



Sentinel

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IS THE DOCTRINE OF THE TRINITY BIBLICAL?

INTRODUCTION:

This central doctrine of the Church has been under attack since the earliest times. Followers of the Watch Tower Bible & Tract Society commonly known as Jehovah's Witnesses is only one of those organisations who constantly confront Christians with this and even succeed in causing doubt in their minds. Their brochure of 1989, *Should You Believe in the Trinity?*, assisted in no small measure. This document is a vehement attack of this doctrine and contains numerous out of context, twisted and distorted quotations, some from authorities like Bart and the early church fathers, Tertullian, Origen, Augustine to name a few. This is such a cleverly written document which probably resulted in many weak Christians seriously questioning this doctrine of the Church. It may even have resulted in their leaving the church for slavery in this cult.

VIEW OF GOD:

Before we turn to the Bible to explore the uniqueness of God we have to consider the following two general concepts. God has always been viewed in two ways, 1.) part of nature (naturalism/pantheism) and 2.) as the Creator (supernaturalism/apart from His creation). Within these two there are yet two other views: 1.) There are many Gods (polytheism) and, 2.) There is only one God (monotheism). This last view is again divided into two beliefs: 1.) God is a single being and, 2.) God has always existed as three separate "Persons." Christians have always held to the last view. But then they are told by supporters of the first view that this stems from paganism and had its origin in Babylon from where it was taken over by other ancient civilizations like the Egyptians, for instance. Let us consider another possibility: If God has always existed and He created the world then He existed even before the Babylonian, Egyptian and other ancient civilizations, not so? Is it then not

possible that these ancients tried to express the Biblical view of the Triune God as stamped into ancient man at creation in their idols, hence their triad gods?¹

Even at creation we see the Triune God in action: "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said (Word, see John 1:1), Let there be light: and there was light." (Gen 1:1-2, AV) Men have over the years tried all kinds of analogies to explain this doctrine but they all fall far short of illustrating the Almighty of the universe. Finite man can never in his wildest dreams and fantasy flights imagine what the infinite God is like. Can an ant adequately explain a human being to other ants?

When God created man we read: "And God said, Let us make man in our image ...So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:26-27, AV) The word translated as God is the Hebrew "elohim" which denotes plurality (literally "gods"). No wonder God said "Let us (plural) make man (singular) in our (plural) image (singular)...So God created man in his own image, in the image of God created he (singular) him (singular); male and female (plural) created

he (singular) them (plural)." (Gen 1:26-27, AV)

There are religious groups, like the Jehovah's Witnesses and the Christadelphians who would say that it makes perfect sense because Jehovah spoke with His only direct creation, His spirit son, Michael the archangel, later known as Jesus, when He wanted to create the first human. This causes a very serious problem then — God created man in His IMAGE. Either God/Jehovah must then be part God and part Angel or the Other/s He was talking with is/are not (an) angel/s. Look at these verses closely and consider the implications seriously.

In Genesis 3:22 we read: "And the LORD God said, Behold, the man is become as one of us..." When we consider what is said here closely we are once again confronted with some difficulties that cannot be explained if God is a single Being:

"Man" (Adam and Eve) became as ONE (singular) of US (plural)! There must have been at least two "Persons" present for God to have used the term "us". If Michael/Jesus as the created archangel was the second "Person" and God/Jehovah the other then Who did Adam and Eve resemble—God/Jehovah or Michael? Were they G/gods or angels? If angels then they became spirit creatures, unable to procreate. If G/gods then it causes another problem as we will see.



Sentinel is die tydskrif van **Kulte Inligting & Evangelisasie Sentrum** en word kwartaaliks gepubliseer om die gemeenskap in te lig en te waarsku teen misleiding, die ware Evangelie te verkondig en die Kerk bewus te maak van die gevare wat die dwaalleer van die kultes inhou. **Sentinel** is the mouthpiece of **Cult Information & Evangelization Center** and is published quarterly to inform and warn the community against deception, to spread the true Gospel and to alert the Church against the heresy of the cults.

Is 'n Interkerklike Evangelisasie en Uitreik-aksie van die Ned Geref Gemeente-EDLEEN

Is an Interdenominational Evangelization Outreach of the Dutch Reformed Church-EDLEEN

Skryfaanhalings, tensy anders vermeld, is uit die 1983 Afrikaanse Vertaling/Scripture quotations, unless stated otherwise, are from the NASB. Disclaimer: The publication of any article does not mean that CIEC necessarily agrees with or condones all the viewpoints of the writer.

Redaksioneel/Editorial

ABOUT THIS EDITION

What a wonderful experience this was to bring this issue to you. The task of compiling the only article for this issue was indeed time consuming—hence the first issue for 2001 is long overdue. I hope that the article, *Is the doctrine of the Trinity Biblical?*, will make up for this delay.

It came about after I had a discussion with a Jehovah's Witness one evening about this subject. I was challenged by him to produce Biblical evidence that this doctrine is taught in the Bible. So I set out to compile an article and in the process wanted to argue from a different perspective but also felt the need to address their arguments against it. First of all I left it entirely up to the Holy Spirit to guide me through Scripture, and how faithful He was! Wonderful new insights, things that I have missed before, just opened up to me as I delved into Scripture. The result was that the article just became longer and longer so that it now comprises a 20 page brochure, which I am considering sending to a publisher to have published in book form. Naturally the whole article could not be published in *Sentinel* so it had to be condensed and this is what you now have in your hands—only 8 pages of it. The brochure may be ordered from us at this stage. An Afrikaans version of the brochure will be available later.

Naturally the complete article will be given to the JW I had the discussion with. Please pray with me that the Lord will really open his spiritual eyes so that he, and not only he, but the eyes of others who may get hold of this article and who may have doubts about this central doctrine of the Church will also be opened to this wonderful truth.

While on the subject of this issue, the letter on page 3 appeared in Randall Waters' *Free Minds Journal* of January/March 2001 and is reprinted with permission.

THE NEXT ISSUE:

We are not entirely certain but there is a very strong chance that the next edition will contain an article about the notorious prophet of Nigeria, TB Joshua. This article may share space with an article about spiritual warfare and territorial spirits, God willing.

BELANGRIKE AANKONDIGING!

'n Paar teologiese studente aan die PUK het die bul by die horings gepak en vir **KIES** betrek by die aanbieding van 'n naweekprogram oor die okulte, charismate en "faith movement." Uitstekende sprekers gaan die verskeie onderwerpe hanteer. Die program begin reeds om 17:00 op Vrydag 3 Mei en dit eindig om 13:00 op 5 Mei. Navrae kan gerig word aan: De Wet Saaiman/ André de Jager, Tel 018-299-1216 (n.u.) of MC Erasmus (082-494-5005)

MALAWI PROJECT:

We have been requested by the church in Malawi to go there to equip the church members to combat the onslaught of the cults. This is a particularly challenging project in that **KIES/CIEC** will have to sponsor quite a number of people to attend the weekend seminars as the people are very poor and very few of them will be able to pay for their accommodation and cover our material and travelling expenses. So we appeal to all who can help with contributions specifically for this project. We have written to a number of churches and have had some good responses but are still short of some R20,000.00 of the ±R30,000.00 we estimate we need to accomplish this task the Lord laid on our shoulders. Please pray with us for the required funds.

