



**The Mystery of
the Nature of God**
Revealed

The Mystery of the Nature of God Revealed

This is a great mystery: but I speak concerning Christ and the church. (Eph. 5:32)



The Prophetic Truth of Tomorrow

Presented by

The Congregation of Yehovah

A Hebraic Roots Church of God

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Chapter 1

The Father and the Son

Part 1 – Yehovah

“Hear, O Israel: Yehovah our God is one Yehovah” (Deu. 6:4). The Hebrew word for God here is *Elohim*, the plural of *El* (god). It is sometimes used of pagan **gods** as in, “Thou shalt have no other **gods** before me” (Exo. 20:3). When it is used of the true God, it refers to the God Family. Elohim, the God Family, is Yehovah. Speaking of Yeshua, we read, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: FOR MY NAME [YEHOVAH] IS IN HIM” (Exo. 23:20-21). “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named” (Eph. 3:14-15). Elohim, the God Family, contains more than one El – God-being, as in “And God (Elohim) said, Let Us make man in Our image, after Our likeness...” (Gen. 1:26a). Yehovah is our Elohim.

The correct pronunciation is [Ye-ho-vah]. “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them” (Exo. 6:3). “That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth” (Psa. 83:18). “Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation” (Isa. 12:2). “Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isa. 26:4). When the King James Version of the Bible was written in 1611, the letter ‘J’ had a ‘Y’ sound. Researcher Nehemiah Gordan has discovered thousands of manuscripts with the full vowel points of God’s name, that prove beyond any doubt that the name is pronounced Yehovah.

It is not a sin to use God’s name in other languages as Paul did, when he said that the unknown God was referring to the true God. “For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you” (Act. 17:23). Unknown God is *Agnō Theos* in Greek.

Part 2 – God the Father

The Father is the one true God in the sense that He was the only one who was never created, but always existed. “And this is life eternal, that they might know Thee the ONLY TRUE GOD, and Jesus Christ, whom Thou hast sent” (Joh. 17:3). “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). “...and denying THE ONLY LORD GOD, and our Lord Jesus Christ” (Jude 4 b). “ONE GOD AND FATHER OF ALL, who is above all, and through all, and in you all” (Eph. 4:6).

The Father is the Most High God and gives the kingdoms of the earth to whom He will. “When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the – children of Israel (correctly – ‘Sons of God’)” (Deu. 32:8 LXX). “This matter is by the decree of the watchers, and the demand by the word of the Holy Ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (Dan. 4:17). “O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and

honour... till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever He will” (Dan. 5:18, 21b).

The Father is greater than the Son, They are not equals. “...**for my Father is greater than I**” (Joh. 14:28b). “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him” (Joh. 13:16). “My Father, which gave them me, **is greater than all**” (Joh. 10:29a).

The Father does not reveal all things to the Son. “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mar. 13:32).

We are to pray to the Father in Yeshua’s name. “...whatsoever ye shall ask of the Father in my name, he may give it you” (Joh. 15:16b). “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you “ (Joh. 16:23).

All good gifts come from the Father. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights” (Jam. 1:17a). “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Mat. 6:6). “But thou, when thou fastest, anoint thine head, and wash thy face that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” (Mat. 6:17-18).

The holy spirit comes from the Father. “But the Comforter, which is the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Joh. 14:26). “But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me” (Joh. 15:26).

Only the Father calls people into the Church. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (Joh. 6:44). The Church is to be kept in the Father’s name. “Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are” (Joh. 17:11b).

God the Father will decide who will fill the offices. “And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Mat. 20:23).

No one has ever seen the Father nor heard His voice. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him” (Joh. 1:18). “And the Father Himself, which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape” (Joh. 5:37).

Part 3 – The Pre-existence of Yeshua

Yeshua was the first of God’s creations. “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” (Rev. 3:14). “Who is the image of the invisible God, THE FIRSTBORN OF EVERY CREATURE” (Col. 1:15). Yeshua came forth from the Father. “... I came out from God. I came forth from the Father...” (Joh. 16:27b-28a). “...and have known surely that I came out from Thee...” (Joh.

17:8b). “Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me” (Joh. 8:42). Yeshua was the Word. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Joh. 1:14). All words proceed from someone, Yeshua proceeded from the Father.

Even after Yeshua was resurrected and a spirit being, He proclaims the Father as His God. “...I ascend unto **my Father**, and your Father; and to **my God**, and your God” (Joh. 20:17b). “Blessed be the **God and Father of our Lord Jesus Christ...**” (1 Pet. 1:3a), also (Eph. 1:3a). “**Blessed be God, even the Father of our Lord Jesus Christ**, the Father of mercies, and the God of all comfort” (2 Cor. 1:3). “Thou hast loved righteousness, and hated iniquity; therefore **God, even Thy God**, hath anointed Thee with the oil of gladness above Thy fellows” (Heb. 1:9).

The Son is in subjection to the Father. “For He [the Father] hath put all things under His feet. But when He [the Father] saith all things are put under Him; it is manifest that He [the Father] is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him [the Father] that put all things under Him, that God may be all in all” (1 Cor. 15:27-28).

Yeshua was one of the Morning Stars. “...I am the root and the offspring of David, and the bright and Morning Star” (Rev. 22:16b). “...as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts” (2 Pet. 1:19b). “And I will give him the Morning Star” (Rev. 2:28). “Where wast thou when I laid the foundations of the earth?... When the Morning Stars sang together, and all the sons of God shouted for joy?” (Job 38:4a, 7).

The Father created everything through Yeshua. “God...hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by (through) whom also He made the worlds” (Heb. 1:1a, 2). “All things were made by (through) Him; and without Him was not any thing made that was made... He was in the world, and the world was made by (through) Him, and the world knew Him not” (Joh. 1:3, 10). “For by (through) 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 (through) Him, and for Him. And He is before all things, and by (through) Him all things consist” (Col 1:16-17). “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 (through) Whom are all things, and we by (through) Him” (1 Cor. 8:6). And these words that are translated ‘by’ in the King James Version are from the Greek word *di* (Strong’s # 1223) which means ‘through’ as it is in most modern translations.

