

Yahweh Elohim

“He Who Shall Be Mighty Ones”

REVEALED TRUTH ABOUT GOD

*“This is life eternal, to know Thee, the only true God, and
Jesus Christ, whom thou hast sent” (Jn. 17:3).*

This is the most solemn and exalted, and should be the most joyful and inspiring, consideration possible to man. Certainly it is the most important and fundamental.

As to the evidence of the Divine Existence, the inspired Paul said—

“The invisible things of Him from the creation of the world are CLEARLY SEEN, being understood by the things that are made, even His eternal power and Godhead, so that they are WITHOUT EXCUSE”*

(Rom. 1:20).

God plainly says that He has given ample evidence of His existence and infinite power, and that men are therefore without excuse in not perceiving it in all things around them. This is CONCLUSIVE, and every wise man will agree heartily. He says again through David—

“The FOOL hath said in his heart, There is no God” (Psa. 14:1).

Again—

“The heavens DECLARE the glory of God; and the firmament SHOWETH His handiwork” (Psa. 19:1).

More specifically, He says of the Jewish nation—

“Ye are my witnesses, that I am God” (Isa. 43:12).

No one who intelligently considers the 3,500-year history of the Jewish people, right down to this very day, in connection with all the Biblical statements and prophecies concerning them, could fail to perceive their positive evidence, not only of God’s existence, but of His infinite power and foreknowledge. Furthermore, His dealings with them reveal a tremendous amount about His character and purpose. Practically the entire Bible is about the Jews, and what God has done, is doing, and will do, with and through them. His whole purpose centers in them.

As a result of the absurd and godless superstition of Evolution, modern man has repudiated the idea of sin and morality, and has in effect adopted the animal philosophy of “Might is right,” and “Survival of the fittest.” This cold, dead outlook is essential to a consistent and logical acceptance of the Evolution superstition, based on blind force and blind chance. It has brutalized man, mocking all the finer, spiritual principles and characteristics as folly and weakness in a jungle world.

In casting away the Bible, and the rigid restrictions of God’s law of holiness and purity on conduct and morals, man *thinks* he has cast away his chains; but in reality he has cast away his compass, and all the real values and meanings and beauties and joys of his life.

* * *

It is vitally important to have a clear perception of the relationship of God, Christ, and the Holy Spirit. The Scriptures clearly distinguish them as THE FATHER, supreme and self-existent from all eternity, His *absolute Oneness* emphasized over and over and over again; the HOLY SPIRIT, God’s universe-filling Power and Presence, by which He does everything and is everywhere; and JESUS CHRIST, God’s Son, a *man* born of the virgin Mary, completely subject to and dependent on God, in and through whom God manifested Himself to Israel by His Spirit, and whom He (God) has now—because of his real and actual obedience and overcoming—raised to the divine nature, and given all power in heaven and earth.

We believe the Trinity theory is incorrect, for several reasons:

1. *We do not find anything like it in the Bible.*
2. *It is directly OPPOSITE to what we do find in the Bible.*
3. *It is contradictory, impossible, and absurd within itself.*
4. *It was developed by the Roman Catholic Church, the merciless persecutor of God’s people all through the ages.*
5. *It was developed from Greek pagan philosophy in a corrupt age by men who could not possibly have been right in divine things.*

We do not wish to ridicule or belittle anyone’s sincere beliefs, but the Bible makes it clear that knowing the truth about God is vital to salvation, and we wish to strongly present what we believe to be that Truth. “Trinity” is an invented, unscriptural word, and an invented, unscriptural theory. The

Bible never, from beginning to end, speaks of or even hints at three gods. It is repeatedly insistent on ONE, and One only.

Orthodox writers on the Trinity always say that though the Bible does not ever actually teach the Trinity theory, yet it infers it, and takes it for granted. They strain every mention of the Father, Son and Holy Spirit into this preformed Greek philosophical mold, even though this straining makes an absurdity, as when one ever living, almighty co-equal anoints another co-equal with a third co-equal without measure; or when one ever living, almighty co-equal *sends* another co-equal to overshadow a woman so that a third, *ever living, almighty, all-knowing co-equal* will be born of her as a helpless baby, and gradually grow up and increase in knowledge and understanding. We repeat that we are not making fun: just seriously trying to point out what we believe to be error.

It was the Holy Spirit that came upon Mary, and we are told she was “found with child of the Holy Spirit”: but it is always God Himself, and not the Holy Spirit, that is said to be the Father of Jesus—the very term “Father” indicates this. This is quite clear and harmonious according to the Bible picture that the Holy Spirit is not a person but the power of God; but by the Trinity theory it is confusion.

No one reading the Bible in its simplicity would ever come up with the idea of three gods in one, or of Jesus being an almighty, all-knowing, co-equal, unttemptable god who could not die: *pretending* to be tempted, to learn, to overcome the lusts of the mortal flesh in a mighty struggle, with “strong crying and tears,” and to die.

It is undeniable that nearly all pagan religions had trinities. The trinitarian *International Standard Bible Encyclopedia* admits (as it must)—

“Triads of divinities occur in nearly all polytheistic religions.”

The writer is arguing that his Platonic Roman Catholic Trinity is different, but he does concede this incontrovertible fact.

The *Encyclopedia Britannica* says (9th edit., art. “Theism,” by a trinitarian)—

“The propositions constitutive of the dogma of the Trinity were only formed through centuries of effort; only elaborated by the aid of conceptions, and formulated in the terms of Greek and Roman metaphysics . . .

“The evolution of the Doctrine of the Trinity was the most important doctrinal fact in the history of the Church in the first five centuries. The fusion of *theology and philosophy* was the distinctive feature of medieval Christendom.”

