

## Arianism: Truth Or Heresy? - Part 1

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As I point out in such articles as "Pontifex Maximus: Pagan High Priest to Roman Catholic Pope", in the year 325 AD the Roman emperor Constantine I summoned the First Council of Nicaea, which some theologians view as the first Ecumenical Council. The reason why Constantine I convened this council was because he wanted to promote a common orthodoxy amongst the Christians of his empire. At that time, the empire was clearly divided between the Arians who dominated the eastern leg of the empire, and the Trinitarians who were strong in the western leg of the empire. What I find interesting about this is the fact that in the image which is described in the Book of Daniel, the Roman Empire is represented by two legs made of iron.

The primary development from the First Council of Nicaea was the institution of the Nicene Creed, which strongly promotes the doctrine of the Holy Trinity. My personal views regarding the Holy Trinity doctrine are expressed in articles such as

"Roman Catholicism, Water Baptism and the Trinity". What is important is the fact that in promoting the Nicene Creed and the Holy Trinity doctrine, the Church Fathers of that period were in large part motivated by their desire to delegitimize Arianism, which they viewed as a heresy. Despite his personal doubts, Constantine sided with the Trinitarians, and Arius was branded a heretic, and Arianism a heresy.

For those of you who may not be familiar with the doctrine, Arianism receives its name from a priest from Alexandria, Egypt by the name of Arius. Like other Christians before him, Arius maintained that similar to the other sons of God who are mentioned in the Book of Job, Jesus was a created being. As such, He could not be coeternal with God the Father, or consubstantial with the Father. This latter term means to be of the same substance as the Father. Furthermore, being as He is viewed as a being who was created by the Father, Arianism holds that Jesus Christ is not as great as God the Father, and is in fact subordinate to God the Father. One of the key verses which is used to support this doctrine is this one:

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

John 14:28, KJV

I will be discussing my own views regarding Arianism in just a moment. One individual who played a very influential role during the proceedings of the First Council of Nicaea was a deacon named of Athanasius. While at the time Athanasius was the personal secretary to Alexander, who served as the 19th Bishop of Alexandria, within a few years time, Athanasius would be promoted to the role of archbishop of Alexandria. In short, he became the twentieth bishop of Alexandria. In addition, Athanasius devoted almost fifty years of his life to defeating the doctrines of Arianism. Even today, amongst Roman Catholics, he is regarded as the primary defender of Trinitarianism. Interestingly enough, a number of years ago, I engaged in a doctrinal discussion in our local newspaper with a staunch Roman Catholic who had adopted the online name of Athanasius.

To continue, the history of the Roman Catholic Church records that Athanasius fought against Arius, Emperor Constantine I, Constantine's son Constantius II, and against Eusebius -- who was the Bishop of Nicomedia -- and other powerful Arians. He

also had serious problems with Emperors Julian the Apostate and Valens. Within the Roman Catholic Church and the Eastern Orthodox Church, Athanasius is widely respected as one of the four "Great Doctors of the Church". Furthermore, Athanasius is also venerated as a saint in the Catholic Church, Eastern Orthodox Church, Oriental Orthodox Church, the Church of the East, the Anglican Communion, and within Lutheranism as well.

In a word, two very powerful and influential doctrinal forces came to the fore in Alexandria. On the one hand was Arius who dared to question the precise status of Jesus Christ, and on the other was Athanasius, who was largely responsible for the propagation of the doctrine of the Holy Trinity. It required the power of several different emperors to finally settle the doctrinal dispute and hand a victory to the Trinitarians. Or perhaps it would be more correct to say that the dispute was not really settled. The Arian Christians were simply branded heretics and oppressed.

The 325 AD Council of Nicaea -- and the Nicene Creed which resulted from it -- was an important moment in the history of our Christian faith; the reason being that it marked a clear divergence in doctrinal paths, just as the Sadducees and the Pharisees were divided by doctrine centuries earlier. In this case, because of the tepid support they received from Emperor Constantine, the Trinitarians gained the upper hand, and from that point forward, a very specific kind of Christianity was promoted throughout the Roman Empire. It has been variously referred to as "Nicene Christianity", "Nicene Trinitarianism" and "Catholic Christianity".