Yeshua was made into the image of the Father. “Who is the image of the invisible God, the firstborn of every creature” (Col. 1;15). “...lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them” (2 Cor. 4:4b). God...hath in these last days spoken unto us by His Son...Who being the brightness of His glory, and the express image of His person... sat down on the right hand of the Majesty on high” (Heb. 1:1-3). This was when Yeshua became a full Son of the Father. “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son’s name, if thou canst tell?” (Pro. 30:4). “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” (Heb. 1:5). “And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not”

(Mar. 5:7). Yeshua qualified to become a Son of God. “Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows” (Heb. 1:9). Yeshua is a reflection of the Father. “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (Joh. 14:9).

Yeshua is a God-being. “But unto the Son He saith, Thy throne, O God, is for ever and ever...” (Heb. 1:8a). And then the Father commanded the angels to worship Yeshua. “And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him” (Heb. 1:6). “In [a] beginning was the Word, and the Word was with God [the Father], and the Word was God” (Joh. 1:1). “And Thomas answered and said unto him, My Lord and my God” (Joh. 20:28). “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM” (Joh. 8:58).

Yeshua restored the face of the earth and created life, man, and the Sabbath in seven days at the Father’s direction. “And God said, Let Us make man in Our image, after Our likeness... So God created man in His own image, in the image of God created He him; male and female created He them” (Gen. 1:26a-27). “And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made” (Gen. 2:3). It was necessary that Yeshua would create man, so, as man’s creator, He could die for and redeem all mankind, as all of mankind came from Him. At the time of Adam and Eve’s sin, it was determined that Yeshua would redeem mankind. “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” (Gen. 3:15). “But with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pet. 1:19-20). “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:8).

Here are other examples of the pre-existence of Yeshua. Yeshua existed with the Father before the world was made. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world” (Joh. 17:24). In the Gospel of Luke, Yeshua describes how he saw Lucifer’s fall. “And he said unto them, I beheld Satan as lightning fall from heaven” (Luk. 10:18). Yeshua preached to the spirits in Tartarus during the days of Noah. “By which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pet. 3:19-20). Yeshua was the Rock in the wilderness. “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4). “And Yehovah spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the Rock before their eyes; and It shall give forth His water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20:7-8).

Part 4 – The Early Church Fathers on the Creation of Yeshua

Justin Martyr wrote, “**But the Father of all, who was unbegotten**, there is no name given...And His Son, who was properly called Son, **the Word, who was also with Him and was begotten before the works** [of creation], when at first He created and arranged all things by Him, is called Christ...” (*The Second Apology of Justin*, Chap. 6, p. 190).

“I shall give you another testimony, my friends, said I, from the scriptures, **that God begat before all** creatures a Beginning, a certain rational Power from Himself, who was called by the holy spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and another occasion, He calls Himself Captain, when He appeared in human form to Joshua the son of Nave [Nun].... The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word and Wisdom and Power and Glory of the Begetter, will bear evidence to me, when He speaks by Solomon ... From everlasting He established me in the beginning, before He had made the earth, before He had made the depths, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills, **He begets Me**...when He made the foundations of the earth, I was with Him arranging” (‘Dialogue with Trypho’, Chapter. 61, *The Anti-Nicene Fathers*, p. 228).

Justin Martyr, speaking of Yeshua, says, “... **But this Offspring, was truly brought forth from the Father**, was with the Father before all the creatures, and the Father communed with Him, even as the scripture by Solomon has made clear, that He, who Solomon calls Wisdom, was begotten as a beginning before all His creature and **as the Offspring by God.**” (*Dialogue with Trypho*, Chapter. 61, *The Anti-Nicene Fathers*, p. 228).

Irenaeus, 120-202 A.D., writes, speaking of the Father, “And thus, in all things, God has the pre-eminence, **who alone is uncreated**, the first of all things, and the primary cause of the existence of all, while all other things remain under God’s subjection” (*ibid.*, p. 522).

Hippolytus, 170-236 A.D., a disciple of Irenaeus, writes, “The Logos alone, of this God, is from God Himself. Wherefor also the Logos is God, being the substance of God” (*The Anti-Nicene Fathers*, Chap. 30, p. 153). “Therefore, this solitary and supreme deity, by an exercise of reflection, **brought forth the Logos first**...Insomuch as he is this Progenitor First-Born...and so it was, that when the Father ordered the world to come into existence, the Logos, one by one, completed each object of creation, thus pleasing God...” (*The Anti-Nicene Fathers*, Vol. 5, pp. 150-151).

Origen, a pupil of Clement, states, “Jesus...which we offer to him as being Intermediate [the Intermediator] between the nature of the Uncreated [the Father] and that of all created things, and who bestows upon us the benefits which come from the Father, and who, as High Priest, conveys our prayers to the Supreme God” (“Origin against Celsus”, Book 3, Chap. 34, *The Anti-Nicene Fathers*, Vol. 4, p. 478).

Athanasius, 297-373 A.D., wrote, “But God possess true existence and is not composite, wherefore His Word also has true existence and is not composite, but is the one and only begotten of God, **Who proceeds** in His goodness **from the Father** as from good Fountain, and orders all things and holds them together...for He is the image of the invisible God, **the First-Born of all creation**, ‘for through Him and in Him all things consist, things visible and things invisible, and He is the Head of the Church,’ as the ministers of the truth teach in their holy writings,” (*Against the Heathen 41 Nicene and Post-Nicene Fathers*, Vol. 4 p.2).

“Or who was with him, when He made all created existence, except His Wisdom which says: ‘When He was making the heaven and the earth, I was present with Him?’ But in the mention of heaven and earth, all created things in heaven and earth are included as well. But being present with Him as His Wisdom and His Word, looking at the Father, He fashioned the universe, and organized it and gave it order; and, as He is the Power of the Father, He gave all things strength to be, as the Savior says: ‘What things so ever I see the Father doing, I also do in like manner.’ And His holy disciples teach

that all things were made 'through Him and unto Him'; and, being the good **Offspring of Him that is good**, and true Son, He is the Father's Power and Wisdom and Word...But He is the very Wisdom, very Word, and very own Power of the Father, very Light, very Truth, very Righteousness, very Virtue and in truth, His express Image, and Brightness, and Resemblance. And to sum it all up, **He is the wholly perfect Fruit of the Father**, and is alone the Son, and unchanging Image of the Father" (*ibid.*, p. 29).