This is the trinitarians’ own explanation of its origin.

The essence of the Trinity theory (after “centuries” of “evolution”) is that there are three persons in what they label “the Godhead”: all existing from all eternity, all perfectly equal, none greater or less, none before or after, not one but three, and not three but one—and that one must believe that or be damned everlastingly to eternal hell tortures.

The *period* in which the Trinity theory was confessedly “evolved” was very corrupt religiously. The church historian Mosheim, himself a devout trinitarian, said of the Council of Nice, AD 325, at which this theory was first officially formulated (though by no means in its final form)—

“Those idle fictions which a regard for the Platonic philosophy and for the prevailing opinions of the day had induced *most theologians* to embrace even BEFORE the times of Constantine, were now confirmed, extended and embellished.”

Of the general religious conditions of that time he says (Cnt. 4, pt. 2, ch. 2-3):

“Constantine assumed to himself the supreme power over the Church, and the right of modeling and controlling it . . . nor did any bishop call in question this power of the Emperor.

“There were now added, by the authority of the Emperor, grand councils of the whole Church, the emperor having first summoned one of this character at Nice.

“The bishops, whose wealth and influence were not a little augmented from the time of Constantine, gradually subverted and changed the ancient principles of church government. They excluded the people altogether from having a voice, and deprived the presbyters of their authority, so that they might control everything at their discretion, and in particular appropriated the ecclesiastical property to themselves.

“Constantine and his successors assembled councils, presided in them, assigned judges for religious disputes, and decided contests between bishops and people.

“The Bishop of Rome exceeded all other bishops in the amplitude and splendor of his church, in the magnitude of his revenues and possessions, and in the sumptuousness and magnificence of his style of living. These indications of power and worldly greatness were so

fascinating to the minds of Christians even in this age, that often most obstinate and bloody contests took place at Rome when a new pontiff was to be created. In the year 366 the contention issued in a bloody warfare, in which there was fighting, burning of buildings, and many lost their lives. Damasus came off victorious in the contest.

“The vices of the clergy, especially those who officiated in large and opulent cities, were augmented in proportion to the increase of their wealth, honors and privileges, derived from the emperors and various other sources; and that this increase was very great, after the time of Constantine, is acknowledged by all. The bishops had shameful quarrels among themselves, and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of the provinces in luxury, arrogance and voluptuousness.

“Genuine piety was supplanted by a long train of superstitious observances, derived partly from a disposition to adopt profane rites and combine them with Christian worship, and partly from the natural predilection of mankind for a splendid and ostentatious religion.

“The public supplications by which the pagans were accustomed to appease their gods were borrowed from them, and were celebrated in many places with great pomp. Worship of the martyrs was modeled by degrees into conformity with the pagans’ worship of their gods.

“The doctors who were distinguished for their learning explained the sacred doctrines after the manner of Origen (on whom they all fixed their eye) in accordance with the principles of that philosophy which they learned in their youth at school, the Platonic philosophy. They were admirers of Plato, and held as certain all his decisions which were not absolutely repugnant to the truths of Christianity; and proceeding upon these as their first principles, they drew from them many and very subtle conclusions.

“From disputes on religion, the ancient simplicity had nearly taken its flight; and in place of it, dialectical subtleties and quibbles, invectives, and other artifices had succeeded. Many endeavored to involve in obscurity the question under discussion, and to excite odium against their antagonists. So far from disguising these faults, they claimed praise for them.

“The truth of doctrines was proved by the number of martyrs who had believed them, by prodigies, and by the confessions of devils. Ambrose, in controversy with the Arians, brings forward persons possessed with devils, who are constrained, when the relics of Gervasius and Protasius are produced, to cry out that the doctrine of the Nicene Council concerning the three persons in the Godhead is true and divine. This testimony of the prince of darkness Ambrose regards as proof altogether unexceptionable.” (End of quotation from Mosheim).

And so we could go on endlessly, from Mosheim and others. We urge that the writings of reputable church historians about this period be read. We just cannot believe that God would use *such* men to “evolve” new doctrines about Himself from pagan Platonic philosophy.

The Holy Spirit was not fully added to make up the modern Trinity until quite a late date in the development of the theory. The *Herzog Encyclopedia of Theology* (by trinitarians), describing the admitted gradual development of this theory, says (Article: “Trinity”)—

“Tertullian (about 200 AD) made the Logos the Son: he reached only a trinity of succession. Origen (about 250 AD) made the Sonship an eternal fact, but his trinity* is only one of subordination, and Arius might as well be his pupil as Athanasius.*

“Up to 360 AD, the whole development was markedly dyadic (having just two elements: Father and Son). Even after the Council of Constantinople in 381 AD, it took a long time before the Holy Spirit attained full equality with the Father and Son in the divine triad.”

Other trinitarian writers say the same. Mosheim says Origen taught—

“That the Holy Spirit is nothing else than the divine energy or power of acting and working.”

Origen is certainly no authority on Truth, but he was the most influential churchman of his century, and this shows that the Trinity theory was far from developed in his day (about 250 AD). His admiring followers would have done well to follow him on this point, rather than in his myriad speculations, but this was too true and simple.

There is much more very interesting in this *Herzog* article. These men sincerely believe the Church is making commendable progress in developing new doctrines the apostles never dreamed of. It says further—

“Richard of St. Victor (about 1200 AD) poured his whole wealth of half-poetical mysticism into the subject, and produced one of the greatest efforts of medieval theology. . . . Luther, as well as Calvin, felt the necessity of regenerating and remodeling the dogma The first really new departure in the development of the doctrine of the Trinity since the days of Richard of St. Victor was due to the Protestant philosophy, now set free from the fetters of the Church, more especially to Jacob Boehme. His idea of an immanent process by which the Deity evolves into a Trinity is one of the profoundest speculative thoughts which

ever sprung from a dogma, and has exercised a widespread, fertilizing influence both on theology and philosophy.”