It is very interesting to note that while Arius was deemed a heretic by the First Council of Nicaea with the support of Emperor Constantine I, Constantine later withdrew from his former position, and Arius was exonerated of the charge in 335 AD at the First Synod of Tyre. However, following Arius' death in 336 AD -- which occurred just one year before the death of Constantine -- Arius was again pronounced a heretic at the First Council of Constantinople which occurred in 381 AD. This particular council was presided over by Theodosius I who embraced the Nicene Creed, and was thus a Trinitarian. In fact, it was Theodosius I who made Catholicism the official state religion, with the threat of persecution against those who resisted it.

I also find it rather interesting that while Trinitarians are quick to mention the fact that Constantine I was responsible

for convening the First Council of Nicaea in 325 AD, and that he supported the Nicene Creed and Trinitarianism, they don't like to mention how he eventually realized that he had made a serious mistake by siding with the Trinitarians, particularly after the Trinitarians began persecuting the Arians. Thus, he had second thoughts and later backtracked from his support of Trinitarianism. Furthermore, according to church tradition, when Constantine allegedly converted to Christianity as he lay on his death bed in Nicomedia in 337 AD, he was baptized by an Arian bishop -- that being Eusebius of Nicomedia -- and not by a Trinitarian -- or Nicene -- bishop.

So the questions I would like to address in this series are these: Is there any truth to the doctrine of Arianism, and is it really as evil and heretical as Trinitarians have made it out to be? As has been my usual longtime custom, in addressing these questions, I will be pointing you to a variety of Bible verses for your personal contemplation. It will then be up to you to decide exactly where you stand. So let's begin.

As I point out in articles such as "So You Really Think You Are So Humble?" and "Holy Qur'an and Islam: A Doctrine of Devils?", there is absolutely no doubt in my mind that Jesus was -- and still remains -- subordinate to the Will of His Father. Furthermore, I am not convinced that Jesus is equal to God the Father in every regard, as Roman Catholics and other strains of modern Christianity like to insist. In all the years that I have been teaching the Bible, I have never taught that Jesus is equal with God the Father insofar as His level of authority is concerned. While a number of my readers may be shocked to see me say this, I have full confidence in embracing this position, because I am convinced that it is in fact supported by the Scriptures.

As I will now demonstrate to you, while it is indeed true that God the Father bestowed upon Jesus all of His Power and Authority while Jesus served as His personal ambassador here on the Earth, and while it is likewise true that right now Jesus reigns as the second most powerful being in Heaven, we cannot -- and should not -- ignore the fact that the Bible clearly indicates that ultimately, Jesus must still submit himself to His Father's Will in all matters, because there can only be one Supreme Head, and that happens to be God the Father. The fact that there is only one God who is supreme above all is revealed throughout the Scriptures, as we can determine by the following group of sample Bible verses:

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."

Isaiah 44:6, KJV

"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."

Isaiah 44:8, KJV

"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:"

Isaiah 45:5, KJV

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me."

Isaiah 45:21, KJV

"Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

Hosea 13:4, KJV

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:"

Mark 12:32, KJV

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."

Romans 3:30, KJV

"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 Corinthians 8:6, KJV

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Ephesians 4:4-6, KJV

"For there is one God, and one mediator between God and men,  
the man Christ Jesus;"

1 Timothy 2:5, KJV

"Thou believest that there is one God; thou doest well: the  
devils also believe, and tremble."

James 2:19, KJV

Please notice carefully that the previous verses are actually telling us two important things. First, they are informing us that there's only one God, who Paul specifically refers to as "one God, the Father" and "One God and Father of all". They are also telling us that in addition to the "one God", there is also "one Lord" and "one Mediator", who is Jesus Christ. That is why in one verse the Apostle Paul writes "one God, the Father . . . and one Lord Jesus Christ", and in another verse he also writes "one God, and one mediator between God and men".