Arias, a bishop of Alexandria, wrote the following in a letter to Eusebius, bishop of Nicomedia. "And when Eusebius, your brother in Caesarea, and Theodotus, and Paulinus and Athanasius, [not the famous Athanasius], and Gregory, and Aetius, and all the bishops in the east, said, that **God who had no beginning, existed before the Son**, they were condemned...We cannot bear to hear these impieties, though the heretics should threaten us with ten thousand deaths, But what we say and think, we have both taught and do teach, 'that the Son is not unbegotten, nor a part of the Unbegotten, by any means, nor of any subject matter, but that by will and council, He existed before the times and the ages, **full God**, only begotten...for **He was not unbegotten**. We are persecuted because we say **the Son hath a beginning, but God [the Father] is without a beginning**...for thus we are persecuted, the rest you know, I pray that you be strong in the Lord, remembering our afflictions" (*The History of the Church of Christ*, Vol. 2, 1819, by Joseph Miller, p. 53).

Part 5 – Yeshua is the Angel of Yehovah

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day... And Jacob called the name of the place Peniel: for **I have seen God face to face**, and my life is preserved" (Gen. 32:24, 30).

"**And the Angel of Yehovah appeared unto him** in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when Yehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; **for he was afraid to look upon God**" (Exo. 3:2-6).

"Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey His voice, provoke Him not; for He will not pardon your transgressions: **for my name [Yehovah] is in Him**. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine **Angel** shall go before thee..." (Exo.23:20-23).

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of Yehovah am I now come. **And Joshua fell on his face to the earth, and did worship**, and said unto Him, What saith my Lord unto his servant? And the Captain of Yehovah's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so" (Jos. 5:13-15).

“And an **Angel of Yehovah** came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break **My covenant with you**. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed My voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you” (Jud. 2:1-3).

“And Manoah said unto the **Angel of Yehovah**, What is Thy name, that when thy sayings come to pass we may do Thee honour? And the **Angel of Yehovah** said unto him, Why askest thou thus after My name, seeing it is **secret**?... And Manoah said unto his wife, We shall surely die, because **we have seen God**.” (Jud. 13:17-18, 22). The word ‘secret’ in this passage is from the Hebrew word *pele*, Strong’s #6383, meaning ‘**wonderful**’ which is one of Yeshua’s names. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6).

Part 6 – Yeshua is Melchizedek

In Abraham’s time, Yeshua took human form as Melchizedek, priest of the Most High God. “And Melchizedek king of Salem brought forth bread and wine: and He was the priest of the Most High God. And He blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave Him tithes of all” (Gen. 14:18-20). “Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM” (Joh. 8:56-58). “The Yehovah said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool...The Yehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (Psa. 110:1,4).

Melchizedek had no human mother or father. “For this Melchisedec, king of Salem, priest of the Most High God, Who met Abraham returning from the slaughter of the kings, and blessed him; To Whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb. 7:1-3).

It was necessary that Yeshua manifest as the high priest Melchizedek, so that Melchizedek’s priesthood would precede and take precedence over the Levitical priesthood, which would come later. The priesthood would switch back to the Melchizedek/Yeshua priesthood after the church began, and tithes and offerings would be transferred as well. “And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But He whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there He receiveth them, of Whom it is witnessed that He liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of

Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:5-12).

“And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec” (Heb. 7:15-17).

Part 7 – Yeshua is the Wisdom of God

The pre-existent Yeshua is spoken of with the title of ‘Wisdom’. “Yehovah by Wisdom hath founded the earth; by understanding hath he established the heavens” (Pro. 3:19).

“Yehovah possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth. When He established the clouds above: when He strengthened the fountains of the deep. When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth. Then I was by Him, as one brought up with Him: and I was daily his delight, rejoicing always before Him, Rejoicing in the habitable part of His earth; and my delights were with the sons of men” (Pro. 8:22-31).

In the first three verses of this chapter wisdom is referred to in the feminine because in Hebrew, as most languages, words have a gender, the attribute of wisdom being feminine in this case.

Part 8 – Yeshua is the Archangel Michael

Michael is the Archangel. “Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jud. 9). Archangel is *archaggelos* in Greek, *archo* – meaning ‘first’ or ‘chief in rank’, *aggelos* – meaning ‘messenger’ or ‘angel’. This refers to the chief or head of all the angels and we have already shown that Yeshua is the Angel of Yehovah. Therefore, this is another one of His titles. Michael in Hebrew is *mikael* (Strong’s # 4317), meaning ‘Who is like God’. There is only one who is like God, and that is Yeshua.

Yeshua will return with a shout with the voice of an Archangel. “For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first” (1 The. 4:16). The Lord Yeshua will return with a shout and His voice is the voice of the Archangel spoken of here. “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the **voice** of the Son of God: and they that hear shall live....Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His **voice**” (Joh. 5:25, 28). “The sun and the moon shall be darkened, and the stars shall withdraw their shining. Yehovah also shall **roar** out of Zion, and utter His **voice** from Jerusalem; and the heavens and the earth shall shake” (Joe. 3:15). “Let them give glory unto Yehovah, and declare His praise in the islands. Yehovah shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall **cry**, yea, **roar**; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I **cry** like a travailing woman; I will destroy and devour at once” (Isa. 42:12-14). “Therefore prophesy thou against them all these words, and say unto them, Yehovah shall **roar** from

on high, and utter His **voice** from His holy habitation; He shall mightily **roar** upon His habitation; He shall give a **shout**, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for Yehovah hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith Yehovah” (Jer. 25:30-31).