And so on and on and on! What a far cry from the refreshing picture of simple, unchanging, pure, revealed scriptural Truth! The final official form of the Trinity, the Athanasian Creed, which is the current standard Creed that must be believed on pain of eternal hell torment, had nothing to do with Athanasius, who flourished in the fourth century. It was long thought to be from him, but now is universally admitted not to be. It cannot be traced back earlier than the eighth century.

The Trinity theory was established as church dogma by armed force. The battle raged through the fourth century, as political power shifted back and forth between trinitarian and anti-trinitarian emperors. It was finally permanently established* by the emperor Theodosius (379-395), apparently because he was prepared to be most ruthless and thorough. The historian Gibbon says (*Decline and Fall of Roman Empire*, chapter 27)—

“The ecclesiastics who governed the conscience of Theodosius suggested the most effective methods of persecution. In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics, more especially against those who rejected the doctrine of the Trinity. And to deprive them of every hope of escape, he sternly enacted that, if any laws should be alleged in their favor, the judges should consider them as the illegal productions either of fraud or forgery.

“They were exposed to the heavy penalties of exile and confiscation. Their religious meetings, whether public or secret, by day or by night, in cities or in the country, were equally proscribed by the edicts of Theodosius. The buildings or ground which had been used for that illegal purpose was forfeited to the imperial domain.

“The theory of persecution was established by Theodosius, whose justice and piety have been applauded by the saints.”

Mosheim confirms this and, like Gibbon, gives an account of the running battle between trinitarians and non-trinitarians through this period—

“Constantine was persuaded that Arius had been unjustly oppressed. He recalled him from exile, and Athanasius was banished (Athanasius was exiled and recalled four times in his lifetime, as the struggle surged back and forth).

“After the death of Constantine (when his three sons divided the Empire), Constantius in the East was very partial to the Arian cause, but Constantine and Constans in the West supported the (trinitarians). Councils were arrayed against councils.

“Constans died in 350, and much of the West, including Italy, came under Constantius, who involved the (trinitarians) in numerous evils and calamities. The latter made no hesitation to return the same treatment as soon as time, place and opportunity were afforded them. The history of Christianity under Constantius was a war among brethren carried on without religion, justice or humanity. The Orthodox and the Arians were constantly in the field, and they often came to bloodshed. The victorious party oppressed the vanquished with banishments and violence.

“When Constantius died, 362, the Arians’ prosperous days ended. Julian had no partiality for either. Jovian (363-364) espoused the orthodox sentiments, and therefore all the West and most of the East rejected Arian views and reverted to trinitarianism.

“But the scene changed when Valentinian (West) and Valens (East) came to power in 364. Valentinian adhered to the Nicene decisions, therefore in the West Arianism (a few excepted) was wholly extirpated. Valens joined the Arians, and so in the East many calamities befell the orthodox.

“Theodosius (379-395), by depriving the Arians of all their churches, and enacting severe laws against them, caused the decisions of the Nicene Council to triumph everywhere, and none could any longer publicly profess Arian doctrines.”

Such was the sorry picture of the Trinity’s birth pangs. In all this period, the true believers were a small fleeing minority, persecuted by both political factions—trinitarians and non-trinitarians—keeping themselves separate from and unsullied by the ungodly fleshly strifes and wars of these “Christians” who had entered totally into the evil, carnal politics of the world of sin, and were murdering each other as that political power passed back and forth among them, just like the warring “Christian” nations of today. How could such worldly, warring “Christians” possibly have God’s Truth?

* * *

The Scriptures emphasize over and over, not only that there is only one God, but that *God is ONE*, not three or any other number, as—

“Hear, O Israel, the Lord our God is ONE Lord”

(Deut. 6:4).

And far from modifying this, the “man Christ Jesus” repeats it word for word, and declares it to be the “*first commandment of all*” (Mk. 12:29).

God proclaims several times through Isaiah (ch. 44 and 45)—

“I am God, and there is none else . . . Beside Me there is no god.”

This testimony alone is conclusive. It is begging the question, and denying the meaning of words, to say, as trinitarians do, that in all these emphatic statements of absolute oneness, God really is trying to say that He is actually three, and there are two others.

But the Scriptures go even further, and put the matter beyond any possibility of cavil by very clearly, in several places, distinguishing between this One True God *and* the *man* Christ Jesus, as Jesus’ prayer—

“This is life eternal, to know Thee, the only true God, AND Jesus Christ, whom THOU hast SENT” (Jn. 17:3).

Note: 1. Jesus is SEPARATE and DISTINCT from the “only true God.”

2. Jesus PRAYS to this “only true God.”

3. This only true God SENT Jesus.

The well-known commentator Adam Clarke, trying to defend the Trinity theory against the obvious absurdity of one co-equal *praying* to another co-equal of which he is an inseparable part, said that Jesus just prayed as an example to us. Consider the agony of Gethsemane in the light of that facile explanation; and Paul’s words (Heb. 5:7)—

“He (Jesus) offered up prayers and supplications with STRONG CRYING AND TEARS UNTO HIM that was able to SAVE HIM FROM DEATH, and was heard in that he FEARED.”

It is IMPOSSIBLE to make any sense out of that if he were a co-equal part—an all-powerful, undying part—of an everlasting Trinity. Again, on the clear *distinction* between the *man* Jesus and the *one true God*—

“There is one God, AND one Lord Jesus Christ”
(1 Cor. 8:6).

And even more clear and inescapable, if possible—

“There is one God, AND one mediator between God and men, the MAN Christ Jesus” (1 Tim. 2:5).