Let me point out that the little word "and" that we see in both verses is supposed to emphasize to us that Paul is talking about two separate and distinct entities. In other words, God the Father and His Son, Jesus Christ, who is our Mediator with God the Father. Paul very clearly writes that Jesus is the Mediator "between God and men". Jesus is the Mediator between two parties. Therefore, it is logical to assume that Jesus cannot possibly be either of those two parties if He is the Mediator between them. He cannot be the same as God the Father. He is His own separate person. Can you see that?

As I said a moment ago, there can only be one Supreme Head upon whom the authority and final decision rests. This very same truth is reflected in human governments here on Earth as well. While earthly rulers may have access to a lot of different advisers from whom they seek opinions and counsel, when all is said and done, the final decision really rests upon the president, prime minister or king, or whatever he is called in his particular country. Imagine how weakened and divided a national government would become if it were to have two presidents, two prime ministers or two kings who are never able to agree with each other. It would no doubt result in chaos and governmental paralysis and dysfunction. I am reminded of the following verse that is found in the Book of Amos:

"Can two walk together, except they be agreed?"

Amos 3:3, KJV

While it is true that a number of three-man triumvirates have existed since ancient times -- such as the First Triumvirate and the Second Triumvirate during pre-Christian Roman times, for example -- they have usually been short-lived, and one of the three members has usually become sole ruler due to a variety of reasons. In fact, that is precisely how the Roman Empire ended up with its dictators, who had a much weakened Senate which oft times simply rubber-stamped their decisions, if they knew what was good for them. Let's not forget that intrigue, corruption, murder and assassination were earmarks of Roman rule, as history clearly bears out.

The idea of there being only one authoritative head likewise holds true in human families as well. As I explain in other articles, while husbands and wives should endeavor to make decisions together, in the end, the Bible makes it very clear that when they cannot agree on a particular issue, the final authority and decision rests upon the husband. The wife is under Scriptural obligation to respect his decision, whether she agrees with him or not, just as the Church -- which is symbolized as the Bride of Christ -- must submit herself to her spiritual husband, Jesus Christ, as well. Consider the following Bible verses which confirm this point:

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

1 Corinthians 11:3, KJV

". . . and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

Ephesians 1:22-23, KJV

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:"

Ephesians 4:15, KJV

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."

Ephesians 5:23, KJV

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Colossians 1:18, KJV

"And ye are complete in him, which is the head of all principality and power:"

Colossians 2:10, KJV

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,"

1 Peter 2:7, KJV

To continue, as I mentioned earlier, it is this one Supreme God -- who we Christians usually refer to as God the Father or our Heavenly Father -- who bestowed upon Jesus during His time on Earth, and who continues to bestow upon Jesus in the Heavenly Realm, great power and authority, as we see by the following Bible verses:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Matthew 28:18, KJV

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

John 3:34, KJV

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man."

John 5:26-27, KJV

"For in him [meaning in Jesus] dwelleth all the fulness of the Godhead bodily."

Colossians 2:9, KJV

"Which he [God the Father] wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

Ephesians 1:20-23, KJV

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus

every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Philippians 2:9-11, KJV

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Romans 14:11, KJV

"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"

Matthew 8:27, KJV

"And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."

Mark 1:27, KJV

"But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

Mark 2:10-11, KJV

"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

Mark 4:41, KJV

"But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."

Luke 5:24, KJV

"And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him."

Luke 8:25, KJV

While I have used the previous verses to demonstrate the level of Jesus' power and authority, let me emphasize again that this power and authority was bestowed upon Him by His Father. Thus Jesus said "All power is given unto me". Given

to Him by whom? Obviously by God the Father. As the verses make rather plain, it was God the Father who in fact raised Jesus from the dead. Jesus did not do this himself. It is God the Father who set Jesus at His own right hand. It is God the Father who put all things under Jesus' feet. It is God the Father who gave Jesus to be the Head of the Church. It is God the Father who has highly exalted Jesus. Finally, it is God the Father who has given Jesus a name which is above every name.