Michael is Israel’s prince. “And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people” (Dan. 12:1a). “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Dan. 10:12-13). When God divided the seventy nations and fixed their borders, He set angels over them (like the prince of Persia), but He – Michael/Yeshua – is the Prince over Israel. “When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God. And His people, Jacob became a portion of the Lord. Israel was the line of His inheritance” (Deu. 32:8-9 LXX).

Part 9 – Yeshua’s Human Ministry

Yeshua was the only human son begotten of the Father. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Joh. 1:14). “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit ...” But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Mat. 1:18, 20-23).

The Messiah’s name in Hebrew is Yeshua, Jesus is the English transliteration of the Greek *Iēsoûs*

Yeshua defeated Satan. “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him” (Mat. 4:10-11). “Now is the judgment of this world: now shall the prince of this world be cast out” (Joh. 12:31). “Of sin, because they believe not on me...Of judgment, because the prince of this world is judged” (Joh. 16:8, 11). “that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14b).

He preached the Gospel of the Kingdom of God. “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel” (Mar. 1:14-15). “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings (gospel) of the Kingdom of God: and the twelve were with him” (Luk. 8:1). “And he said unto them, I must preach the Kingdom of God to other cities also: for therefore am I sent” (Luk. 4:43).

Yeshua revealed the Father. “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the **Son will reveal Him**” (Mat. 11:27). “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared Him**” (Joh. 1:18). “Jesus saith unto him, I am the

way, the truth, and the life: no man **cometh unto the Father, but by me**" (Joh. 14:6). **"I have manifested thy name** unto the men which Thou gavest me out of the world" (Joh. 17:6).

Yeshua was tempted in all points but never sinned. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor, 5:21). "Who did no sin, neither was guile found in his mouth" (1 Pet. 2:22). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 Joh. 3:5).

Yeshua reconciled all through His blood on the stake. "In whom we have redemption through his blood, even the forgiveness of sins... For it pleased the Father that in him should all fulness dwell. And, having made peace through the blood of his cross (stake), by him to reconcile all things unto Himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:14, 19-20). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us... So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:12, 28).

Yeshua was shown to be the Messiah through many infallible miracles and proofs. "To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God" (Act. 1:3).

He was raised from the dead. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:34). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that He rose again the third day according to the scriptures" (1 Cor. 15:3-4).

Part 10 – The Glorified Yeshua

The Father restored Yeshua's glory as the Son of God at His resurrection. "And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was" (Joh. 17:5). "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of Him also shall the Son of Man be ashamed, when **He cometh in the glory of His Father** with the holy angels" (Mar. 8:38).

Yeshua is returning to rule the world. "Then shall Yehovah go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives...And Yehovah shall be King over all the earth: in that day shall there be one Yehovah, and His name one...And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yehovah of Hosts, and to keep the feast of tabernacles" (Zec. 14:3-4a, 9, 16). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever" (Rev. 11:15). "And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and

He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:15-16).

Yeshua will marry the church. “And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know Yehovah” (Hos. 2:19-20). “For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25-27). “And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:9).

Yeshua will judge all. “For the Father judgeth no man, but hath committed all judgment unto the Son... And hath given him authority to execute judgment also, because he is the Son of Man... I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (Joh. 5:22, 27, 30). “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10).

Yeshua’s glorified body is described in the book of Revelation. “And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength” (Rev. 1:13-16).

Yeshua was made into the image of the Father. Both the Father, and the Son, and man have the same physical ‘human’ form. “Who is the image of the invisible God...” (Col 1:15a). “...lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4b). “Who being the brightness of His glory, and the express image of His person...” (Heb. 1:3a). And man was made into Their physical image. “And God said, Let Us make man in Our image, after Our likeness: ... 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).

Yeshua now sits at the right hand of the Father. “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven” (Mat.26:64). “But he, being full of the holy spirit, 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” (Act. 7:55-56). “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us” (Rom. 8:54). “Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places” (Eph. 1:20). “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the

Majesty on high...But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool” (Heb. 1:3, 13).

Chapter 2

The Holy Spirit

Part 1 – The Power of the Holy Spirit

The holy spirit is the power of God.

“But truly I am full of power by the spirit of Yehovah” (Mic. 3:8).

“The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee” (Luk. 1:35b).

“And Jesus returned in the power of the spirit into Galilee” (Luk. 4:14a).

“But ye shall receive power, after that the holy spirit is come upon you” (Act. 1:8a).

“How God anointed Jesus of Nazareth with the holy spirit and with power” (Act. 10:38a).

“Now the God of hope fill you with all joy ... through the power of the holy spirit” (Rom. 15:13).

“Through mighty signs and wonders by the power of the spirit of God; ... I have fully preached the gospel of Christ” (Rom. 15:19).

“For God hath not given us the spirit of fear; but of power” (2 Tim. 1:7a).

“But as many as received him, to them gave He power to become the Sons of God” (Joh. 1:12).

The holy spirit is never described in human form but is likened to:

Wind and fire (Act. 2:2-4)

Being poured out as water (Isa. 32:15; 44:3) (Joe. 2:28-29) (Zec. 12:10) (Act. 2:17; 10:45)

Flowing water (Joh. 7:37-39)

A drink of water (1 Cor. 12:13)

Anointing oil (Act. 10:38)

Being baptized in water (Mat. 3:11) (Mar. 1:8) (Luk. 3:16) (Act. 1:5; 11:16)

Clothing (being ‘endued’ with) (Lev. 24:49)

A gift (Act. 2:38; 10:45; 11:17) (1 Tim. 4:14) (2 Tim. 1:6)

The holy spirit is spoken as reacting with a person in ways that another person can not:

As falling upon one (Eze. 11:5) (Act. 10:44; 11:15)

As being renewed (Psa. 51:10) (Eph. 4:23) (Tit. 3:5)

As being quenched (1 The. 5:19)

As being stirred up (2 Tim. 1:6)

The holy spirit is also the spirit of Christ, it is shared among the God-Family.

“But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His” (Rom. 8:9).

“Searching what, or what manner of time the spirit of Christ which was in them did signify... and the glory that should follow” (1 Pet. 1:11).

