

Is Jesus God?

Is Jesus God? Most people who class themselves as Christians would say yes, of course, they believe that Jesus is God. They also believe that the Holy Spirit is God, and that God is God, they believe in what is known commonly as the Trinity. It is a teaching of the church, firstly, the Roman Catholic Church, followed by the Anglican, and then all other main-stream churches, it has been a main stay of their teaching for hundreds of years, and anyone who does not believe in the Trinity is regarded as a non-christian, and a member of a cult.

In this talk this afternoon, we will examine what the Bible says, not what the church says, and what the Bible says has been the main stay and foundation for true Christians for thousands of years.

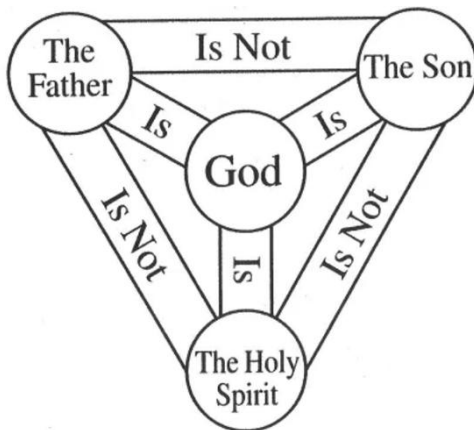
None beside me... says God

In answer to the question Is Jesus God, what does the Bible say? Isaiah 43:11 *I, even I, am the Lord; and beside me there is no saviour.* Isaiah 44:8 *Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.* Isaiah 45:5 *I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:* Isaiah 45:18 *For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.* Isaiah 45:21 *... and there is no God else beside me; a just God and a Saviour; there is none beside me.* These are words which God announced in plain and simple terms to his people the Jews some 600 years before the birth of Christ. As it is impossible for God to lie, do we accept this statement or not?

Would not have God have taken the occasion to mention that He was not alone that there were other persons other than him also known as God?

Trinity not mentioned

Why is it that nowhere in the Old Testament God is recorded as having explained or described himself as Triune, as being a third of a series of Gods, who comprise just one God? In the New Testament as well the word God is mentioned 1354 times and in not a single one of these places where the word God occurs is there a hint of the plurality of persons known as God. Not a single passage. Nowhere is the Godhead described as a plurality of persons. Nowhere is even the word Trinity mentioned. In fact it was not until the third century AD that the trinity was formulated as part of the mainstream church teaching, a church which by then had become well corrupted with pagan teachings and practices. Not a single Bible author or writer, not a single prophet or apostle say that Jesus is God. As we can see the Scripture in fact teaches precisely the opposite, in obvious, and plain and clear terms. **There is no God beside me.** How can anyone argue with that? Now there are many passages that Trinitarians turn to in an attempt to show that Jesus is God.



Trinity a preconceived idea, a mystery!

But in not one of these is the plain statement made. In every passage a preconceived idea is read into the passage. If you had no idea that the teaching of the Trinity existed, by reading the Bible alone, you would never know of it, or be aware

that such an idea existed. The teaching of the trinity has come from outside of the Bible, and is read into it. As a result, the theory causes confusion, has caused a massive rift in Christendom, and has been the cause of the martyrdom of many who would not accept the teaching. Under close scrutiny and questioning, and pressure, those who teach the Trinity, fall back on the well -worn defence, that it is all a mystery, and that finite man cannot be expected to understand it.