KULTEBEWUSMAKING

'n Paar sessies word beplan vir Bloemfontein vir Vrydagaand 18 en Saterdag 19 Mei. Aangesien reëlins nog nie gefinaliseer is nie moet navrae maar asseblief aan my gerig word.

Wat ons jaarlikse kamp van 10-12 Augustus aanbetref belowe die program met hierdie vyfde een iets besonders te wees. Die volgende onderwerpe word beoog:

- * Om in 'n kulte wees.
- * Mense rondom die kultelid.
- * Die gesond-word-proses.
- * Ons stryd is nie teen vlees en bloed nie.

Verskeie ex-kultelede en gesinne sal deurgaans aktief betrek word en baie meer geleentheid vir interaksie tussen gehoor en sprekers sal gebied word. **MOET DIT NIE MISLOOP NIE!!!**

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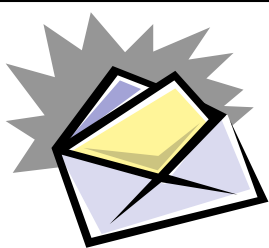
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* Dui Bestuurslede aan/

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Letters/Briewe

LETTER TO THE BODY OF ELDERS AND TO BROOKLYN

31 December 2000
Watchtower
25 Columbia Heights
Brooklyn, NY 11201

Dear Brothers,

I am writing to resign as an elder and presiding overseer effective the date of this letter. I bear no ill will or malice toward anyone in the congregation or the body of elders. In my twenty-plus years of special service I have enjoyed some privileges, of which there have been many fond memories. So, it is with sadness I must make the following statement: I simply cannot agree with an organizational policy that as an elder I am required to enforce. This policy, in my opinion, has harmed thousands, is leaving many unprotected, and provides refuge to outright criminals.

I am referring to Watchtower policy to keep information about pedophiles confidential. Pedophiles are protected by a code of silence and in many cases remain, ministerial servants, elders, pioneers, circuit and district overseers, members of the Bethel family, etc., while their victims suffer in silence or face sanctions. This policy is unethical and immoral in my opinion.

As an elder, I am instructed (1994 Elder School) if it is one person's word against another and not two witnesses to the wrong, no action would be taken and no authorities would be notified. The victim? Cautioned to keep silent or face discipline within the congregation that could go as far as being disfellowshipped for slander.

This policy was again stated to the public in *The Watchtower* 1995, November 1 pages 28-29 in the Article, "Comfort for Those With a Stricken Spirit", under the heading, "What Can Elders Do?" it plainly states:

"If the accusation is denied, the elders should explain to the accuser that nothing more can be done in a judicial way. And the congregation will continue to **view the one accused as an innocent person**. The Bible says that there must be two or three witnesses before judicial action can be taken. (2 Cor. 13:1; 1 Tim. 5:19) **Even if more than one person 're-members' abuse by the individual**, the nature of these recalls is just too uncertain to base judicial decisions on them without supporting evidence. This does not mean that such 'memories' are viewed as false (or that they are viewed as true). But Bible principles must be followed

in establishing a matter judicially." (Emphasis in original)

Does this offer comfort to those with a stricken spirit?

How often are there witnesses with "supporting evidence" to an act of child molestation?

If two different persons recall abuse by one pedophile, how could he be viewed as an "innocent" man?

How hard would it be for a person with the disposition to molest children to deny the act when accused?

The March 14, 1997 Letter to Bodies of Elders, page 2 paragraph 5 states:

"It may be possible that some who were guilty of child molestation were or are now serving as elders, ministerial servants, or regular or special pioneers. Others may have been guilty of child molestation before they were baptized. The bodies of elders should not query individuals. However, the body of elders should discuss this matter and give the Society a report on anyone who is currently serving or who formerly served in a society-appointed position in your congregation who is known to have been guilty of child molestation in the past." Paragraph 6 continues at the end: "this information is not to be made available to those not involved."

The only way a person within the organization can be guilty of child molestation is by confession, conviction by a court of law, or by the mouth of two witnesses who were there for the same event. For the individual who meets this criteria, the above information states the "body of elders should not query individuals" and "this information is not to be made available to those not involved." For those who do not meet the above criteria, as in the case of a victim who accuses a person of molesting them, the code of silence is even more strictly enforced. What about potential victims, parents of children who do not know of these accusations? They are left in the dark without knowledge that their children could be exposed to an accused sex offender on a regular basis.

These directives make the Watchtower organization a pedophile paradise, where children can be freely molested, as long as there is no substantial evidence of two witnesses to the same event, pedophiles are protected by Watchtower policy which is enforced by the body of elders.

How often are there witnesses to an act of child molestation? How can there be evidence of molestation, when 90% of the time the crime is reported weeks and sometimes years later? How many pedophiles will tell the truth, knowing of they do they could go to jail? Does the fact that the average pedophile will molest seventy children in his lifetime and is never convicted of a crime mean that we should allow them anonymity within the organization?

Due to this organizational policy, we have become saturated with pedophiles holding positions from top to bottom within the organization, in my opinion. In my forty-plus years in the organization, I have yet to find one congregation that did not have serious problems with children being molested.

The most incriminating fact lay with it not being a matter of record, as in many cases when it is one word against another, not one word is recorded within the congregation file. Watchtower policy gives direction in this regard. When elders call or write the Service Department for home office direction on how to handle matters involving child molestation, they are instructed that they will have to make the decision locally as to whether it should be taken care of judicially. The Service Department in effect lets local elders make the decision and as a result, the locals will take the responsibility if anything goes wrong. Thus protecting the Watchtower legally. How often will local elders in effect, "take care of a fellow accused elder," protecting him from a judicial meeting using technicalities as an excuse? But when it comes to the victims, they are discredited, humiliated, and told to be silent. There is a silence of the lambs, the little ones, who look to you and the bodies of elders for protection, but instead are crushed and ostracized by an organizational policy when they needed help the most. The Watchtower is protected; the pedophile is protected, too bad for the silent lamb.

How bad is it? With this policy you will allow one out of three "witness children" to be molested in their lifetime, in my opinion. I can no longer serve as an elder in an arrangement that promotes unethical and immoral behavior toward children. I refuse to support a pedophile refuge mentality that is promoted among body of elders around the world. Criminals should be ousted, identified, and punished to protect the innocent and give closure to the victim.

Each day that passes, more children are being molested, and the victims suffer as abused lambs with a shepherd who seems not to care. For myself, I feel I can trust no one within the Watchtower organization with my children. If my children were to accuse a pedophile of molestation, all he would have to do is deny it and as a father I would be silenced with the threat of disfellowshipping if I were to try to say something (slander of a perceived innocent man) in a way of warning to protect others who may be in harm's way. I state for the third time, this is wrong it is unethical and immoral to not protect children.

It is my sincere hope that this letter will result in an adjustment to completely overhaul Watchtower policy to address this horrific stance of protecting pedophiles and exposing children to danger.