While God the Father and His Son may be viewed as being equal from the perspective that both of them are powerful Spiritual Beings who exist in the Heavenly Realm, as I explain in other articles, Jesus himself never claimed that He is equal to God the Father when it comes to levels of Divine Authority. In other words, while they work as one in spiritual harmony and unity -- please see the seventeenth chapter of the Gospel of John -- ultimately, Jesus made it very clear in the Gospels that insofar as Divine Authority is concerned, His Father is clearly in charge; that He -- meaning Jesus -- occupies the Second Position in rank at His Father's Right Hand; and that He must submit himself to His Father's will.

Through the previous verses, we have already seen how God the Father bestowed great power, authority, honor and glory upon Jesus. Allow me to share some additional verses with you that reveal how Jesus was not only sent by His Father, but how He was obligated to yield to His Father's Will. As you carefully study the verses below, please pay special attention to some of the key words and phrases that are used in them, such as the following:

1. "if thou be willing"
2. "nevertheless not my will, but thine, be done"
3. "I can of mine own self do nothing"
4. "I seek not mine own will, but the will of the Father which hath sent me"
5. "the Father hath sent me"
6. "he humbled himself, and became obedient unto death"

"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. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true . . . But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me . . ."

John 5:30-32, 36-37, KJV

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Luke 22:41-42, KJV

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Philippians 2:5-8, KJV

Following is one final set of verses that are found in Paul's first Epistle to the Corinthians. I have purposely left them for last due to the fact that they may be a bit difficult for some young Christians to understand as a result of the many he's and him's which they contain. I have taken the liberty to add some words in brackets for the sake of clarification. What these verses are saying, is that when all is said and done, Jesus will subject himself to His Father, so that God the Father "may be all in all":

"Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies under his [under Jesus'] feet. The last enemy that shall be destroyed is death. For he [God the Father] hath put all things under his [under Jesus'] feet. But when he [God the Father] saith all things are put under him [under Jesus], it is manifest that he [God the Father] is excepted, which did put all things under him [under Jesus]. And when all things shall be subdued unto him, [unto Jesus] then shall the Son also himself be subject unto him [unto God the

Father] that put all things under him [under Jesus], that God may be all in all."

1 Corinthians 15:24-28, KJV

Please notice carefully that Paul writes that God the Father is "excepted". This English word is derived from the Koine Greek word "ektos", which according to Thayer's Greek English Lexicon means outside of or beyond. In other words, what Paul is saying is that even though Jesus subdues everything by His Father's will, God the Father himself STILL remains outside of Jesus' jurisdiction and dominion. In other words, God the Father is STILL above Jesus in the spiritual hierarchy. Thus, we remember again that Jesus said "my Father is greater than I." in John 14:28. By the way, as some of you will probably recognize, it is from that Greek word "ektos" that we derive English words such as ectoplasm, ectoderm, ectopic, etc.

As I noted earlier, while a great deal of power and authority has been delegated to Jesus by His Father, so that Jesus can undertake the task of cleaning up the Kingdom for His Father, nevertheless, Jesus' rightful position remains at the right hand of His Father. Jesus does not occupy the Throne of God. His Father does. One simply cannot occupy the Throne of God, and occupy the right hand of God, at the same time. It is totally illogical to assume otherwise in my opinion. Consider the following Bible verses:

"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."

Romans 8:34, KJV

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,"

Ephesians 1:20, KJV

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Colossians 3:1, KJV

"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?"

Hebrews 1:3, 13, KJV

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;"

Hebrews 8:1, KJV

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;"

Hebrews 10:12, KJV

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Hebrews 12:2, KJV

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

1 Peter 3:22, KJV

From all of the Scriptural evidence which I have provided in this series thus far, I trust that it has become evident to you that the authority of God the Father supersedes that of His Son, Jesus Christ. If one -- meaning God the Father -- has more authority than the other one -- meaning Jesus -- so that the latter must submit to the will of the former, then obviously, they cannot really be equal in every regard, as Trinitarians propose and insist to this very day. This is why the Arians strongly rejected this particular Nicene doctrine.