Simplicity of Scripture

On the contrary God is to be understood. John 17:1-3 *These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you: As you have given him power over all flesh, so he should give eternal life to as many as you have given him. And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent..*

This is a useful passage to remember. What does it tell us? *Father the hour is come, glorify your Son...* Glory then derives from the Father in the first instance. The Son and The Father are not co equal then, contrary to what mainstream churches claim. *As you have given him power over all flesh...* Power came from God... But if Jesus was God, how could Jesus say this, he would be lying and deceitful, creating a fake prayer to deceive and confuse us. - How could Jesus, if he is God, say the Father who is also God give him power, if he who was also God all along? See it doesn't make sense. Yet the whole mystery is cleared in an instant, by looking at what the words say. *This is life eternal, that they might know thee, the Only True God...* The only God, As Jesus is the Son of God, he should know a bit more than a modern priest or pope about His Father, and we see that he says exactly the same as the Old Testament prophets. *I am God* we read in Isaiah *and there is none beside me*. What is more, Jesus expects his disciples to understand this...*that they might know thee*. Knowledge is the opposite to mystery, the opposite to ignorance. God has revealed himself through His Word,

and through Jesus Christ, indeed we read on ... *And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.* Notice, - the Only True God, AND Jesus Christ whom you have sent. Notice *whom you have sent*, God in charge again, in charge of Jesus Christ, glorifying, him, giving him power and now sending him. The statement ends, by revealing that we can know God, and Jesus Christ. This is a simple statement, we see two separate entities, God, the Father, and Jesus Christ his son. But both in harmony. Now in this passage we have discovered six powerful reasons to doubt the false idea of the Trinity. This is just ONE passage, and we only turned it up to demonstrate that we can get to know God, and that he is not a mystery.

Teaching of Paul

Nowhere is Jesus described as the second person of the Trinity, instead we can read in the letter of Paul, 1 Cor. 8: 6 *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* Again we see the confirmation, One God the Father, and One Lord Jesus Christ.

Separate. Why, if the trinity was true does the Bible keep emphasising the uniqueness of God, and the uniqueness of Jesus, why not explain that they are also one and the self- same Godhead? Again Paul writes to the Ephesians: 4:5-6 *One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all,* and again to Timothy in his first letter: 1 Timothy 2:5. *For there is one God, and one mediator between God and men, the man Christ Jesus;*

No physical Pre-existence

One of the ways in main stream churches try to prove the existence of the Trinity, is they teach Jesus pre-existed, that he being God, came down from heaven in the form of man, so that he could share in our weakness, and be our Saviour. That before he was incarnate as the Son,

he pre-existed in a different form before he was born to Mary. Apart from the term pre-existence being contradictory, the Bible does not teach that Jesus existed as God or even as a person before he was born. We have dealt with this in a previous Bible Talk a few months ago. Let's briefly recap... One of the main passages used is: Colossians 1:15-18 *Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.* Oooh, they will say, "look it says by him were all things created, it says in Genesis that God created the heavens and the earth, therefore Jesus must be God". But looking a little closer the argument falls to pieces. The verses themselves explain what the Apostle Paul meant by Jesus being the firstborn of every creature, as he explains in verse 18, that he is the firstborn of the dead. Meaning not that Jesus was there first in the beginning at the creation of the heavens and the earth, as a person, or as God, but that Jesus was the first to be raised from the dead, and as such, he was the means by which all God's plans with mankind have been made possible. This creation of which the Apostle is speaking is the creation of new men and woman, and not the creation of the earth, sun moon and stars and so on of Genesis, as the context clearly shows.

Jesus was born, and was not "uncreate"

In fact, this passage disproves the teaching of the Trinity and shows that Jesus is not God. We consider it again. *Who is the image of the invisible God, the firstborn of every creature:* Image of God. If something is the image, it is not the same is it! It means instead that Jesus was an impression, a representative, a copy, a manifestation of

God, an image of God. Notice it does **not** say Jesus is God, nor does it imply God the Son. It is important to notice too, the clear words of the Bible, Jesus the firstborn of every creature. **Firstborn.** The word denotes a beginning, emanating from someone else, it does not therefore support the Trinitarian idea of Jesus being uncreate, infinite, and coeternal. It implies too second- borns, and further borns, *being the firstborn among many brethren*, the apostle says, so the sense in which Jesus was first born, must be replicated in others, so there is no wriggle room in saying this is a special case. We could labour on, but let us look again at Jesus himself.