Sincerely
William H. Bowen
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Also see <http://www.exjws.net>

BEST SOURCE FOR INFORMATION:

To read up about God we have to turn to the only Scripture (the Bible) that says of itself: "All scripture is given by inspiration of God." (2 Tim 3:16) and then we find in Deut 6:4: "Hear, O Israel: Jehovah (or The Lord-AV) our God is one² Jehovah (or Lord-AV)." Two facts are clear: 1.) God is ONE and; 2.) He is called Jehovah or Lord. We also read in Isaiah 42:8 and 48:11: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (ASV) 3.) "For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another." (ASV)

It is clear from these verses that; The Lord or Jehovah will not share His glory with any other, as it will lead to a profaning or polluting of His name.

If there is a possibility that "others" have the attributes of God then we are faced with a possible dilemma: He who said that He is ONE and shares His glory with no one, then either goes against Himself or we are dealing with a very unique God! If "these others" are eternal, omnipotent, omniscient and omnipresent we then could very well have the doctrine of the Trinity or Triunity of God in the Bible. But, would the fact that the word "Trinity" is not found in the Bible force us to reject the reality thereof? Not so! If this were true then concepts like "Theocratic Organization, "Millennium" and "Rapture" would have to be rejected on the same basis. The other concept that has to be understood is that the inability of our human minds to understand something is insufficient grounds for rejecting it. The existence of magnetism (gravity) serves as an example. Did it exist before Newton defined it? Although we may not fully comprehend it, is it a sound reason for rejecting it?³ And so it is with the eternal existence of God—do we understand it? NO, but do we reject it? NO! We can liken this to an ant. Is such a small creature able to fully understand and describe a human being to other ants?

With this in mind and the heresy of heretics like Arius, Sabellius, Montanus and others, it is clear why the early Church was forced to commit to paper what she believed the Scriptures revealed about God. This led to the council of Nicea in 325 AD and the first official formulation of the Doctrine of the Holy Trinity. Prior to that, already in the 2nd century, Theophilus (116-181AD), first coined the phrase, trinity.⁴ "At this council Eusebius of Caesarea suggested his adoption of the creed of his own church, but it did not deal explicitly with the Arian position.⁵ It was taken as a base, and put forward

by the Council of Nicea (325AD) in the revised form and is today known as the Nicene Creed, confirmed by the later councils of Constantinople (381AD) and Chalcedon (451AD).

COMPARISON:

Let us now take a brief comparative look at the Father, the Son and the Holy Spirit: **Called Everlasting:** The Father (Isa 63:16), the Son (Micah 5:2) and the Holy Spirit is the eternal Spirit (Heb 9:14). **Called Eternal:** The Father is not directly called eternal but this is arrived at from other Scriptures, Isa 63:16 being one, the Son (Isa 9:6. Literally it reads "Father of eternity."), and the Holy Spirit is the eternal Spirit in Heb 9:14. **All-knowing:** The Father (1 Kings 8:39), the Son (John 21:17), the Spirit (1 Cor 2:10, cf., Isa 40:13-14). **All-present:** The Father (Jer 23:24), the Son (Eph 4:10), the Spirit (Ps 139:7-8). **All-powerful:** The Father (Deut 32:6), the Son (Matt 28:18; Col 1:17; 1 Cor 8:6), the Spirit (Micah 2:7; Rom 15:19). **Called Lord:** The Father is called "Lord" many times, the Son (2 Peter 3:18; 1 Cor 8:6), the Spirit (2 Cor 3:17-18). **Called God:** The Father (1 Peter 1:2), the Son (1 Tim 2:5; Tit 2:13-14,28; John 20:28), the Spirit (John 3:6, cf., 1 John 5:4; Acts 3:3-4). **Called "Jehovah":** The Father (Ex 3:14), the Son (John 8:58, cf. Ex 3:14. The Watch Tower Bible & Tract Society in their *New World Translation of the Holy Scriptures, 1984*, in Jer 23:5-6 clearly calls the Sprout of David (Jesus) "Jehovah Is Our Righteousness."). The Spirit is also clearly identified as "Jehovah" in their translation, (2 Cor 3:17-18).

It is clear from the above that the three "Persons" of the Godhead share the same divine nature, are of the same substance, are co-equal, co-eternal and co-existent. As such They must Each then be omniscient, omnipresent and omnipotent.

People who reject the Deity of the Son and Spirit and also say that the Spirit is not a "Person" usually resort to a few choice verses. We will deal briefly with these.

DEALING WITH CONTRADICTIONS:

We are compelled to consider the implications of the following scriptures closely: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa 42:8, also see 48:11)

It is clear from this that the Almighty God says that He is unique and that He will share His glory with no one. Any one that tries to lay claim to His majestic glory will be brought down: "And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of

God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit." (Isa 14:13-15) But exactly the opposite apply to the Son, He was exalted to a position higher than that of any creature: "Which he [God] wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph 1:20-21, Also see Phil 2:9-10) Let us consider Ephesians 1:20-21 for a moment. We note that after Christ was raised from the dead that He was given the honour position, the power seat at the right hand of God the Father and that this is a position higher than any. The Name He has is also higher than any name named and that is in perfect harmony with Phil 2:9. This not only applies to the past or the present but clearly to the age to come as well. It is clear—He can only be God Almighty/Jehovah.

God the Father says of the Son: "For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son? And when he again bringeth in the firstborn into the world he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels winds, and his ministers a flame a fire: but of the Son he saith, Thy throne, O God, is for ever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: They shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, and thy years shall not fail. But of which of the angels hath he said at any time, sit thou on my right hand, till I make thine enemies the footstool of thy feet?" (Heb 1:5-13)

The implications of the above are so far reaching that it goes far beyond human understanding, yet some groups try their utmost to reduce the Son to an angel, a mere man, a great prophet, a guru or some other creature as they think that by doing that they will not have to deal with Him as the Almighty in the final judgment. (Rom 14:10; 2 Cor 5:10)

But Scripture confirms that...The Fa-

ther commands the angels to worship⁶ the Son. (In Matthew 4:10 and Luke 4:8, we hear Jesus saying to Satan that God alone must be worshipped.) The Father calls the Son “God” and “Eternal—thy throne, O God is forever...thou continuest...thy years will not fail” and “Creator of the heavens and the earth” and “Lord.” The Father also states that He did not say to an angel, “Sit thou at my right hand.”⁷

Other verses supporting the Godship of the Son are: Heb 1:3: “Who being the outshining of his glory, the true image of his substance...” (*Green’s Literal Translation*) “Who being the shining splendor of His glory, and the express image of His essence...” (*The Bible in Basic English*) Col 2:9: “for in him (Christ) dwelleth all the fulness of the Godhead bodily.” “Through God’s becoming flesh, we human beings were enabled to behold Him and His glory. But how? This beholding...of [John 1:14] was not a mere physical observation but a supernatural perception. We recognize in Jesus Christ who walked the streets of Palestine the glory of God, God incarnate. But how could we gain this insight? Only through receiving of His fullness, of His divine nature. It is He in us who enables us to recognize in Him all that He is. In other words, it is impossible for man to recognize God in Christ unless he has Christ within his heart and life.” (Spiros Zodhiates, *Was Christ God?*, AMG Publishers, 1986: 312