If Jesus were truly equal to God the Father in every regard as Trinitarians -- meaning Roman Catholicism, the Anglican Communion, the Eastern Orthodox churches and many Protestant churches -- like to claim, then obviously, there would be no need for him to receive any kind of permission or authority from His Father. Neither would Jesus have said "my Father is greater than I", and neither would He have to submit himself to His Father's will, as He most certainly did. I can only conclude then that this particular Arian doctrine is actually true, and that it has a very Scriptural basis. In my view, to state otherwise is to deny the truth of the Scriptures.

Please go to part two for the continuation of this series.

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Arianism: Truth Or Heresy? - Part 2

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Questions Regarding Other Aspects Of Arianism, A Difficult And Complex Subject To Discuss And Understand, Led By God's Holy Spirit In Our Understanding, Look To God's Word For The Right Answers, Arianism's Argument: Does Revelation 3:14 Say That Jesus Was The First Thing That God Created Thus Making Him Not Co-Eternal?, "The Beginning" And Various Definitions Of Koine Greek Arche, Jesus Is Second Most Powerful Being In Heaven After His Own Father, Every Knee Shall Bow To Jesus, Archangel = Chief Of The Angels, Michael Casts Satan Out Of Heaven, Jesus Is The Active Cause Behind The Creation Of All Things, Question: How Can Jesus Be With God And Be God At The Same Time?, My Understanding Of The Godhead, God The Father And Jesus Together At The Beginning Of Creation In Genesis, Let Us Make Man In Our Image After Our Likeness, Elohim In The Book Of Genesis, All Things Were Created By Jesus Christ, God Does Everything For His Own Pleasure, Elohyim Is a Plural Noun, Proof Of The Son Of God Is Found In The Old Testament, Similarities Between Daniel 7:13-14 And Revelation 5, Jesus Christ Is Also The Stone We See Mentioned In Daniel Chapter 2

Continuing our discuss from part one, but what about Arius' claims that Jesus is not coeternal with God the Father, not consubstantial with God the Father, and that He was actually created by God the Father? Is there any element of truth to these particular beliefs, or are they really heresies as the Trinitarians have so vocally insisted for the past sixteen hundred plus years? My dear friends, I'm going to be very up front and honest with you by informing you that this is NOT an easy subject to address. Furthermore, just by examining the different Scriptures which the Lord has brought to my mind as I have contemplated this issue, I realize that this

subject can be downright complex, even confusing and rather difficult to understand, particularly if one is young in our Christian faith, and does not yet possess a strong grasp of the Scriptures.

Honestly speaking, I can completely relate to why those men of the past had difficulty coming to a common understanding regarding this issue. In other words, one person reads the associated Bible verses and understands them one way, and yet another individual reads the very same Bible verses and he understands them in a very different way. All that to say this: Don't be the least bit surprised if you understand the following verses in a manner that is very different from the way in which I currently understand them. Please note that I did not obtain these verses from anywhere else. In fact, as some of my longtime readers will know, I don't even like to study the works of other men of God, simply because I don't want to be influenced by their way of thinking. I prefer to rely solely on the leading of God's Holy Spirit, exactly as Jesus said in the following Bible verses:

"But the Comforter, which is the Holy Ghost, 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."

John 14:26, KJV

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

John 16:13, KJV

So, from this point and forward, as I did in part one, I'll be sharing certain Bible verses with you which I believe the Lord brought to my memory, as I sat here at my desk typing away, and thinking about the aforementioned questions. As I mentioned in part one, all I can do is point you to various Scriptures and let you decide for yourself. After all, as I have taught for many years now, God's holy Word is our one and only authority when it comes to establishing Christian doctrine, right? Thus, we must always and only look to the Scriptures for the proper answers to our questions. Having said that, the first verse which comes to my mind is the following one which is found in the Book of Revelation. In it, please notice that it is Jesus himself who is doing the speaking. Take careful note of the final seven words in this

verse, which I have placed in uppercase letters:

"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;"

Revelation 3:14, KJV

As you can plainly see, without any need for interpretation whatsoever, Jesus clearly states that He is "the beginning of the creation of God". Those are His words and not mine. Now, at first glance, it certainly appears that the Lord is saying that He was the very first thing that God the Father created, which would seem to be in agreement with Arianism. In fact, this is one of the verses which the Arians use to try to prove that Jesus was created by God the Father, and as such, He is not co-eternal. That is to say, that He did not exist from the very beginning like God the Father.