Jesus in Mind of God from the beginning.

He was in the mind of God long before he was born. In fact he was in God's mind right in the very beginning in the garden of Eden. Genesis 3:15: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* But Jesus is spoken of continuously in the Old Testament showing He was the focus of God's intentions to reconcile the world to Himself. Take for example God's promise to David. 2 Sam 7:12-14 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* Who was God speaking of, who was this Son of David? *He shall build an house for my name, and I will stablish the throne of his kingdom for ever.* We notice that whoever he was God was going to establish his throne for ever. The Son wasn't going to do it, No the Father would do it. 14. *I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:* Thus this son would be of flesh and blood, with the ability to sin, made of the same carnal lusts as you and me, made of the same stuff. Of whom was he speaking? Matthew 1: 1. *-The book of the generation of Jesus Christ, the son of David, the son of Abraham.* Jesus Christ the son Of David, made of the

same flesh and blood as David, able to sin, someone who would also be the Son of God, but clearly not God, someone who would be given a Kingdom. Yet this promise was given some thousand years before Jesus was even born. That's interesting isn't it? God said to David, I will be His Father, He shall be my Son. He was speaking of the future, in the future tense. This Son certainly and most obviously did not exist then at that time in history. Of course not. Jesus did not exist then, he was born a thousand years later. He was not God, need we say it. So too this point is confirmed so that there is no wriggle room, speaking of this remarkable descendant, this special Son we read in Psalm 89: 29 . *Also I will make him my firstborn, higher than the kings of the earth.* Such a passage makes a complete nonsense of the commonly parroted phrase by Trinitarian churches that Jesus being God, was eternally begotten, Clearly in this passage he wasn't. Why do people have to persist in adding things to the Bible that simply are not there? After all these prophecies predicting the existence of the Son of God, who would also be the seed of the woman, the son of man, the day God ordained finally arrived. God appeared to *Mary Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.* We note that Jesus, allegedly God the Son, at this point in the record of Scripture, still does not exist. Shall call his name.. Jesus is still even future. He doesn't yet exist. If he was God, then God the Son doesn't yet exist. It contradicts common church teaching. You might not think that it matters, but if we cant understand God in the simple language of the Bible then what chance have we to know him at all? Conception speaks of a beginning. We read John 3:16, *God, so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish.* Like conception, begotten, speaks of a beginning. Jesus cannot be God, as God does not have a beginning. In answer to Christendom telling us that Jesus is God, the Apostle Paul quotes David, the man after God's own heart who recorded the words of God, in Hebrews 1:5 Thou art my Son.... He didn't say hi Fellow

God, no thou art my Son, this DAY I have begotten thee. A specific time even. Before that day he was not begotten, he was not eternal, not co existent, not co equal.

Jesus the Son, subservient

As Jesus grew, we are told by the Gospel writer in Luke 2:52: *And Jesus increased in wisdom and stature, and in favour with God and man.* This is entirely as we would expect, of the man Christ Jesus, to grow and develop as a child and grow into a man, increasing in wisdom as he grows. Yet such a simple concept is turned on its head, by those who say that Jesus is God the Son, here we have the Son of God, described as increasing in wisdom, evidently at one point his wisdom was such that it had to increase, yet of God, the Psalmist says: Psalms 147:5 *Great is our Lord, and of great power: his understanding is infinite.* Also he increased in wisdom with God and man. What a pointless thing to say, if he was God already, God growing in favour with God eh? The time came for Jesus to commence his ministry, he was baptised. The Holy Spirit came upon him, like a dove. He was not so imbued with power before that moment. Why not if he was Very God, and fully God? What meaning does that moment have, if he already had all power? Why did God say this is my Beloved Son in whom I am well pleased? Why call him My Son, if He was God the Son, why say in whom I am well pleased. What a pointless thing to say, if He was God in the form of a man. But if he was the Son of God, and fully man, and not God at all, it makes sense that God was well pleased in him, because he was fully obedient, subservient, not co equal, but submissive and acquiescent. He proved this by being obedient in the act of baptism, saying to John the Baptist, who protested Thus it becometh us to fulfil all righteousness... Why was this necessary?

