginning of the creation by God'—New World Translation," Retrieved from: <http://onlytruegod.org/defense/revelation3.14.htm> 6 February 2017

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²⁵ Nicholas Kip, "How Knowing Greek Led Me to Know God," *Awake!* (March 22, 1987), pp. 10-14.

²⁶ Navas, *Divine Truth or Human Tradition*, 256-283

²⁷ New World Bible Translation Committee, *The Kingdom Interlinear Translation of the Greek Scriptures* (New York: Watchtower Bible and Tract Society, 1969), 1158-1160.

²⁸ Jason David Beduhn, *Truth In Translation*, (University Press of America, 2003), 117.

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- ²⁹ Navas, *Divine Truth or Human Tradition*, 438-453
- ³⁰ *Ibid.*, 287-333, 385-393
- ³¹ This interpretation is supported by other translations that basically read: “who is coming” or “is still to come” (e.g., Young’s, IBV, Mof, and Knox).
- ³² William Robert West, *A Resurrection to Immortality: The Resurrection, Our Only Hope of Life After Death* (Bloomington: WestBow Press, 2011), 448-455.
- ³³ Huie, “Who is Jesus Christ?”
- ³⁴ Other translations support this reading, such as the ESV, RSV, and ASV.
- ³⁵ *Apocalypse of Abraham* 10:3-8; 13:1
- ³⁶ Huie, “Who is Jesus Christ?”
- ³⁷ *Preparation* VII.14-15
- ³⁸ Greg S. Deuble, *They Never Told Me This in Church!: A Call to Read the Bible With New Eyes* (Morrow: Restoration Fellowship, 2006), 116-119.
- ³⁹ Revelation 7:15
- ⁴⁰ Exodus 30:1, 7; Leviticus 16:11-12
- ⁴¹ Hebrews 3:1
- ⁴² Bob Pickle, “‘Angel’ named Yahweh,” Pickle Publishing, (2004), Retrieved from: <http://www.pickle-publishing.com/papers/angel-yahweh.htm#messenger> 18 May 2004
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- ⁴⁴ Matt Slick, “Early Trinitarian Quotes,” *CARM Newsletter*, Retrieved from: <http://carm.org/early-trinitarian-quotes> 5 December 2014
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- ⁴⁸ “Dialogue with Trypho,” *The Ante-Nicene Fathers*, vol. 1, 538-539.
- ⁴⁹ *Against Celsus* 8.12.22
- ⁵⁰ *Against Hermogenes* 3
- ⁵¹ William F. Dankenbring, “Who or What is God, the Logos, and Man?” Triumph Prophetic Ministries (Church of God), Retrieved from: http://www.triumphpro.com/logos_church_fathers.htm 7 January 2005