Now we know from verse 16 of 2nd Timothy chapter 3 that “all scripture is given by inspiration of God...” so we must accept that what we read in the above two references is correct. If this is so then it either contradicts what God said in Isaiah 42:8 and 48:11—that He will not share His glory with another as it would lead to a profaning of His name or Jesus (the Word) is also God Almighty. There can be no doubt as we have just seen that the Son has ALL THE FULNESS OF GOD IN HIS BODY. Further guarantee comes from Paul’s letter to the Philippians. “Wherefore also God highly exalted him, and gave unto him the name which is above every name...”⁸ (Phil 2:9) If God would not share His glory with another to prevent the profaning of His name, then why does He say that He exalted the Son and gave Him a name that is above every name? The implication is clear: The Son is as much God as the Father. If the Son coveted it or obtained it through some or other means it would have caused His downfall “he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.” (2 Thess 2:3-4) If the Son was not truly God then the making of Himself like the

Most High would have led to His downfall: “...thou shalt be brought down to Sheol, to the uttermost parts of the pit.” (Isaiah 43:15) The very opposite happened as we have seen—God the Father exalted His Son and not only gave Him a Name that is above every name, but gave Him the power seat; on His right hand, until all His enemies have become His footstool, with another promise: “that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil 2:10-11) Surely the term, “every knee should bend” means to worship and honour the Son, like the Father. (John 5:23)

No, instead we see the Son doing something else. In fact something much more: “who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. (Phil 2:6-8) The Son who was in the “form of God emptied himself” to become a man who willingly died on a cross. The Son or Word who eternally existed in the form of God (and we have already seen that God would not allow anyone to share His glory) emptied Himself willingly of His attributes as God—left it in the care of the Father and the Holy Spirit, so to speak—and became a man. To read into Scripture, that He did not want to become like God, is wrenching Scripture out of context. That is why John 1:1 is correct: “In the beginning was the Word, and the Word was with God, and the Word was God.”⁹ The same was in the beginning with God.”

If the Son is not truly God then what kind of a G(g)od is he? If what the WTB&TS and some others teach, that He was created in the very beginning as a secondary and Mighty God next to Jehovah is correct, then how do we explain Isaiah 43:10-11.

Two implications are very clear from this reference: 1.) Jehovah himself guarantees us that He did not create another God. Yet He calls the Son “God,” as we have seen! 2.) He also states that there is no Saviour¹⁰ besides Him. Yet we know that the angels announced, “for there is born to you this day in the city of David a Saviour, who is Christ the Lord.” (Luke 2:11). And we also read in John 4:42, “and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.” Also see Tit 2:13; 3:4,6; 2 Peter 1:1.

Whoever reasons that Jesus is not the Almighty God, the same as the Father, argues against all the Scriptural evidence, some of which have been discussed above. Confirmation comes from Jesus Himself: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8) With a command like that coming from Jesus and cross referenced to Isaiah 43:10: “Ye are my witnesses, saith Jehovah...,” how can anyone doubt that Jesus is Jehovah. God either goes against Himself when He allowed His Son to say that those who became children of God (John 1:12) shall be His witnesses or being witnesses of Jesus and of Jehovah is the same.

“Jesus answered them....And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” (John 10:25,28) If no one is able to pluck those that Jesus gave eternal life to out of HIS hand, does this not mean that He must be very powerful indeed, Almighty in fact?

One of the most impressive references comes from Isaiah 6: This great prophet describes how he saw the Almighty on a high throne and in John 12:37-41 Jesus Christ applies this vision of Isaiah to Himself—Isaiah, therefore, saw the Second Person of the Triune God—the Son!

DEALING WITH DIFFICULT VERSES:

Verses like the following, some even uttered by no one less than Jesus Himself, can cause difficulties:

Mark 13:32 “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” At first glance it looks like this verse says that the Son is not all-knowing. Does this verse say that only the Father is all-knowing and, therefore, the Son cannot be part of a Trinity? We have to bear in mind that the wonder of the incarnation (John 1:14) is that the Son took upon Himself the limitations of humanity (discussed below). In His one body He has the two separate natures (Divinity and Humanity). This was the case while He walked the earth and is so now in heaven as well. We must identify when it is the Man Jesus speaking or acting and when the Divine. Ample evidence exists in Scripture. (Only a few are quoted): **The Man:** Hungry, Luke 4:2; weary, John 4:6; in need of sleep, Luke 8:23; cried, John 11:35; asked a simple human question, “Where have ye laid him [Lazarus]?” **The Divine:** Knew that Lazarus had died, John 11:11-15; caused the figtree to wither and die, Matt 21:19 (Note He

wanted to still His hunger, a human need, by eating of its fruit, but when none was found, by divine omnipotence He caused it to die); **Omniscient**, John 2:24; **Omnipotent**, John 11; **Omnipresent**, John 1:48. It is clear that Jesus was speaking from the vantage point of His humanity. As the Man Jesus he was limited in His understanding like all humans. This is proof that Jesus was God in human flesh as only God can limit Himself to this extent. As the Son of Man¹¹ he does not know the day or the hour.

Luke 23:46 “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (KJV) If Jesus is God, as trinitarians believe, does this verse and others like that mean that God died and that He was dead and in a grave for three days? To argue like that is to clutch at straws and reading into Scripture what is not said. This verse makes perfect sense when it is remembered that Jesus was both fully Man and God while on earth. (See Phil 2:6-8) Two separate natures—that of God and that of Man are contained in His one physical body—something we cannot understand and only God can do. Now it becomes easy to understand that it was the Man Jesus who died. It was the man Adam who sinned so a second Adam/Man (1 Cor 15:45) had to pay the price. So God the Son took upon Himself the limitations of man to do just that. Note that Jesus said “The Son of Man will be handed over to people who will kill him. But three days later he will rise to life.” (Matt 17:22-23) It was the Man Jesus who died, as God He cannot die and did not! Jesus as Son of God could not die. His own words confirm that even before His death as God He was with the Father. “...where I am...” (John 17:24)

John 1:18 “No man hath seen God at any time; the only begotten Son,¹² which is in the bosom of the Father, he hath declared him.” (KJV) To use the phrase “No man hath seen God at any time” to try and prove that the Son is not God is to rip this verse out of its context. The Bible cannot be used like that. The second part of the verse states that “the only begotten Son, which is in the bosom of the Father, he hath declared him.” That is why Jesus said to Philip in answer to his request that Jesus must show them the Father: “...‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father...’” (John 14:8) This verse most certainly does not say that the Son is not God. It says that no one has seen God in His full glory and neither has any one seen God the Father or God the Holy Spirit. God being Spirit (John 4:24) cannot be seen by mortal man, hence the Word/God became

flesh/Man (John 1:14) so that man could see Him. That is the wonder of the incarnation! (See also 1 John 4:12)

John 14:28 “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” Jesus speaks here as the one who was made lower than the angels (Heb 2:9) to fulfill His mission of Saviour of mankind. We read in Phil 2:6-8 how He did it: “[Christ] Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took¹³ upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” The result was that “[Christ] Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” (verses 6-8) Naturally the Son was speaking here from His humbled position on earth and so the Father was greater than He was at that moment. In our earthly structures we have people in greater positions than others. A perfect example is that of the President of South Africa—he is greater (Greek=*meizon*) than all the citizens as a result of the office he holds. He is not better than any other human being as we all share the same nature—that of humanity. The same is true of the family—the man is the head, a greater position—but he certainly is not better than the other family members. The term “greater” (*meizon*) compares position while “better” (Greek=*kreitton*) compares natures. Therefore, we read in Heb 1:4 “[the Son] Being made so much **better** than the angels, as he hath by inheritance obtained a more excellent name than they.” Jesus did not say that the Father was better than He!