The Scriptures *many times* call Jesus a *man*, as—

“A man approved of God by miracles which GOD did BY him” (Acts 2:22).

When he was tempted (which God cannot be) he applied to himself—

“Man shall not live by bread alone, but by the word of GOD” (Matt. 4:4).

He likewise applied to *himself* the *command*—

“Thou shalt WORSHIP AND SERVE the Lord THY God” (Matt. 4:10).

According to the Trinity theory, that is telling him to worship and serve himself. He called God his God (Jn. 20:17). He is called *man now*—

“God will judge the world by that MAN whom HE hath ORDAINED” (Acts 17:31).

This is still future: long after Christ’s glorification and ascension to heaven. God is still the prime Power: Christ is still the man whom God has glorified and is using. If Christ is *still* a man, under God’s control and subservient to God’s use, *where is the co-equal Trinity?*

Those who are committed to the Trinity theory through tradition or position *have to have* some kind of answer for all the vast bulk of clear Scripture that disproves that theory. Therefore they have arbitrarily divided Christ into two people. These two people they call his “divinity” and his “humanity.” According to their theory, complete opposites can be true at the same time of these two invented people.

One can know something, and the other at the same time cannot know it; one can be almighty and omnipotent, the other weak and totally dependent. One can be possible of sin; the other absolutely uninnable; one temptable, the other not. One can be dead, the other alive and impossible of death. One an almighty, all-knowing god, the other a helpless new-born babe, knowing nothing. One eternally co-equal with Almighty God, the other completely subject to and dependent on God for everything.

Two things about this weird conception will immediately strike any rational person: 1) it has no basis in Scripture, and 2) by such an invented theory, *any* truth could be nullified, and *any* error proved. The entire complicated fabric of the Trinity theory hangs on this completely groundless

assumption, this absurdity, that Christ was a host of two sets of diametrically opposite things at the same time.

Go carefully through the Gospels. There are literally hundreds of incidents and statements showing Christ to be completely subject to and dependent on God. Over and over he himself emphasizes that God was everything: supreme, all-wise, all-powerful: and that he himself was *nothing* apart from God's power and presence and wisdom in him. It is impossible to imagine a picture more *different* from the co-equal Trinity idea.

There are a great multitude of passages which we sincerely believe the Trinity theory makes meaningless and absurd, as—

"My Father (said Jesus) is GREATER than I"
(Jn. 14:28).

"God is the head of Christ, as Christ is the head of man" (1 Cor. 11:3).

"Of that day the SON KNOWETH NOT, only the Father knows" (Mk. 13:32).

"Not MY will, but THINE, be done . . . Father, save me from this hour" (Lk. 22:42; Jn. 12:27).

Gethsemane alone is more than enough to disprove the Trinity theory.

"To sit on my right hand is NOT MINE TO GIVE: it shall be given to them for whom it is prepared OF MY FATHER" (Matt. 20:23).

"God made Christ perfect through suffering"
(Heb. 2:10).

"My God, my God, why hast thou forsaken me?"
(Mk. 15:34).

"Behold (said God), my SERVANT, whom I have CHOSEN: I will PUT MY SPIRIT on him" (Matt. 12:18).

Three co-equals?

"The son can do NOTHING OF HIMSELF, but what he seeth the Father do" (Jn. 5:19).

"God appointed Jesus the HEIR of all things"
(Heb. 1:2).

"God SHALL GIVE Jesus the throne of his father David" (Lk. 1:32).

Face these honestly, and do not hide behind the meaningless word-jingle about his "divinity" and "humanity." They could be multiplied indefinitely. The whole picture in the Gospels is the very opposite of the Trinity. Just one more (1 Cor. 15:24), describing the final, eternal consummation of God's glorious purpose with mankind—

"Then cometh the end, when he (Jesus) shall have delivered up the kingdom to God . . . And (v. 28) 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."

The final picture: Jesus ETERNALLY SUBJECT that God may be ETERNALLY SUPREME. Trinitarians make little attempt to harmonize their theory with this scripture, though some, again splitting Jesus into two people, say his "humanity" will be subjected, but not his "divinity." One confessed bemusedly: "SUBJECTION CERTAINLY IS IRRECONCILABLE WITH EQUALITY." Adam Clarke says "HOW THIS SHALL BE WE CAN NEITHER TELL NOR KNOW TILL THAT TIME COMES." And *Speakers Commentary* lamely says it is: "A GRAND SUMMARY OF SUBLIME MYSTERIES WHICH THEIR OWN FULFILLMENT IN ETERNITY ALONE CAN SOLVE" We believe it completely disproves their theory.

* * *

GOD MANIFESTATION is the theme of the Bible. To recognize this is to see the beauty and true meaning of many passages that orthodoxy endeavors to use to justify the Trinity theory.

Angels often spoke as if they were God Himself. The "angel of Yahweh" says to Hagar—

"I will multiply thy seed exceedingly" (Gen. 16:10).

"She called the name of Yahweh that spake to her, Thou God seest me" (v. 13).

The angel was a manifestation of God, speaking God's words. The same occurred to Moses at the Bush. For nearly two chapters (Ex. 3-4) there is a long conversation beginning: "I am the God of thy fathers." Yet we are told (Ex. 3:2; Acts 7:30) that it was an angel. Again (Gen. 17), an angel spoken of as a "man," visits Abraham and converses at length with him, speaking directly and exactly as if it were God Himself.*

Jesus likewise said—

"The word ye hear is not mine, but the Father's Who SENT me" (Jn. 14:24).

"The Father that DWELLETH IN ME, HE doeth the works" (Jn. 14:10).