The scriptures contain no prayers to the holy spirit, as if it were a person. Also, Paul’s salutation “Grace to you and peace from God the Father and the Lord Jesus Christ” never includes the holy spirit. (Rom. 1:7) (1 Cor. 1:3) (2 Cor. 1:2) (Gal. 1:3) (Eph. 1:2) (Phi. 1:2) (Col. 1:2) (1 The. 1:1) (2 The. 1:2) (1 Tim 1:2) (2 Tim 1:2) (Tit. 1:4) (Phe. 3).

Yeshua was begotten of the Father. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten of the Father**.) full of grace and truth” (Joh. 1:14). The Father used the power of the holy spirit to beget Yeshua. “And the angel answered and said unto her, **the holy spirit shall come upon thee**, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luk. 1:35).

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with **child of the holy spirit**” (Mat. 1:18). If the holy spirit were a separate person, it would be Yeshua’s father and not God the Father.

Part 2 – What the Holy Spirit provides

The holy spirit provides spiritual understanding. “But God hath revealed them unto us by His Spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:10-14).

The holy spirit helps us to remember spiritual knowledge. “But the Comforter, which is the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Joh. 14:26).

The holy spirit allows us to bear spiritual fruit. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Gal. 5:22-23). “And now abideth faith, hope, charity (*agape*-love) , these three” (1 Cor. 13:13a).

The holy spirit provides spirit gifts to some to edify the Church. “Now concerning spiritual gifts, brethren, I would not have you ignorant... Now there are diversities of gifts, but the same Spirit... But the manifestation of the Spirit is given to every man to profit withal... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit... To another faith by the same Spirit; to another the gifts of healing by the same Spirit... To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:1,4,7-10).

The holy spirit provides a sound mind without fear. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:7).

The holy spirit provides intercession to God with the things we can not express. “Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

The holy spirit allows us to overcome Satan and sin. “Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world” (1 Joh. 4:4). Yeshua is in us through the holy spirit. “But ye are not in the flesh, but in the spirit, if so be that the **spirit of God dwell in you**. Now if any man have not **the spirit of Christ**, he is none of His” (Rom. 8:9). Satan is the god of this world. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them” (2 cor. 4:4). “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (rev. 12:9).

Part 3 - Changes to the King James Version of the Bible

The King James version uses the term “Holy Ghost”. The Greek word *pneuma* means ‘spirit’, ‘breath’ or ‘wind’ as does the Hebrew word *ruwach*. Ghost comes from the German *Geist*, which refers to the spirit of a dead person. This word should always be rendered ‘spirit’ and not ‘ghost’, as all modern translations as all modern translations have it.

The King James version will sometimes capitalize the words ‘holy spirit’ or ‘holy ghost’. These capitalizations were added in the English, and there is no capitalization in the Greek.

Often in the New Testament, the holy spirit is referred to as ‘he’, this is not because it is a person, but because Greek was a gender-assigning language and all things were spoken of as either being masculine and feminine. ‘He’ in the Greek is *autos* and is translated in the following ways: “her, **it** (self), one, the other, (mine) own, said ([self, [the]] same, ([him, my, thy]) self, [your] selves, she, that, their(s), them ([selves]), there [at, by , in , into, of on, with], they, (these)things, this (man), those, together, very, which.” (*Strong’s Exhaustive Concordance*, Greek Dictionary, # 846). The holy spirit should always be translated ‘it’ rather than ‘he’, as in “The spirit **itself** beareth witness with our spirit, that we are the children of God” (Rom. 8:16). “Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit **itself** maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

In 1 John 5:7-8, the words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth” were added. This is referred to as the *Comma Johanneum*. In 1516 and 1519 Desiderius Erasmus published his first editions of *Novum Instrumentum omne*, a New Testament in Greek. The Catholic Church put pressure on him to add these extra words, which he refused because they were in none of the original Greek manuscripts. The Catholic Church had Froy of Oxford include these words in a Greek manuscript called the Codex 61 in 1520, thus coercing Erasmus to include these words in his edition of 1522. None of the ancient manuscripts contain these words and they are in no modern translations of the Bible apart from Catholic versions.

Part 4 - Matthew 28:19

In Matthew 28:19, the words “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” were added. The early church historian and bishop of Caesarea Eusebius records the original text of Matthew 28:19 as, “Go, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you” (Demonstratio 3.6).

Throughout the New Testament, we are told to baptize only in name of Jesus. “... be baptized every one of you in the name of Jesus Christ for the remission of sins...” (Act. 2:38b). “But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Act. 8:12). “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)” (Act. 8:16) “And he commanded them to be baptized in the name of the Lord” (Act. 10:48a). “When they heard this, they were baptized in the name of Lord Jesus” (Act. 19:5). “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Act. 22:16).

The Messiah’s name in Hebrew is Yeshua, Jesus is the English transliteration of the Greek *Iēsoûs*

The original Hebrew Gospel of Matthew (not the modern Hebrew translation of Matthew) records Matthew 28:19-20 as, "Go, and teach them to carry out all the things which I have commanded you forever."

Notice what historians record about this verse -

Edmund Schlink in *The Doctrine of Baptism* (p. 28) says, "The baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form expanded by the [Catholic] Church."

Hastings Dictionary of the Bible, 1963 (p.1015) states,

"The chief Trinitarian text in the NT is the baptismal formula in Matthew 28:19... has been viewed by some scholars as an interpolation into Matthew... so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion in to the saying. Finally, Eusebius' form of the (ancient) text ("in my name" rather than in the name of the Trinity) has had certain advocates... It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf. Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit..."

The Encyclopedia Britannica, 11 ed. Vol. 3 (pp. 355-356), states, "The baptismal formula was changed from the name of Jesus Christ to the words, "Father, Son, and Holy Spirit" by the Catholic Church in the second century."