John 17:3 “And this is life eternal, that they might know¹⁴ thee the only true God, and Jesus Christ, whom thou hast sent.” The context is that of having a personal relationship with the Father through Jesus and the Holy Spirit. One cannot “know” the Father unless He accepts Jesus Christ as personal Saviour and is reborn by the Holy Spirit. One person does not “know” another by studying books about that person. He really gets to “know” the other person by developing a relationship. What better example can be given than that of husband and wife. This is what this “KNOW” is about! Jesus said:

“...I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also...” (John 14:6-7) To see in this verse that a person must take in knowledge through study to attain salvation err in the same way the Scribes and Pharisees did and whom Jesus warned: “Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life.” (John 5:39-40) “He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 John 5:12) “The only true God, and Jesus Christ whom thou hast sent.” Jesus does not say that He is not God. He differentiates between the Father and Himself, for the Son is not the Father. If we reason that He did mean that the Father alone is the only true God then we must apply the same reasoning to Jude 4: “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” If Jesus is the Only Owner and Lord then surely the Father cannot be Owner and Lord—and we know this is absurd. Another is, “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.” (1 Cor 8:6) In 2 Cor 3:17 the Holy Spirit is called “Lord.” That Jesus calls the Father “the only true God” here does not exclude Himself and the Holy Spirit from deity, because if it does then by the same reasoning the word “Lord” cannot be applied to either the Father or the Holy Spirit.

John 17:22-23 (John 10:30 “I and my Father are one.”) “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.” Did Jesus indicate that He and the Father are united in purpose and that it is the same sort of oneness of purpose He prayed for His disciples? Or; Did He indicate with these words that He and the Father is equal? As far as His words in John 10:30 are concerned it is interesting to note the reaction of the Jews to these words in verse 31—they picked up stones to kill Him—not for any good deed but for calling Himself God. We must bear in mind that the Jews of the time were very familiar with the culture and that they understood the language, so they knew exactly what He meant with the words, “I and the Father are one.” To them it did not mean that They were one in purpose but having the same nature. He clarified their words: “Say ye of him, whom the Father hath

sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" That the Jews wanted to kill Him comes a long way. He really got under their skin in John 8:58 when He stated that He was the "I Am" of Exodus 3:14. The Father had manifested Himself through the Son, and now the Son manifests Himself through His followers. This is glory, and this glory through the indwelling of the Spirit becomes part of His followers, first to the disciples, then to those who received the Gospel from them and so on. The church consisting of all those in Christ form one body despite minor doctrinal differences. Ephesians 4:11-13 tell us how the church is built.

John 20:17 "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." How can the resurrected Jesus call God his Father and God if He is Himself truly God? Note first of all that He makes a distinction. He does not say "our God and Father." He conforms to the way He always spoke of the Father. "My Father" and "the Father," but never "our Father." In the Lord's Prayer, He was teaching His disciples how they should address the Father. In this verse the risen Christ makes a distinction between His relationship with the Father and that of man's. He is Son by right having the same nature, whereas the women and disciples (man) are fallen and would become sons and daughters by grace and adoption. The Son addressing the Father as "God" is not strange as we hear the Father calling the Son "God" in Heb 1:8. We have to remember that Jesus was fully God and fully Man. Philippians 2:6-8 explains this. That is why He refers to Himself as "Son of God" and "Son of Man" in John 5:25,27. If "Son of Man" means fully man, albeit sinless, then surely "Son of God" must mean fully God.

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." To understand this verse to mean that the Father alone is God, is doing so with blinkers on or having preconceived ideas. If this is so then the same rule has to be applied to the second part of the verse—there is only one Lord and He is Jesus Christ! We have already seen that this is not true. There is no contrast here. The words God and Lord are used interchangeably in the Bible. Thomas clearly confessed Jesus as both God and Lord in John 20:28 and we know there is only one true God. That idols and even the ceasars were also called "gods" and "lords" do not make them true gods. Jesus' reference to the Judges of old in John 10:34-35 as

"gods" do not make them true gods either, and to use this line of reasoning to prove that Jesus can rightfully be called "a god" is to go against all Biblical truth. Due to their power over the people they were called gods. Hence Moses was called "a god" to Pharaoh whom also was called "a god." It would serve us well to read the Psalm in context from which Jesus quoted. Different to these "lords" and "gods" the Son, like the Father and the Holy Spirit is eternal and immortal. (1 Tim 1:17 cf., Jer 10:11) If Jesus is a secondary God he can only be a true God as idols are unable to create—there is only One Creator—God, yet we know that the Son/Word created all things. (John 1:3; Col 1:16-17) In the second part of verse 3 of John 1 we read, "without him (the Word) was not any thing made that was made." Stating it in the negative John placed emphasis on the fact that nothing came into existence without the Word. He was not created and neither did He create Himself—this is what John stressed in verse 3. God is entirely distinct from His creation and existed from time indefinite even before anything was created. The only logical conclusion that can be reached is that Jesus is Jehovah.

1 Cor 11:3 "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." To read into this verse that Jesus is not God is ripping the text out of context. It merely deals with the principle of headship. We have already considered this (see John 14:28) but let us do so again: The man is the head of the family because this is God's arrangement. Someone has to act as head and this role was assigned to the man by God. This does not make the wife and/or the children inferior or that they are lower life forms than men. This is also true of the Godhead. The Father acts as the head but this does not make the Son or the Holy Spirit inferior—They are as much God as what the Father is.

1 Cor 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." Subjection does not imply inferiority but deals with positional roles. At the second coming the Son has fulfilled His role as the Saviour and Mediator. He is now the Judge (Acts 17:30-31; Rom 14:10; 2 Cor 5:10) and every knee has bended (Phil 2:10-11) and all His enemies have been made His footstool (Matt 22:44; Mark 12:36; Luke 20:43; Hebrews 1:13 and others). Now He hands over the Kingdom to God the Father and so the Triune God in all His glory rules. If we use this verse to point out that the Son's subjection to the Father make Him inferior then we must be consistent and

do the same when He as the sinless child subjected Himself to His earthly and sinful parents in need of His salvation? (Luke 2:51) By doing this and going with them did He become inferior to them? Even the thought of this is absurd!