And he instructed his disciples for when he left them—

"Take no thought what ye shall speak: it is not YE that speak, but the SPIRIT OF YOUR FATHER which speaketh IN you" (Matt. 10:19-20).

We are told—

"God was IN CHRIST, reconciling the world unto Himself" (2 Cor. 5:19).

God was manifested in Christ more directly and fully and personally than He ever was in an angel. Therefore, Christ was named Emmanuel: "God with us." Christ was a perfect manifestation of God because he perfectly submitted in every way to God's use of him, and perfectly kept himself from any thought, word or action that was in the slightest way out of harmony with God. He was the flawless mirror of the Divine Perfection. It is to the constant, agonizing striving toward this ideal that we are called.

The beautiful, inspiring scriptural picture is that Christ was a *man*, truly *one of the human race*, especially created and made strong for his work (not a god masquerading as a man), and he is now glorified and immortalized, not because he always was immortal, but, as the Scriptures say, *because of faith in God and perfect obedience and submission under trial*—the true FORERUNNER of a great host of sons and daughters *to be similarly developed*, and then similarly glorified with the divine nature.

He is our glorious Example and Incentive and Promise. Here is where the confused Trinity picture is so harmful and destructive. It makes it impossible to see the beautiful and inspiring work of Christ as a real, struggling, suffering, overcoming *man*, by the guidance and with the help of the great eternal Creator Who was *far above him*, but Who was working IN him and THROUGH him in all that he did—

"God was IN CHRIST, reconciling the world unto Himself" (2 Cor. 5:19).

Those passages where Christ speaks the words of God, as did the angels, no more prove him to be part of a co-equal Trinity than it does them. These passages are far better understood in the light of the beautiful and scriptural doctrine of God-manifestation. Paul says of Christ as he is now—

"In him dwelleth all the fulness of the Godhead (Godhood, divinity) bodily" (Col. 2:9).

Christ submitted perfectly and completely to God's indwelling and use; and God spoke and acted through him to Israel, just as He had—(but now to a far deeper degree)—through angels. And *now*, as a result of his obedience and faith, Christ is exalted to the divine nature eternally—perfect, corporeal God-manifestation. And Paul prays for the believers, using this same word "fulness" (*pleroma*)—

"That YE might be filled with ALL the FULNESS OF GOD" (Eph. 3:19).

This is the eternal purpose of God-manifestation: Yahweh Elohim—the Memorial Name: "He Who Shall Be Mighty Ones": God manifested in a glorified and immortalized multitude from among men, of whom Christ is the Forerunner and Head, the Earnest and the Promise.

* * *

The Scriptures teach that God is a Person in a centralized location; not just a general diffused force, "without body, parts or passions" as orthodoxy postulates. Solomon says—

"God is IN HEAVEN: thou UPON EARTH" (Eccles. 5:2).

And Jesus taught the prayer—

"Our Father Who art IN HEAVEN" (Matt. 6:9).

Paul says—

"God dwells in light that no man can APPROACH UNTO" (1 Tim. 6:16).

All these statements indicate *specific location*. Jesus, we are told;

"Was received up INTO HEAVEN, and sat at the RIGHT HAND OF GOD" (Mk. 16:19).

That statement would be meaningless, apart from specific location.

Paul says again—

"Christ is entered into HEAVEN ITSELF, now to appear in the presence of God for us" (Heb. 9:24).

Revised Version has, more literally and specifically: "before the face of God."

Solomon prayed—

"Hear Thou in heaven Thy dwelling place" (1 Kgs. 8:39).

Truly he said in the same context—

"Behold, the heaven and heaven of heavens cannot contain Thee" (v. 27).

This is in full harmony with the teaching that God is everywhere present by His Spirit—

“Do not I fill heaven and earth? saith the Lord”
(Jer. 23:24).

But these passages combine to teach us that His Person is localized, and that the glorified man Christ Jesus is with Him at His right hand.

* * *

The Scriptures further reveal that He has form, and that the human form is patterned upon His glorious form. We are told very little in this direction, and it is not for us to pry or speculate beyond what is revealed: but this essential and basic foundation fact is revealed, and any Body that loses sight of it is on its way back to paganized orthodoxy.

The whole glorious divine purpose of God-Manifestation is the development from mankind of a divine family of sons and daughters for God’s eternal pleasure—of whom Christ is the Firstborn. We are told—

“There is a natural BODY, and there is a spiritual BODY” (1 Cor. 15:44).

—and that, as we have borne the one, so we shall (if approved) bear the other (v. 49). Paul tells us that Christ, upon his return from heaven—

“Shall change our vile BODY like unto his glorious BODY” (Phil. 3:21).

—which again is meaningless if, as according to orthodoxy, he is just a spirit essence occasionally just giving a bodily appearance to men. Bible salvation is based on a “glorious BODY.” The Bible knows nothing of the bodiless specters of paganism and orthodoxy.

God said—

“Let us make man in our image, after our likeness” (Gen. 1:26).

This laid the foundation. The terms used clearly refer to CORPOREAL FORM. James says that mankind are *at present* in the image of God—all mankind in general (3:9). Natural man is most certainly not in God’s image intellectual or morally or spiritually. Natural man is an ignorant, carnal, totally unspiritual beast. He has only the divine form.

God, as revealed in the Scriptures, is a *Father* and a *Person*. Christ is in the “*express image of His Person*” (Heb. 1:3).

The word “image” in Genesis 1:26 (*tselem*) is used thirty-four times, and it always and inescapably means actual form and shape.

Moses was promised the great privilege of “*beholding the similitude of God*” (Num. 12:8). The word here is *temunah*. It is used ten times, and it too always refers to form and shape. It is the word used when God said—

“Ye (Israel) heard the voice (on Sinai), but ye SAW no similitude” (Deut. 4:12).