The Catholic Church itself reveals the origin of these words. *Bible Catechism New Revised-Vatican II Edition* by Rev. John C. Kersten, SVD. "**Into Christ.** The Bible tells us that Christians were baptized into Christ (no. 6). They belong to Christ. The Acts of the Apostles (2:38; 8:16; 10:48; 19:5) tells us of baptizing 'in the name (person) of Jesus' – a better translation would be 'into the name (person) of Jesus'. **Only in the 4th century did the formula "in the name of the Father, and of the Son, and of the Holy Spirit" become customary.**" 1973, (p. 164).

The Catholic Encyclopedia Vol. 8. "**Justin Martyr was one of the early church Fathers of the Roman Catholic Church who help to change the ancient baptism of 'in the Name of Jesus Christ' to the titles of Father, Son, and Holy Ghost.**"

The Catholic Encyclopedia, 1913 ed.(Vol. II, p. 263). "**The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century.**"

The Catholic Encyclopedia, 1913 ed. (Vol. II, p. 265). "**The original formula for baptism was in the Name of Jesus, but the Pope changed it.**"

Chapter 3

The Pagan Trinity

Part 1 – The Origin of the Trinity

The Two Babylons by Alexander Hislip

“The Papacy has in some of its churches, as, for instance, in the monastery of the so-called Trinitarians of Madrid, an image of the Triune God with three heads on one body. The Babylonians had something of the same. Mr. Layard, in his last work, has given a specimen of such a triune divinity, worshipped in ancient Assyria...in India, the supreme divinity, in like manner, in one of the most ancient cave-temples is represented with three heads on one body, under the name of ‘Eko Deve Trimurti’, ‘One In God, Three Forms’. In Japan, the Buddhists worship their great divinity, with three heads, in the very same form under the name of ‘San Pao Fuh.’ All of these have existed from ancient times” (pp. 18-19).

The Mystical Woman in the Cities of the Nations by Thomas Dennis Rock declares the following. In Babylon, “The ancient Babylonians recognized the doctrine of the trinity or three-persons-in-one-god as appears from a composite god with three heads forming part of their mythology, and **the use of the equilateral triangle, also, as an emblem of such trinity and unity**” (pp. 22-23).

The Larousse Encyclopedia of Mythology mentions the following. The ancient Sumerians believed, “The universe was divided into three regions, each of which became the domain of a god. Anu’s share was the sky. The earth was given to Enlil. Ea became the ruler of the waters. Together they constituted the triad of the Great Gods” (pp. 54-55).

Old Truths in a New Light by Marie Sinclair, Countess of Caithness states, “It is generally, although erroneously, supposed that the doctrine of the Trinity is of Christian origin. Nearly every nation of antiquity possessed a similar doctrine. St. Jerome testifies unequivocally, ‘all the ancient nations believed in the Trinity’” (p. 382).

“Puranas, one of the Hindoo Bibles of more than 3000 ye, ars ago, contains the following passage: ‘O ye three Lords! Know that I recognize only one God. Inform me, therefore, which of you is the true divinity, that I may address to him alone my adorations.’ The three gods, Brahma, Vishnu, and Siva, becoming manifest to him, ‘Learn, O Devotee, that there is no real distinction between us. What to you appears such is only the semblance. The single being appears under three forms by the acts of creation, preservation, and destruction, but he is one.’

“Hence the triangle was adopted by all the ancient nations as a symbol of the Deity... Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence, we find it designating some of the attributes of almost all the pagan gods” (pp. 382-383).

Paganism in our Christianity by Arthur Weigall states, that in Greece, “in the fourth century B.C. Aristotle wrote: ‘All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything in all things are bounded by threes, for the end, the middle and the beginning have this number in everything and these compose the number of the Trinity’” (pp. 197-198).

Egypt, Trunk of the Tree from Simson Najovits.

From Egypt “The Hymn to Amun decreed that ‘no god came into being before him (Amun)’ and that ‘all gods are three: Amun, Re, Ptah and that there is no second to them. Hidden as his name as Amon, he is Re in face, and his body is Ptah.’ ... This is a statement of trinity, the three chief gods of Egypt subsumed into one of them, Amon. Clearly, the concept of organic unity within plurality got an extraordinary boost with this formulation. Theologically, in a crude form it came strikingly close to the later Christian form of plural Trinitarian monotheism” (Vol. 2, pp. 83-84).

Part 2 – The Trinity is not in Scripture

The Catholic Church admits that you cannot understand the Trinity, but demands that you must believe it. *A Handbook of Christian Truth* by Harold Lindsell and Charles J. Woodbridge states,

“The mind of man cannot fully understand the mystery of the Trinity. He who would try to understand the mystery fully will lose his mind. But he who would deny the Trinity will lose his soul” (pp. 51-52).

The Doctrine of the Trinity by Cyril Richardson

“My conclusion, then, about the doctrine of the Trinity is that *it is an artificial construct...* It produces confusion rather than clarification; and while the problems with which it deals are real ones, the solutions it offers are not illuminating. It has posed for many Christians *dark and mysterious statements, which are ultimately meaningless*, because it does not sufficiently discriminate in its use of terms” (pp. 148-149).

The New Catholic Encyclopedia

“It is difficult, in the second half of the twentieth century to offer a clear, objective, and straightforward account of the revelation, doctrinal evolution, and the theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic and well as other, present a somewhat unsteady silhouette” (Vol. XIV, p. 295).

The HarperCollins Bible Dictionary

“The formal doctrine of the Trinity as it was defined by the great church councils of the fourth and fifth centuries is not to be found in the NT [New Testament].

The HarperCollins Encyclopedia of Catholicism

“Today, however, scholars generally agree that there is no doctrine of the Trinity as such in either the OT [Old Testament] or the NT [New Testament]...Likewise, the NT does not contain an explicit doctrine of the Trinity” (pp 564-565).

Martin Luther, founder of the Protestant Reformation stated, “It is indeed true that the name ‘Trinity’ is no where to be found in the Holy Scriptures, but has been conceived and invented by man” *The Sermons of Martin Luther*, John Lenker, ed. (Vol. III, p. 6).

God in Three Persons: A Contemporary Interpretation of the Trinity by Millard Erickson states regarding the Trinity,

“It is not clearly or explicitly taught anywhere in scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith” (p. 12).