Col 1:15 "Who is the image of the invisible God, the firstborn of every creature" Does the word "firstborn" mean the eldest—the first one in a line of children? Yes! But not always! This can be illustrated by considering David, the son of Jesse and the youngest of eight sons. (1 Sam 10-13) God says of him: "I have found David my servant; with my holy oil have I anointed him...Also I will make him my firstborn..." The youngest becomes the "firstborn"! A similar thing happened with the two sons of Joseph. His firstborn, Manasseh lost this position to the second son, Ephraim. (Gen 41:50-52 & Jer 31:9) They were elevated in rank above the others to the pre-eminent position. In Col 1:18 we see that Christ is the pre-eminence of everything: "And he (Christ) 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." This leads us to the next verse.

Col 2:9 "For in him dwelleth all the fulness of the Godhead bodily." This verse states clearly that Christ is fully God.¹⁵

Rev 3:14 "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." To use this verse to prove that Jesus Christ had a beginning and to refer to Proverbs 8:22 in support is using Scripture completely out of context. The Greek word translated as "beginning" is "arché."¹⁶ Note how other translations render this verse. "And to the messenger of the assembly of the Laodiceans write: These things saith the Amen, the witness—the faithful and true—the **chief** of the creation of God." (*Green's Literal Translation*) "And to the angel of the church of Laodicea, write: These things says the Amen, the faithful and true Witness, the **Head** of the creation of God." (*Young's Literal Translation*) In this sense the Son is the One who originated the creation. He is the Architect thereof.

Proverbs 8:22-30 "Jehovah possessed me in the beginning of his way, Before his works of old. I was set up from everlasting, from the beginning, Before the earth was...When he marked out the foundations of the earth; Then I was by him, as a master workman." If we understand these verses to refer to the creation of the Son instead of dealing with the personification of wisdom (see 8:1-3), then we must also take the other chapters (1-7 and 9) as speaking of Christ. He then lives with someone in a house with seven pil-

lars, is really a woman who cries in the streets, on street corners and at gates. (8:1-3,12) Personification is a form of speech used to clothe inanimate objects or abstract things with personality as if it possesses human form. In chapters 1-9 wisdom is figuratively endowed with human qualities. If the Son is the wisdom of God (1 Cor 1:24), then God had to create wisdom to start creating. Where did He then get wisdom from to start the infinitely wise act of creating in the first place? There never was a time in eternity when God was without wisdom, otherwise He would certainly be a very strange God indeed! Proverbs 8:22,23 is speaking metaphorically of God's eternal wisdom and how it was "brought forth" (v.24) to take part in the creation of the universe. It is not saying that wisdom came into existence at a point in time. It certainly does not say that the Son was created in the ancient past.¹⁷ These verses do not deal with Jesus but with wisdom personified!

DEALING WITH *TITLES*:

Various writers of the books of the Bible apply references like "*Kurios* – Lord, *Theos* – God, Alpha and Omega and First and Last" to the Son. Jesus refers to Himself as the "First and the Last." (Rev 1:17) Are these mere titles or do they describe attributes and characteristics that can only be attributes of the Almighty God? This is an important question that can mean the difference between eternal life or eternal separation from the Almighty.

The Greek terms "**Alpha and Omega**" only appear four times in the Bible in Revelation 1:8, 11; 21:6 and 22:13. The English equivalent terms "**First and Last**" are found only in Isaiah 44:6; 48:12; Revelation 1:17; 2:8 and 22:13. In Isaiah 44:6 and 48:12 it is clear that God/Jehovah says that He is the first and the last. To understand the meaning of these verses it is important to consider the context. Clarification comes from the verse immediately preceding this verse (i.e., verse 11). God said that, "I refuse to be dishonored or share my praise with any other god." Then we find verse 12: "Israel, my chosen people, listen to me. I alone am the Lord, the first and the last. With my own hand I created the earth and stretched out the sky. They obey my every command." God claims that He alone is the first and the last, that He shares His glory with no one and as qualification he states that He created with His own hand. In 44:6-8 we hear God speaking: "Thus says the Lord, the King of Israel, And his Redeemer, the Lord of hosts: 'I am the First and I am the Last; Besides Me there is no God.' And who can proclaim as I do? Then let him declare it and set it in order for Me, Since I appointed the an-

cient people. And the things that are coming and shall come, Let them show these to them. Do not fear, nor be afraid; Have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one.'" We do not find the words "First and Last/Alpha and Omega" applied as a title to anyone else in the Bible but to God. These terms are Greek for Beginning and End or as we have seen, First and Last. It means all-encompassing, the "*ego eimi* (I Am)" of John 8:58 and the "I Am" of Ex 3:14 and that there can not be more than one first and last (letters of the alphabet), beginning and end, alpha and omega. And so we hear the One sitting on the throne saying, "I am Alpha and Omega, the beginning and the end" and Jesus Christ saying in Revelation 1:17, "...Fear not; I am the first and the last." In Revelation 22:13 we hear One speaking, "I am Alpha and Omega, the beginning and the end, the first and the last. From the context (verse 7) the Speaker can be identified as Jesus, because it is He that will come again—not the Father or an angel. There is no doubt about the Speaker in Revelation 1:17 as this One says that He was dead and lives forever which can only be Jesus. He clearly calls Himself the "First and the Last!" In Isaiah 44:6 we have the Almighty speaking: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God." (ASV) He calls Himself the First and the Last. As we have seen there can not be two firsts and lasts which means that the Son is the Almighty. It then becomes clear that it is He who speaks in Revelation 1:8.

THE HOLY SPIRIT:

A discussion and study of the God-head¹⁸ would not be complete without considering the Third Person, i.e., the Holy Spirit. Although we have briefly dealt with the Godship of the Holy Spirit under the heading "**COMPARISON**" above, we need to look at it in more detail.

We have dealt with personification in the discussion of Proverbs 8:22-30. When we consider the Holy Spirit we are faced with expressions that might seem to indicate personality, but could very well just be personification. Examples of other abstract things that are personified are found in Scripture. Wisdom is referred to as having children. (Luke 7:35) and in Romans 5:14,21 we read of sin and death being called kings. We know that the Holy Spirit is called "helper, comforter" and "advocate." Personal characteristics like, "teach, speak, hear, give" and "bear witness" are just a few. We also know that the Spirit can "be grieved, lied to" and

"sinned against." The Bible also tells us that the Spirit can "fill" and baptise" people.

The Greek word for spirit is the neuter, *pneuma* (Hebrew = *ruach*). Does the fact that "spirit" being neuter make the Holy Spirit an impersonal force that emanates from God—that it can be likened to something like electricity or some other form of energy? Could this perhaps be the "cosmic force," "cosmic consciousness" or "universal energy" that New Agers and some Eastern religions refer to? To find answers to these questions we have to search the Bible.

We hear Jesus say of the Spirit: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13) Notice that Jesus refers to the Spirit as a "He" ("He, the Spirit...")—even if "Spirit" grammatically is neuter He clothed Him with personality by referring to the Spirit as a masculine "He." Notice also that the Spirit will "teach," "hear," "show" and "speak," actions that can only be ascribed to a person. To use the personification of sin/death/wisdom as a basis of an argument in an effort to try and prove that the ascribing of personal characteristics (hear, speak, give, teach, etc.) to the Holy Spirit is only personification of an abstract impersonal force, is to argue against the overwhelming evidence of Scripture to the contrary.