Clearly there it refers to form: something to be seen. Moses alone was very highly privileged to SEE the similitude, and we are told of the occasion, strongly emphasizing form and appearance. God said (Ex. 33:20-23)—

“Thou canst not see My face, for there shall no man see Me and live . . . thou shalt see my back parts: but My face shall not be seen.”

It is inescapably clear that Moses was given a visual appearance of a form. Jesus said similarly—

“In heaven the angels do always BEHOLD THE FACE of my Father which is in heaven”

(Matt. 18:10).

Christ, the glorified man, our Elder Brother, is now a glorious SPIRIT BODY, at God’s right hand in heaven. To that divine family we hope to be joined eternally, each with his *body* changed to glorious incorruptibility. The gracious revelation of the fact that *our bodies* are patterned after God’s form makes that final picture far more fitting and beautiful and appealing.

* * *

There is a scriptural sense in which *God’s Name* is applied to Christ. Christ is given God’s Name—as are *all* the Redeemed. This is part of this beautiful doctrine of God-Manifestation: God conferring on His loving and obedient sons and daughters His Own nature, and Memorial Name of *Yahweh Elohim*. Jesus said—

“Him that overcometh . . . I will write upon him the name of my God . . . and I will write upon him my new name” (Rev. 3:12).

Of the angel who manifested God to Israel, God said—

“Obey him for MY NAME IS IN HIM” (Ex. 23:21).

And God said of the priestly rulers of Israel—

“They shall put My name upon the children of Israel” (Num. 6:27).

In reasoning with the Jews who accused him of blasphemy for calling himself the Son of God, Jesus points out to them that those of Israel who represented God (manifested God) were called gods—

“Is it not written in your law, I (God) said, Ye are gods?” (Jn. 10:34).

Jesus is referring to Psalm 82. He continues (vs. 35-36)—

“If He called them gods to whom the word of God came, and the scripture cannot be broken, 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?”

So we see that the term “god” (elohim) is scripturally applied to men who represented and manifested God. But this in no way supports the Trinity theory. Rather it removes the principal argument used for that theory. Christ was not God in the no-beginning, co-equal Trinity sense, but a specially-created manifestation of the one true ever-existing God, upon whom God placed His Name, and through whom He spoke in self-manifestation to a fuller degree than ever before in angels.

* * *

Many scriptures clearly prove that the Holy Spirit is the universe-filling power of God, and not a separate co-equal god. We believe that the co-equal god theory, applied to these scriptures, makes an obvious absurdity. And we note it is *always* “the Spirit OF God,” and never, *never* (as so common in orthodoxy) “God the Holy Spirit, or Ghost”: just as it is always the Son OF God,” and never “God the Son.”

“The disciples were FILLED WITH THE HOLY SPIRIT” (Acts 13:52).

“The Spirit OF God came mightily upon him”

(Jdgs. 15:14).

These two expressions—being “filled with the Spirit” and the “Spirit of God coming on someone” to give them POWER to do something—are very frequent—

“God anointed Jesus WITH the Holy Spirit”

(Acts 10:38).

—an absurdity if speaking of three co-equal gods; but beautiful and meaningful when scripturally understood.

“God gave not the Spirit BY MEASURE unto him (Jesus)” (Jn. 3:34).

The Spirit clearly was something God could confer on men in *greater or less degree*, as He chose, obviously a power, not a person.

“Thou sendest forth THY Spirit, they are created”

(Psa. 104:30).

“The Spirit of God hath made me, the breath of the Almighty hath given me life” (Job 33:4).

Note the parallelism: Spirit and breath.

“The Spirit of God moved upon the face of the waters” (Gen. 1:2).

“Whither shall I go from THY Spirit? or whither shall I flee from THY presence?” (Psa. 139:7).

Again note parallelism.

“Thou testifiedst by THY Spirit IN Thy prophets”

(Neh. 9:30).

“If He gather to Himself HIS spirit, all flesh should perish” (Job 34:14-15).

Surely that is very clear; “If He gather unto Himself His Spirit”—the Spirit is something of God’s that can be distributed out and gathered in, at God’s pleasure. It is His Spirit-power spread abroad sustaining life, not another co-equal person.

There’s an interesting passage in 1 Cor. 2, paralleling *man’s* spirit with *God’s* Spirit, clearly illustrating the relationship of God and His Spirit—

“God hath revealed them unto us by HIS SPIRIT . . . 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” (vs. 10-11).

A man’s “spirit”—vitality, understanding—is an essential part of himself: not a separate person. Scripturally understood, the parallelism is clear and logical: the Trinity theory (two persons here) destroys it.

* * *

By His Spirit, God is the Source and Power of everything in the universe. In fact, God IS everything in the universe. *HE alone is real*; the only underived, uncreated, self-sustaining existence or reality. The vast universe is merely a temporal manifestation and concretion of His will and power. We are told—

"If He gather unto Himself His Spirit and His breath, all flesh shall perish" (Job 34:14-15).

Again note parallelism.

And this would be equally true of the whole Creation: animate and inanimate. Gold and silver, rocks and earth, suns and planets, are just as much a mere concretion of His Spirit and Power as are living things—

"OUT of Him, and THROUGH Him, and TO Him, are all things" (Rom. 11:36).

"There is one God, OUT OF WHOM ARE ALL THINGS" (1 Cor. 8:6).

"IN Him we live, and move, and HAVE OUR BEING" (Acts 17:28).

Man has discovered, in his little "scientific" surface-scratchings, that all apparently "material" things are simply *concretions of energy*. The atom—the fundamental building-block—is perceived as an ultra-microscopic solar system, composed of various units of electric power spinning at incredible speeds around an electrical center.