“Is not present in biblical thought, but arose when biblical thought was pressed into this foreign mold [of Greek concepts]. Thus, the doctrine of the Trinity goes beyond and even distorts what the Bible says about God” (p. 20).

“It is unlikely that any text of scripture can be shown to teach the doctrine of the Trinity in a clear, direct, and unmistakable fashion” (pp. 108-109).

Part 3 – How the Trinity came into ‘Christianity’

Christian Doctrine by Shirley Guthrie, Jr.

“The Bible does not teach the doctrine of the Trinity. Neither does the word ‘trinity’ itself nor such language as ‘1-in-3’, ‘3-in-1’, ‘1 essence’ (or ‘substance’), and three ‘persons’ is biblical language. The language of the doctrine is the language of the ancient church taken from classical Greek philosophy” (pp. 76-77).

Christian Platonists of Alexandria by Charles Bigg declares, “Greek philosopher Plato believed in a divine triad of ‘God, the ideas, [and] the World-Spirit’, however he ‘nowhere explained or harmonized this triad’” (p. 249).

Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by John McClintock and James Strong states, “Towards the end of the first century, and during the second, many learned men came both from Judaism and Paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology” (Vol. 10, ‘Trinity’, p. 553).

Concerning the Arch-Heretic Simon Magus we read, “Irenaeus (*Adv. Haer.* 1. 16, Harvey), Hippolytus (*Philos.* 6. 7ff.) and Epiphanius (*Panarion.* 21. 2ff.) describe Simonian doctrine... **He seems to have developed his old theme of ‘the Great Power of God’ into a Trinitarian scheme: Simon appeared to the Samaritans as the Father, to the Jews as the Son (he only seemed to suffer) and to the world at large as the Holy Spirit.** He had a Redemption myth in which he rescued Helen (‘the lost sheep’) from the bondage of successive transmigrations in various female bodies; and **he preached salvation by grace**, requiring faith in Helen and himself, **but allowing unrestrained liberties in morals afterward.** But Simon also **borrowed heavily from Gk. paganism and Gk. philosophy**, and some concepts appear which recur in more sophisticated Christian Gnosticism. **Ireneaus and others regard him as the first major heretic**, the initiator of a long chain of interrelated errors” (*New Bible Dictionary* 2nd Ed. pg. 1116) Tyndale House Pub. Inc..

The word trinity is Platonic from the term *trias* from the Greek word for ‘three’, and was latinized to *trinitas* from which we get the English word ‘trinity’.

The New Schaff-Herzog Encyclopedia of Religious Knowledge by Samuel Macauley Jackson states, “The doctrines of the Logos and the Trinity received their shape from their Greek Fathers who...were much influenced, directly or indirectly, by the Platonic philosophy... That errors and corruptions crept into the church from this source cannot be denied (Vol. 9, p. 91).

History of Christianity by Edward Gibbons

“If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians...was changed, by the church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets invented by the Egyptians and idealized by Plato, were retained as being worthy of belief” (p. xvi).

Paganism in our Christianity by Arthur Weigall details this subject,

“It must not be forgotten that Jesus Christ never mentioned such a phenomenon [the Trinity], and nowhere in the New Testament does the word ‘Trinity’ appear. The idea was only adopted by the church 300 years after the death of our Lord; and the origin of the conception is entirely pagan...

“The early Christians, did not at first think of applying the idea to their own faith. They paid their devotions to God the Father and the Jesus Christ, the Son of God, and they recognized the mysterious and undefined existence of the Holy Spirit’ but their was no thought of these three being an actual trinity, co-equal and united in One...

“The application of this old pagan conception of a trinity to Christian theology was made possible by the recognition of the Holy Spirit as the required third ‘Person’, co-equal with the other ‘Persons’...

“The idea of the Spirit being co-equal with God was not generally recognized until the second half of the fourth century A.D...In the year 381, the Council of Constantinople added to the earlier Nicene Creed a description of the Holy Spirit as ‘Yehovah, and giver of life, who proceedeth from the Father, who with the Father and Son, together is worshipped and glorified’...

“Thus, the Athenasian Creed, which is a later composition but reflects the general conceptions of Athanasius and his school, formulated the conception of a co-equal Trinity wherein the Holy Spirit was the third ‘Person’; and so it was made a dogma of the faith, and belief in the Three in One and the One in Three became a paramount doctrine of Christianity, though not without terrible riots and bloodshed...

“Today a Christian thinker...has no wish to be precise about it, more especially since the definition is obviously pagan in origin and was not adopted by the church until nearly 300 years after Christ” (p. 19).

Part 4 – The Spirit of Antichrist

By teaching a three-in-one Godhead the God family is closed to adding more children. And by not teaching that the holy spirit can come into us, begetting us as children of God they are teaching the spirit of antichrist. “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” The word for ‘come’ here is *erchomenon* in Greek, Strong’s #2064, which means “coming”. Yeshua is coming in the flesh of His church through the power of the holy spirit. “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Joh. 4:3). “Searching what, or what manner of time the **spirit of Christ which was in them** did signify... and the glory that should follow” (1 Pet. 1:11).

Also, it is a doctrine of antichrist that Yeshua Himself did not come in the flesh, that is to become fully human. “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Joh. 7). Or to claim that He was not the Messiah. “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (! Joh. 2:22).

Chapter 4 – The Children of God

Part 1 – The Church will be born into God’s Family

When one is begotten of God, one is a new creature and has taken on the Divine Nature. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17). “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pet. 1:4).

The Church is to be born into God’s Family as spirit-beings.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man **be born of water and of the spirit**, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the **spirit is spirit**. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is **born of the spirit**” (Joh. 3:3-8). “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet. 1:23). “Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption” (1 Cor. 15:50).

The Church is to become fully the Sons of God. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Joh. 1:12). “For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (sonship), whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God...For the earnest expectation of the creature (creation) waiteth for the manifestation of the Sons of God...Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the Children of God...For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:14-16, 19, 21, 29). “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named” (Eph. 3:14-15). “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. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren” (Heb. 2:10-11).