QUESTIONS THAT CAN CAUSE DIFFICULTIES:

Acts 7:55-56 "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Here we have the first Christian martyr, Stephen, being given a vision of heaven just before he dies, and he sees the glory of God and Jesus (the Son of Man) standing on the right hand of God. Does this verse prove that the Holy Spirit is an impersonal force, just because we read that Stephen was "full of the Holy Ghost? How can a person be "filled" by another person? And does the fact that Stephen did not mention that he saw the Holy Spirit provide us with evidence that the Holy Spirit is not a Person? We know that God and the Holy Spirit is "Spirit" and no man can see a spirit, so Who did Stephen see when he said that he saw God and Jesus/the Son of Man "standing on the right hand of God." That he saw Jesus standing makes perfect sense because He acts and intercedes for His own. Like an advocate

would do in an earthly court He pleads the case of believers before the throne. This is what Stephen saw. No wonder he called on the Name of Jesus to receive his spirit: "And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:59-60) It is also important to note that to Stephen calling on the Lord Jesus was synonymous with calling on God. This is in perfect harmony with Jesus' own words in John 5:23 and 14:13-14. The word *God* is in italics indicating it does not appear in the original Greek but is implied. This makes for an even stronger case, because Stephen was directly calling on (praying to) Jesus to receive his spirit—something only God can do. He also saw the "glory of God." God so willed that Stephen, "full of the Holy Spirit," had a vision into heaven with his spiritual eyes. How much of this glory he was allowed to see we are not told. This is not important though as the comfort any Christian is given from this verse is that the Son and the Spirit will be with him every step of the way through the valley of the shadow of death. The expression "Son of Man" gives those in Christ the assurance that the risen Christ is in heaven in the resurrected and glorified human body that came out of the grave. That is why the apostle Paul could state, "[Christ] Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil 3:21)

Acts 5:3-4 "But Peter said, Ananias, why hath Satan filled¹⁹ thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." We know that Satan is a spirit creature—the chief of the demons, yet Peter asked Ananias why Satan "filled" his heart. Now if this spirit, albeit evil, could fill a person why not the Holy Spirit? According to the WTB&TS "You will note, too, that these accounts relate conversations between the Devil and God, and between the Devil and Jesus Christ. Both Jehovah God and Jesus Christ are persons. Can an unintelligent 'force' carry on a conversation with a person? Also, the Bible calls Satan a manslayer, a liar, a father (in a spiritual sense) and a ruler. (John 8:44; 14:30) Only an intelligent person could fit all those descriptions. Therefore, M'Clintock and Strong's *Cyclopaedia* states: 'All the forms of personal agency are made use of by the sacred writers in setting forth the character

and conduct of Satan...Every quality, every action, which can indicate personality, is attributed to him in language which cannot be explained away.'" To argue that the word "spirit" is neuter and that it makes the Holy Spirit an impersonal force and at the same time say that Satan and all his demons, who are also "spirits," are not impersonal forces is not being constant. We cannot have it both ways!

We have to consider whether any impersonal force can have knowledge, feeling, and a will and whether it can know, think, feel, will, send or do those things attributed to a person, whether the person has a physical body or not. The above quote from a WTB&TS source confirms that an unintelligent force cannot do these things. Only a person can speak of itself as "I" and from this "I" it will, thinks, decides. A pet cannot do it and neither can an impersonal force like magnetism (gravity) or electricity do it.

We read in the Bible that this is exactly how the Holy Spirit speaks of Himself. "...Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Note that it is the Holy Spirit who "said" and commands to "separate" for (Him) "Me" those that He ("I") "called" and that it is He who "sent" them. (Acts 13:3-4)

The great apostle Paul writes, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor 12:11) When the whole of chapter 12 is read it becomes very clear that the Holy Spirit "gives" spiritual gifts to people as He "wills" and that He is also called "God" in this chapter. Also see Acts 5:3-4 and note that the Jew, Peter, called Him "God." This is the same Peter who called the Father "God" in 2 Peter 1:17. Being a Jew he firmly believed in the existence of only one true God. He was either very confused or convinced that the Father and the Holy Spirit were both God.

Can you grieve, lie to or resist a force? Can a force talk, send, call, lead, will or teach? to name but a few characteristics. Do any of these Scriptures look like personification? Most certainly not!

In John 14:16 Jesus Christ promised His followers: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Note that Jesus said it would be "another Comforter." The Greek word for "another" is *allos* which has the meaning of "another of the same kind." He indicated this Comforter would be like Him. He would have personality and would also

be deity—as Christ is deity. But in **John 15:26** we see the Son sends the Spirit and in 14:16 we note that the Father sends the Spirit. Is this not very confusing? No. This merely highlights the unity that exists within the Trinity. Both the Father and the Son send the Holy Spirit, but the Spirit never sends the Father or the Son. We did see that He sends people though. The Spirit proceeds from the Father and the Son yet neither the Father nor the Son proceed from the Spirit.

To still reason that the Holy Spirit is an impersonal force is to reason against all the evidence of Scripture. And to continue to "think of the Holy Spirit merely as an impersonal influence or power, as many do, then we are robbing a Divine Person of the worship which is His due, of the love which is His due, and of the faith and confidence and surrender and obedience and worship which are His due." (R.A. Torrey, D.D., *The Holy Spirit; Who is He and what He does, 1927:12*)

When Jews like the apostle Peter in Acts 5:3-4 clearly calls the Holy Spirit "God" and the apostle Thomas confessed Jesus as "my Lord and my God" (John 20:28) and that to the great apostle Paul in his numerous writings the Father, the Son and the Holy Spirit are called "God" we have no other conclusion to come to — the Holy Spirit is a "Person" and "God," the Son is "God" and the Father is "God" and, therefore, the Bible does teach that God Almighty is a Triune God eternally existing as Father, Son and Holy Spirit.

SUMMARY:

The doctrine of the Trinity teaches that the Father is not the Son nor the Holy Spirit and the Son is not the Father or the Holy Spirit. The Holy Spirit is not the Father or the Son, yet each is a "Divine Person" fully God from all eternity and yet there are not three Gods, but the three constitute the One Eternal God.

¹ It is important to recognize a major difference here: The Assyrians, Babylonians and Egyptians believed in triads of gods. These triads of gods were the supreme god who headed up an echelon of gods/idols. Their triads of gods represented three gods as one god, exactly one of the erroneous views that the Watch Tower Bible & Tract Society (WTB&TS) and others have of the Christians' view of the Biblical Triune God.

² The Hebrew word that is used here for "one" is *echad* which has the meaning of compounded one, of which a bunch (one) of grapes (many) serves as a good example—one bunch many grapes. It is not *yachid* which means "one" singular.

³ The WTB&TS supports this: "Our minds cannot fully comprehend it [that God is eternal]. But that is not a sound reason for

rejecting it.” (*Reasoning* :148) In other words they agree fully that we cannot reject something merely because we cannot understand it.