All basic substances—the "elements"—from hydrogen to uranium and somewhat beyond (there are a little more than one hundred of them), are simply formed of different arrangements of circling and central electrical impulses, in a beautiful, regular, ascending pattern of complexity,* and each atom is a closed system of tremendous, self-centered, locked-in power. It is the releasing of some of this infinitely concentrated energy that is the basis of nuclear power and the atom bomb. Man has (to test him) at last been permitted to break into the basics of creation, and like a lunatic in a dynamite factory, he is about to destroy himself.

All of man's presumed and announced scientific "facts" are somewhat suspect, because he does not carefully draw the line between proven fact and imagined theory. But we can have confidence, up to a point, in cases like this where man's ever-changing "facts" are gradually conforming more and more with divine and eternal truths.

The entire universe—formed from the substance of God's Spirit—is in essence a manifestation of God: of His power and wisdom and eternal beauty, and—when we comprehend it from His Word—of His goodness and love and mercy.

If all Creation is out of God, and sustained by His Spirit, then obviously He is in direct touch with everything everywhere, down to the smallest detail. And this is exactly what we are told in Christ's beautiful words of comfort: that God is aware of the fall of every sparrow.

On the basis of this position of Supreme Creator and Sustainer and Carer-for of all, God *demand*s absolute, total, unquestioning submission and obedience. Natural animal man in his folly rebels at this; but reason and intelligence reveal that it is not only the best and wisest—but the only *possible*—way things can be, if good is to prevail.

The two basic points of wisdom we must accept are 1) that *God's law alone determines what is right and wrong for man*; and 2) that *God alone knows what is best and happiest and most beneficial for man*. If we have the intelligence to recognize and accept and conform our lives to these two bed-rock principles, we are on the path of life. We have known "Christadelphians" beat their hands against the wall in anger and frustration and resentment because things are not going the way *they* desire them to go. They set *their* wisdom above God's. It is a folly we can all so easily stumble into.

Man has a brain, and a mind, and a will; a consciousness; a reasoning power. Where did he get them? *God made them*. God gave them to man—and *He alone* knows their intended purpose, their capabilities, their limitations. Everything man is and has is of the gift and mercy of God. Any use of them against God, in opposition to God, for any *questioning* of God, is obviously suicidal stupidity.

God alone knows what is eternally best. The slightest deviation from that is detrimental, and ultimately destructive. Therefore God in his love must demand *exact conformity* with His will, for man's own good.

Once we recognize and accept this, THEN God's love is infinite in both explaining and blessing. He urgently desires us to know and understand as much as our little minds are capable of. But He wisely and necessarily *insists* on being the absolute, final, unchanging standard by which all else must be measured.

God gave Adam a completely arbitrary command about eating of one particular tree. It had nothing to do with morality or basic philosophical right and wrong. It was not a command that Adam could ever have figured out for himself as to what God wanted. It was simply a plain matter of *obedience*, and it meant life or death.

We are in the same position. We can never determine from our own thinking what God wants us to do, and what is therefore right or wrong—beneficial or harmful—for us. We must learn His will for us from His commands. Some seem very arbitrary, with no relation to moral right or wrong. It is just a matter of simple belief and obedience, but it has tremendous consequences for good or ill.

* * *

We must clearly recognize “*the goodness AND severity of God*” (Rom. 11:22): His necessary anger, as well as His essential love: His inevitable punishment and destruction of the ungodly, as well as His blessing and preservation of the godly. The Bible says *much* about His severe judgments, and gives many examples—

“*God is angry with the wicked every day*” (Psa. 7:11).

“*I will punish the world for their evil*” (Isa. 13:11).

“*I will execute vengeance in anger and fury*”

(Mic. 5:15).

“*The wrath of God is revealed from heaven against all ungodliness*” (Rom. 1:18)

And note this is from the *New Testament*, as well as the *Old*. This aspect is essential. It is part of our assurance in the triumph of good, and the eventual establishment of universal peace and righteousness. Everything out of harmony with God **MUST** be totally swept away.

It is fashionable in modern religious circles to deprecate the utter destruction of the Canaanites—man, woman and child—as the unenlightened vindictive vengeance of a primitive tribal deity. We must raise our view above this animal, man-centered level up to the divine point of view. We must perceive, and rejoice in, the absolute necessity of the severity of God upon inveterate corruption and evil and rebellion.

For good to prevail, evil *must* be utterly destroyed. The vile and bestial corruptions for which the Canaanites were destroyed are increasingly popular and prevalent today, and are glorified as emancipation and enlightenment, accepted even into the churches not only as members but as officials. So a like fate necessarily awaits today’s world.

There are those who decry any presentation of God’s severity, arguing that if we do not seek and serve God through love, our service cannot be pleasing to Him. There is a large element of truth in this argument, but it is not the *whole* truth. Paul says (2 Cor. 5:11)—

“*Knowing therefore the TERROR of the Lord, we PERSUADE men.*”

* * *

We are told of the grief of God at folly and sin. This is a great revelation: that God can be grieved by what we do—

“*Grieve not the Holy Spirit of God*” (Eph. 4:30).

“*In their afflictions, He was afflicted*” (Isa. 63:9).

“*His soul was grieved for the misery of Israel*” (Jdgs. 10:16).

Why did a perfect and all-powerful God, able to create universes in a moment by the mere fiat of His will, create a situation—make a Creation—in which grief to Himself is possible? Is not One such as God necessarily of constant, unassailable, perfect joy, and far above being touched by such saddening emotions?

These are very deep questions. They go to the roots of the Divine character, and the Divine purpose. Grief is part of the working toward a joyful eternal end; an essential concomitant of the love of God in creating sons and daughters for Himself, who will be made eternally worthwhile by sorrow and trial, tried gold, an everlasting joy to Him.