However, before we decide to fully embrace that particular understanding, we would be wise to continue digging deeper into the Scriptures, in order to make certain that this is the proper understanding. In other words, perhaps Jesus is really saying something else, but we simply are unable to grasp it by reading that one verse alone. Of course, upon reading Revelation 3:14, I was also reminded of the very first two well-known verses which are found at the very beginning of the Gospel of John, which are the following:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

John 1:1-2, KJV

Please note that in both of the previous verses, the word "beginning" is translated from the Koine Greek "arche". Now according to Thayer's Greek English Lexicon, the primary meaning of "arche" is beginning or origin. However, the word does have other meanings as well, which are as follows:

----- Begin Quote -----

ἀρχή arche ar-khay

1) beginning, origin

2) the person or thing that commences, the first person or thing in a series, the leader

3) that by which anything begins to be, the origin, the active cause

4) the extremity of a thing

4a) of the corners of a sail

5) the first place, principality, rule, magistracy

5a) of angels and demons

----- End Quote -----

Now, I warned you earlier that understanding this stuff can be very tricky and very confusing business. Well, with these additional definitions, perhaps you are beginning to see why I said this. So let's break down the previous definitions and try to understand them, and see how they each relate to the Scriptures. First of all, definition #2 says "the person or thing that commences, the first person or thing in a series". From one perspective, this would seem to agree with the idea of Jesus Christ seeming to be the very first thing that God the Father created, and then other things were created after Jesus had been created.

However, hold on, my friends. Please look at the two words which come right after those phrases in definition #2: "the leader". In other words, in case you don't quite get it, it could be that when Jesus says in the Book of Revelation that He is "the beginning of the creation of God", He may not be saying that He is the first thing that God created -- which seems to be how Arians interpret the verse -- but rather He is saying that He is the LEADER of the creation of God. He is above everything and everybody else that God created. In other words, Jesus is at the head of the line. Jesus is at the BEGINNING of the line. Aha!

In fact, this understanding is in perfect agreement with the fifth definition of "arche" which plainly states "the first place, principality, rule, magistracy". Thus we see that the word also refers to the degree of one's importance and their political position. Of course, in this particular case, we are referring to God's heavenly government. As we learned in part one, Jesus in fact sits right next to His Father in the Heavenly Courts. He sits at the right hand of His Father. As we also saw in part one, we are told that every knee shall

bow to Jesus. So, truly, Jesus is the leader, or the "arche", right below His Father, insofar as the Heavenly Hierarchy is concerned.

Now, if we have any doubts about "arche" meaning the first in line and the leader in a series of things, right below definition #5 it also says "of angels and demons". Aha! Well look at that! Does that remind you of any particular Bible verses? How about the following ones:

"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 Thessalonians 4:16-17, KJV

"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."

Jude 1:9, KJV

In case you are wondering, in the original Koine Greek, the word for "archangel" is "archaggelos", and it means "chief of the Angels", which is exactly what Michael is. He is the leader of the Angels, just as Jesus is the leader of all of creation who sits right next to His Father. In fact, as you may recall, and as I also explain in other articles such as "When Was Satan Cast Out of Heaven?", the important job of casting Satan and his followers out of Heaven was given to none other than Michael -- the chief of the Angels -- as we see by the following group of Bible verses:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. 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. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens,

and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Revelation 12:7-12, KJV

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season . . . And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Revelation 20:1-3, 10, KJV

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Isaiah 14:12, KJV

"And he said unto them, I beheld Satan as lightning fall from heaven."

Luke 10:18, KJV

"Now is the judgment of this world: now shall the prince of this world be cast out."

John 12:31, KJV

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

John 14:30, KJV

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."

John 16:7-11, KJV

So as I hope you are starting to see, while at first glance

it seemed like Revelation 3:14 might be saying that Jesus was the first thing that God the Father created, as we have continued to delve deeper into the Scriptures, an entirely different understanding is beginning to develop. But guess what? We still aren't done yet. The previous definitions of the Koine Greek word "arche" offer us another possibility as well. Please notice that definition #3 also states "that by which anything begins to be, the origin, the active cause."