Jesus needed to be saved

Because he too needed to be saved, for example in the Psalms: Psalm 89: 26. *He shall cry unto me, thou art my father, my God, and the rock of my salvation. Also, I will make him my firstborn, higher than the kings of the earth.* Yes! Jesus too, as a man needed to be saved from the curse of death, placed upon him as a son of Adam, and Hebrews 5:7 Jesus is described as: *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death...* Jesus needed saving! So how can he possibly be God? Instead, he was a man like you and me, and again the Apostle to the Hebrews reminds us in chapter 4: 15: *touched with the feeling of our infirmities; ... was in all points tempted like as we are, yet without sin.* Yes, he was tempted in all points like you and me, that is how he can be our representative. As we are tempted, so too was Christ tempted, he understands our battle, that is why he is the captain of our salvation.

But God cannot be tempted

Yet being tempted, friends, means that Jesus could not be God, as we are reminded by the Apostle James, 1:13 *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts he any man:* As Jesus was tempted, and we are told by the gospel writers that he was indeed tempted in the wilderness, he cannot be God, or God the Son, as God cannot be tempted with evil. Similarly Jesus cannot be God, as John, one of the disciples, and later an apostle declared in his opening chapter of his gospel record in 1:18, that No man hath seen God at any time, yet the disciples saw Jesus every-day, how then can Jesus be God? Or God the Son? When we are told in the Old Testament that people saw God, we can quickly see in the text, that they saw God, by looking upon an angel, one of God's representatives, exactly the same way, Jesus is described as Immanuel

in the book of Isaiah, God with us, a title not proclaiming Jesus is God, but a title proclaiming him as Gods' closet representation, and living manifestation of the character and will of God in action, fulfilling every Word which God has uttered. As the representative of the Father, Jesus was able to say I and my Father are One. At this reference, people say there you are God and Jesus are one. Yes, that's right, they are one, just as Jesus later in the very same chapter states that those his disciples will also be one, and one with him Jesus and God. Thus John 17 explains that the special relationship between God and Christ, so in unity, so in harmony so in step, as Jesus enacts His Father's wishes on earth that they are described as one, so too will all Christ's true followers also be as one, in exactly the same sense. This completely destroys the concept of the Trinity at it's very core, because the Bible does not teach that God is manifest in three, in one, or one in three, but is manifest first in one, then in many. Christ the firstfruits, then afterward they that are Christ's at his coming.

None good but God...

For these reasons, never Jesus seeks to elevate himself, as he recognised he had no right to elevate himself to the position that God alone was worthy of. Matthew 19:17 When receiving plaudits and praise, he rejected it, *Why callest thou me good? Why do you call me good? there is none good but one, that is, God* Why would Jesus say such a thing if he was God? There can be no reason, except plainly he wasn't God. Not only that but Jesus denied he had his own authority, his own will, but said my meat and drink is to do the will of him that sent me. Why would he say this if He was God the Son, but as the Son of God, it makes perfect sense. As an obedient Son, it makes every sense, when he said: John 8:28 *When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me...* Notice the term "son of man", mentioned 88 times. "God the Son" is mentioned **zero** times, never. "Son of man" because

he was! “Son of God” mentioned 50 times because he was, “God the Son” mentioned never, because he wasn’t. Here Jesus announced that everything he said, he had been taught of His Father. Not co equal then. How could he be very God, if he needed to be taught the words of God? Again in John 12:49: *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