4 The WTB&TS is misleading people when they state that this is an invention of man in the 4th century. A point to bear in mind is that gravity existed since creation but that it took a Newton to define it centuries later.

5 Arius who lived in the beginning of the 4th century taught that the Son was a created being, albeit a Mighty God, but not the Almighty.

6 The WTB&TS tried to circumvent this issue by translating the Greek as “obeisance” having the meaning of bestowing honour like unto an earthly king. The context of this Scripture clearly speaks against such a translation. In their own *New World Translation of the Holy Scriptures, 1984* we see Peter refusing obeisance of Cornelius. (Acts 10:25-26) Surely if obeisance means bestowing honour and not worship Peter would not have objected. To argue that Peter was not a king has no support.

7 The WTB&TS teaches that God’s Son as Michael the archangel sits on the heavenly throne as King. If this is not a direct contradiction of God’s own words, (to which of His angels did He say...?) then what is?

8 The WTB&TS once again is guilty of corrupting the Word of God with their insertion of the word “other” in an effort to prove that the name of Jesus is inferior to that of the Father which they say is “Jehovah.” Their translation reads: “...God exalted him to a superior position and kindly gave him the name that is above every [other] name.” There is no support in the original Greek for this action.

9 The WTB&TS’s rendering of “In [the] beginning the Word was and the Word was God, and the Word was a god.” is incorrect and illustrates their inability to properly deal with the original languages. If John had placed the definite article “the” before “God” the linguistic structure would have been altered and the meaning would not be definite and specific. The nouns “the Word” and “God” would then be interchangeable. “The Word” would then become the predicate and “God” the subject, so that we could just as easily have said, “And the God was the Word.” A case in point being 1 John 4:16, “God is love.” Here we have the definite article (Greek, *ho* = the) before “God” but not before “love.” The reason is that “God” is the subject and “love” the predicate. If “the” appeared before “love” we could have said “Love is God” or “God is love.”—making of God an abstract quality. The two nouns would have been interchangeable. Grammatically the only correct rendering of John 1:1 is, “...the Word was God.”

10 To reason that the Son is like a secondary Saviour with God/Jehovah as the ultimate Saviour would imply that there are many saviours. This view is in perfect harmony with the view that all roads lead to God which makes of Krishna, Buddha, Mohammad, Confucius, Zoroaster, to name

but a few, legitimate saviours. This is a direct violation of Jesus’ own words in John 14:6 and those of the apostle Luke in Acts 4:12!

11 The context makes it clear that it is the Son of Man who does not know. Also see Matthew 24:36-44 and Luke 21:34-36. (Son of Man means like Man. Son of God means like God.)

12 Some manuscripts have “the only-begotten God.” The Greek word, *monogenes*, translated as “only-begotten” has the meaning of “only, of a single kind, unique.” Jesus has a one of a kind relationship with the Father, which is unique—there is no other like Him. His relationship with the Father is impossible with others in that He is DEITY and was with the Father even before time or creation began. “The word *monogenees* actually is compounded of the word *monos*, ‘alone,’ and the word *genos*, ‘race, stock, family.’ Here we are told that He who came to reveal God—Jesus Christ—is of the same family, of the same stock, of the same race as God. He is in no way less God than His Father.” (Spiros Zodhiates, *Was Christ God?, AMG Publishers, 1966*)

13 John 1:14 tells us that the Word “became flesh.” The Greek verb “...*egeneto*, then, must not be taken to mean that the eternal *Logos* took on human flesh, just as we put on a suit of clothes or a dress. There is creativity involved here. It was not simply a process of putting on something that He did not have before, but it was creating for Himself that which He was not before... He was conceived of the Virgin Mary through the supernatural and infinite power of God. He became that which you and I are, but in a different manner and without sin. He was existent before He became flesh. He who created everything in the first creation could create for Himself a body like ours without sin.” (*Zodhiates: 61*)

14 The WTB&TS, up their old tricks, have translated this verse to read: “This means everlasting life, their taking in knowledge of you the only true God and of the one whom you sent forth, Jesus Christ.” The words “taking in knowledge” do not appear in the original Greek as their own *Kingdom Interlinear Translation of the Greek Scriptures (KIT), 1985* confirms: “This but is the everlasting life in order that they may be knowing you the only true God and whom you sent forth Jesus Christ.” The addition of these words then gives them the opportunity to offer free Bible studies in the comfort of peoples’ homes in order that they can take in this so-called knowledge of God. No sooner had you accepted this offer and they switch from the Bible study to the study of WTB&TS’s publications—hence the mind control process begins.

15 The WTB&TS found it extremely difficult to circumvent the clear meaning of this verse. Their *NWT* reads: “because it is in him that all the fullness of the **divine quality** dwells bodily.” The words “divine quality” detract from the true meaning and actually is the translation of a Greek word (*theiotes*) that is not found in the text. The Greek word in the original is “*theotetos*.” Their own *KIT* confirms this: “because in him is dwelling

down all the fullness of the **divinity** bodily.”

The earlier 1969 edition of their *Kingdom Interlinear Translation of the Greek Scriptures* had the stronger translation of *theotetos* as “Godship.” Please also note that “All the fullness” dwells in the Son. ALL is ALL and FULL is FULL!

16 *Strong’s Concordance* gives us the following “1) beginning, origin 2) the person or thing that commences, the first person or thing in a series, the leader 3) that by which anything begins to be, the origin, the active cause 4) the extremity of a thing 4a) of the corners of a sail 5) the first place, principality, rule, magistracy 5a) of angels and demons.” *Vine’s Expository Dictionary of New Testament Words* gives the following meanings: “beginning, power, magistrate, ruler.”

17 Some scholars in the past interpreted this Scripture as referring to the Son, but a close study of the context proves otherwise.

18 Refer Acts 17:29; Romans 1:20 and Col 2:9 (KJV/NKJV).

19 The WTB&TS, knowing full well that this will cause problems, translated the Greek *pleroo* as “embolded*.” *Strong’s Concordance* gives us the various meanings of the word *pleroo*: “**4137 pleroo { play-ro’-o }** from 4134; 1) to make full, to fill up, i.e. to fill to the full, 1a) to cause to abound, to furnish or supply liberally, 1a1) I abound, I am liberally supplied, 2) to render full, i.e. to complete, 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim, 2b) to consummate: a number, 2b1) to make complete in every particular, to render perfect, 2b2) to carry through to the end, to accomplish, carry out, (some undertaking), 2c) to carry into effect, bring to realisation, realise, 2c1) matters of duty: to perform, execute, 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish, 2c3) to fulfil, i.e. to cause God’s will (as made known in the law) to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfilment.” It is clear from this that the Greek cannot be translated as “embolded.” In fact the WTB&TS’s own *KIT* provides the evidence: “Said but the Peter Ananias, through what **filled** the Satan the heart of you...”

* The dictionary gives us the meaning of “embold(en)”: “to make bold or courageous: to give (one) courage (to do). (*Webster’s English Dictionary, 1966:177*) If this is not a totally contradictory meaning then what is?

A more comprehensive brochure of some 20 pages dealing with this very important subject is available on order from us.

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