Christ—looking at the rich young ruler who had run to him so eagerly but who turned away from him—“*loved him*” (Mk. 10:21). There had to be grief in that love. The fear of grieving God and Christ should be a powerful deterrent of evil, and impulse toward good.

* * *

Holiness, righteousness and goodness are fundamental qualities of God. And His law for us is—

“*Be ye holy; for I am holy . . . Be ye perfect, for I am perfect*” (Lev. 11:44-45; Matt. 5:48).

He recognizes that complete attainment is not possible for weak, mortal man. He has made provision in Christ to bridge the gap with mercy and forgiveness. But He requires the fullest, most prayerful, lifelong, moment to moment effort at perfection. Nothing less is acceptable. Nothing less is worthy of the high calling.

Deeper and more urgent, however, than even holiness and perfection, is LOVE, for love is the power and motive by which all else is accomplished, and without which all else—even holiness and perfection—would be meaningless and dead.

The major message in any discourse about God must be His invitation and COMMAND to *love Him to the uttermost*, with every fiber of the mind, life and strength—because of the love He has manifested to us. To give Him anything less than everything we have, shows that we just do not realize or comprehend God and His love at all. *It is impossible to truly love Him without INEVITABLY giving the whole life to Him.* To true love, the impulse to do so is irresistible. This is the test of its genuineness and reality and redeeming power.

Awareness of God, and love for Him, must *always* be at the *center* of our consciousness. We must live wholly in this atmosphere. This is man's proper condition of spiritual wisdom and nobility. He is not designed to live merely in the flesh, like cows and pigs. The natural, animal man does not live: he merely exists. He is a dead clod. He has no conception of the real joys and beauties of life. David said in the Psalms, in many ways and many times—

“My soul THIRSTETH for God . . . My flesh LONGETH for God . . . My heart and my flesh CRY OUT for the living God” (Psa. 42, 63, 84, etc.)

David was called the “man after God's Own heart” (Acts 13:22). This must be our feeling. We must *train* ourselves to this: *raise* ourselves to it from our natural, ignorant, animal level. It does not, never will, come naturally, no matter how long we are “in the Truth.” But this alone is the Way of Life. The flesh is evil and animal, tending only to death.

But the *power of the love of God* can transform us from this: can save and purify us from the deadly leprosy afflicting all natural mankind.

The Scriptures are given for the purpose: *to fill our minds with God and to draw us unto God.* They are all about God. They are vital food for our spiritual growth and strength, and vital medicine for our spiritual healing and health. David said again (1 Chr. 16:8-12)—

“Give THANKS unto the Lord, CALL upon His Name . . . SING unto Him . . . TALK of His wondrous works . . . SEEK the LORD and His strength: seek His face CONTINUALLY. REMEMBER His marvelous works, His wonders, and the judgments of His mouth.”

These are not just pious words. They are essential working instructions—the vital essence of spiritual life. Without this constant, joyful, God-centered frame of mind, we are DEAD—*stone dead*—just like all the rest of the dark, dead, animal world.

This is the only real happiness. There is no other way to happiness. *God will not let there be:* it would be a denial of His holiness and wisdom. All the other things men seek and strive so mightily for are but cheats and delusions. Here alone is health and wholesomeness; joy and peace.

A strong enough perception of God, and *love* for God, will solve all problems, and turn all sorrows to joy. It is a matter of faith. Few indeed have faith to the degree that God requires, because they do not *work at it FULL TIME.* They do not realize their need and lack. Faith comes from the Word of God, *constantly* studied in prayerful meditation.

Peace with God should be the over-riding aim of our life: and seeking it and retaining it should be life's greatest endeavor. It is neither obtained nor retained easily. This is the overcoming of the flesh that Christ commanded, and Paul so agonizingly exemplified. It requires complete *dedication and self-emptying.* God reserves it for those few alone who give their lives completely to Him.

Peace with God is everything there is to life. With it, we have everything. Without it, we have nothing. Peace with God depends on just one thing. It is not a matter of just what we do; or how much or how little we do compared to others; or how well or poorly we do.

It is simply the knowledge that we are doing *the very BEST and MOST we can*—every day and all day, all our waking time—to please God, and to get close to Him, and to learn more of Him from His Word, and to serve Him joyfully in love.

We must believe the Gospel of the Kingdom. We must be in Christ in the appointed way. And *then* we must totally thereafter earnestly desire and strive to center our entire life upon God and His will. *This* is perfect peace, now and forever. No one can breach it, or impair it, or take it from us. We can blame no one but ourselves for our lack of it. It is directly and solely between ourselves and God.

Peace with God is the sure, unassailable center and fortress from which all the rest of the life must be oriented and directed. It is not a selfish, self-centered peace, any more than Christ's peace was. It, of its own essential necessity, radiates blessing to others, as Christ's did.

But it is impregnable to action *from* others, no matter how close they may be to us. It lifts us above every sorrow and disappointment and loss. It is not callous and unfeeling toward these things. It simply *transcends* them, as God's ways and thoughts transcend man's. Actually, in the marvelous wisdom of God, sorrow and loss are blessings in disguise, for they deepen and intensify the joy and value of God's peace.

Paul sums it up in writing to the Philippians. He is persecuted and in prison, and they are free: but *he* teaches *them* about peace—

“Be careful for NOTHING (let nothing depress you or cast you down), but in everything by prayer and supplication with thanksgiving (that is vital) let your requests be made known unto God.”

“And the peace of God, which passeth all understanding, SHALL keep your hearts and minds through Christ Jesus” (Phil. 4:6-7).

It is an absolute, unfailing, Divine guarantee.

—G.V.G.