The Sons of God will be recognized as God-Beings. It is unlawful to worship at the feet of anyone but God. “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:8-9). Others will worship at the feet of the Sons of God. “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (Rev. 3:9). In the Kingdom of God, people will follow the Sons of God, and the Sons of God will follow Yeshua. “But in the last days it shall come to pass, that

the mountain of the house of Yehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it... For all people will walk every one in the name of his God, and we will walk in the name of Yehovah our God for ever and ever” (Micah 4:1, 5).

This will happen at the resurrection of the dead.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor. 15:51-54).

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 The. 4:13-17).

“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will...Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live...Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Joh. 5:21, 25, 28-29).

Part 2 – The Early Church Fathers on becoming God-Beings

Here are some excerpts from the writing of the Church fathers, proving that the early Church understood that they were to become God-Beings.

Irenaeus states, “For we cast blame upon Him, because we have not been made gods from the beginning, **but at first merely men, then at length gods**...He declares, ‘I have said, Ye are gods; and ye are all sons of the Highest’” (*The Anti-Nicene Fathers* Book 3, p. 522). “For it must be that thou, at the outset, shouldest hold the rank of a man, and then afterwards partake of the Glory of God. For thou dost make God, but God thee, if, then, thou are God’s workmanship, await the hand of thy maker which creates everything in due time; in due time as far as thou art concerned, whose creation is being carried out” (*ibid.*).

Clement of Alexandria, 153-217 A.D., wrote, “For there is one good, the Father, and to be ignorant of the Father is death, and to know Him is eternal life, through participation in the power of the incorrupt One. And to be incorruptible is to **participate in divinity**” (*The Stromata*, Vol. v, p. 10).

Hippolytus states, “**But if thou art desirous of also becoming a god, obey Him that has created thee**, and resist not now, in order that, being found faithful in that which is small, may you be enable to have entrusted to you also that which is great” (*The Anti-Nicene Fathers*, Vol. 4, pp. 150-151).

“And thou shalt receive the Kingdom of Heaven, thou who, whilst thou didst sojourn in this life, didst know the Celestial King. And thou shalt be a companion of the Deity, and a co-heir with Christ, no

longer enslaved by lusts or passions, and never again wasted by disease. **For thou hast become God...because thou hast been deified**, and begotten unto immortality...Thou shalt resemble Him, in as much as thou shalt have honor conferred upon thee by Him. For the Deity, (by condescension,) dost not domination ought of the dignity of His divine perfection, having made thee even God to His glory” (*The Anti-Nicene Fathers*, Vol. 5, p. 153).

Theophilus of Antioch, 115-181 A.D., testified in his treatise written to Autolytus, “But someone will say to us, was man made by nature mortal? ... Neither, then, immortal nor yet mortal did he make him, but, as we have said above, capable of both, so that if he should incline to the things of immortality, keeping he commandments of God, **he should receive as reward from Him immortality, and should become God**” (‘Theophilus to Autolytus’, Book 2, Chap. 27, *The Anti-Nicene Fathers*, Vol. 2 p. 105).

Origen records, “But both Jesus himself and his disciples desired that his followers should believe not merely in his God-Head and miracles...when they see that from him there began the union of the divine with the human nature, in order that the human, by communion with the divine, **might rise to be divine**, not in Jesus alone, but in all those who not only believe, but... who lives according to the precepts of Jesus” (‘Origen against Celsus’, Book 3, Chap. 23, *The Anti-Nicene Fathers*, Vol. 4, p. 475).

Part 3 – The Sons of God will be Glorified

We will be raised with a glorified body. “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” (Phi. 3:21). “And the glory which thou gavest me I have given them; that they may be one, even as we are one” (Joh. 17:22). “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” (Heb. 2:10). “But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you” (Rom. 8:11). “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23). “Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified” (Rom. 8:30). “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18). “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is” (1 Joh. 3:2).

The Children of God will be glorified as both male and female. “And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” (2 Cor. 6:18).

The Children of God will manifest different amounts of glory. “But some man will say, How are the dead raised up? and with what body do they come? ... There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead” (1 Cor. 15: 35, 40-42a). The Children of God will be like angels in the sense that they will be immortal as best expressed in the New Living Translation. “And they will never die again. **In this respect** they will be like angels. They are children of God and children of the resurrection” (Luk. 20:36).

Part 4 – The Great Reward in the Kingdom of God

The Church will be Co-Inheritors with Yeshua. “God ... hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things” (Heb. 1:1a,2a). “And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. 4:6-7). “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together” (Rom. 8:17). “But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of Man, that Thou visitest him... Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him” (Heb. 2:6,8).

The reward will be great. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Eph. 1:18). “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him” (1 Cor. 2:9). “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

The Sons of God will bear His name, Yehovah. Yeshua inherited the name of God. “Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they” (Heb. 1:4). The Church will also receive God’s name. “Him that overcometh ... I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name” (Rev. 3:12). “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads” Rev. 22:3-4). “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named” (Eph. 3:14-15).

The Church is to become the Temple of God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17). “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out” (Rev. 3:12a). Only those of the God Family will be part of the Temple. “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22).

The resurrected Sons of God will be righteous and unable to sin. “If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him” (1 Joh. 2:29). “Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God” (1 Joh. 3:9).

The Saints will rule with Yeshua. “And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:10). “And hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen” (Rev. 1:6). “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mat. 19:28). “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come... Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luk. 19:11-13, 16-17). "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mat. 25:20-21).

In Conclusion

The word 'God' or the name 'Yehovah' can refer to the whole God-Family or a single being in it. Originally, there was only the Father, who has always existed. Now, the God-Family consists of the Father and the Son – Yeshua, who was created by the Father in His image and is subordinate to Him. The holy spirit is the power which all the God-Family shares, including those who are begotten of it now and will be born into the God-Family at Yeshua's return. At that time, there will be thousands in the Family of God, who will help Yeshua rule the world. The false pagan concept of the Trinity is used to hide these truths from mankind.