Jesus fully man, not fully God

Jesus is not just a representative of the Father, but he is also a representative of man, he the Mediator, we remember the reference we have already reminded you of in Timothy, 1 Tim 2:5: 5. *For there is one God, and one mediator between God and men, the man Christ Jesus*; If he was God the Son, and fully God, and unchangeable, how could he possibly be a representative of man? How could he be a just Mediator, how can he be possibly qualified to understand our infirmities if he didn’t suffer in the same way? How do the clerics reconcile the plain teaching of scripture where: Habakkuk 1:13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity*: Psalm 5:4: *For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.* Neither shall evil dwell with thee. Certainly, it is a fact unquestionable, that God cannot be tainted with evil, God cannot be a partaker of human nature. Yet of Jesus it is stated Hebrews 2:14 *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death.* This is not a verse in isolation, for we can turn to Paul’s words to the Romans 8:3 *God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* It doesn’t say that God sent himself, or God Himself descended, but that he sent his Son, in the likeness of sinful flesh, actually in the Greek it is in the form of the flesh of sin, so it wasn’t something like sinful flesh, it was the same carnal nature, as

Paul to the Corinthians teaches us in 2 Corinthians 5. *God made him to be sin for us, who knew no sin.* Thus, though born as a Son of Man, though born under the law of Moses, necessitating his circumcision, , God the Son bound by the Mosaic law eh? Well the Son of God most certainly was, as he kept Passover, and all the law, fulfilling every jot and tittle, bound by the law, to the extent, that being nailed to the tree, he even came under its curse, though he himself did not break any law, or sin at all. Yet in all this, we are told that his perfection did not come easily, it was not inherent, as you would expect if he was God, but it was a gradual process, as you would expect of any human. As again we can read in Hebrews 2, this chapter is so helpful, and verse 9,10: *But we see Jesus, who was made a little lower than the angels for the suffering of death, Yes he was made.* Yet Trinitarians insist that as God, Jesus is uncreate, yet here like in many other places, Jesus is described as being made, created, *a little lower than the angels*, thus lower than the angels, he did not possess immortal life, he had to die, he was not therefore co eternal, he was lower than the angels, therefore not co-equal, all this *for the suffering of death, partaker of human mortal nature, and crowned with glory and honour; that he by the grace of God should taste death for every man.* We read on: *10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* He was made perfect through sufferings, that is at one point before being made perfect he was less than perfect, like you and me.

On the right hand of the Father

Jesus right now is sitting on the right hand of God as Psalm 110 tell us. As very God, is that not confusing, How can he sit on the right hand of God, if he is God, and where for that matter, is the Holy Spirit, is he sitting on the left hand. No because the Holy Spirit is not a person, it is the Power of God. Jesus sits on the right hand because God has highly

exalted him and given him a name which is above every name, yes exalted by God. Not exalted by himself, if he was God, no he had to be exalted by another because he is not God, and he was lifted up to be established on God's right hand, waiting until his enemies be made his footstool, *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;* The time will come when Jesus Christ the Son of God, will establish the Kingdom of His Father, and he will rule on the throne of his Father David, ruling among men. At the end of that glorious reign of godly judgement and justice, equity and love, the Kingdom will draw to a close, to usher in the next phase of God's purpose. We read 1 Corinthians 15: 24. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25. For he must reign, till he hath put all enemies under his feet.* According to the church God will give God the Kingdom, doesn't really have a ring of truth about it, no instead Jesus the Son of God, will give the Kingdom to His Father. Doesn't say God the Son, or God the Father, anywhere in the Bible remember, further we read 1 Corinthians 15: 28. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* This utterly destroys the teaching of the triune God, which is a figment of the imagination of clerics who vainly try to cling on to the teachings of their church as an authority, and not the teaching of the Bible as the authority. Jesus not coequal, not coeternal, not very God, will be subject to the Father, subject to God, even in the Kingdom, and all believers will be elevated to the same state as Christ Jesus, as the Apostle carefully explains, that God may be all and in all. This is the plain teaching of Scripture. We urge you to always rest on the simple and powerful words of the Bible, and avoid preconceived ideas, which blind us from the truth. And ye shall know the truth, and the truth shall make you free. We thank the Father for sending His Son, that we can likewise be free from sin, and from death.