Now isn't that interesting as well! So based on those words, when Jesus says in Revelation 3:14 that He is "the beginning of the creation of God", aside from the fact that He is above all of the rest of creation insofar as spiritual hierarchy is concerned, He's ALSO the active cause behind creation itself. In other words, as I have explained in other BBB articles, it was Jesus, along side His Father, who started the process of creation itself. In short, my friends, we can look at the phrase in the following manner:

"beginning of the creation of God" = "active cause behind the creation of God"

In fact, if we add in the previous definition I shared with you, we can also say that Jesus is the LEADER of the creation of God, because He led the way. The power to create was given directly to him by His Father. Earlier, I shared with you the first two verses which are found in the first chapter of the Gospel of John. Let me share those two verses with you again, followed by verse three, and all of these thoughts will more than likely click together for you quite easily:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

John 1:1-3, KJV

As I have done in a few other articles, let's examine verses one and two first. As I have explained before, my personal understanding may possibly be a little different from how other Christians understand those verses. How is it that the Word -- obviously meaning Jesus -- could be "with God", and yet at the same time John writes that the Word "was God"? A regular person might think to themselves "How can a person be with someone, while at the same time be that same someone?" In my view, it is really easy to understand, if we take the time to consider what a few other verses say. To begin with,

in the pages of the New Testament of the King James Bible, we discover the word "Godhead" three times, as we see here:

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and mans device."

Acts 17:29, KJV

"For 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:"

Romans 1:20, KJV

"For in him [meaning in Jesus] dwelleth all the fulness of the Godhead bodily."

Colossians 2:9, KJV

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

1 John 5:7, KJV

While some people might be led to think that "Godhead" is referring to the "head God" -- meaning God the Father -- I hold the view that it is meant to be understood in a plural sense, as the Apostle John seems to indicate in the previous verse where he clearly mentions THREE in Heaven. So in other words, while we learned in part one that God the Father is above all -- including above Jesus who is His own Son -- at the same time, I believe that God also shares His power and authority with others who form a part of what the previous verses refer to as the Godhead. This divine body consists of at least three entities, or however you wish to refer to them. Furthermore, the fact that Jesus himself is a part of the Godhead would explain why in some instances, He is given the title of "God" in the Scriptures. Together, these three form the one God of which the Bible repeatedly speaks, with God the Father being head of it all, as we examined earlier.

As we have already discussed, Jesus himself in fact serves as co-regent and sits on the right hand of the Father. John appears to include the Holy Ghost as a part of the Godhead as well. Is it possible that there are also others who may be a part of this ruling divine body or Godhead? Maybe. For example, what about the twenty-four elders who are clearly mentioned in the Book of Revelation? Of course, I obviously really don't know with certainty. But regardless of who is

included in the Godhead, as I just said, we know that God the Father has the final word in all matters, because there can only be one chief at a time. Christ is over the Church, and God the Father is over Christ.

Keeping the previous thoughts in mind, let us return to the opening verses of the Gospel of John. In those verses, the Apostle John is obviously referring back to Genesis chapter one. I believe and I am convinced that when John says "with God", he is stating that Jesus was with God the Father in the beginning when the process of creation first began. I also suspect that when John writes that the Word "was God", he wants us to understand that when we read the word "God" at the beginning of the Book of Genesis, we should realize that it is actually referring to God the Father AND Jesus being there TOGETHER, as in the Godhead I previously told you about.

As you may possibly already know, there are a few other Bible verses which clearly prove Jesus' direct involvement with the creation process, which I will discuss momentarily, after we discuss a few other things first. To reiterate, in my view, the idea of Jesus being with God the Father in the beginning seems to be rather clear just by what John wrote. It becomes even more evident by the phrases "Let us make", "our image" and "our likeness" which we find in these two Bible verses:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Genesis 1:26-27, KJV

A minute ago, we discussed the possibility of the Godhead being plural in nature. Well, what some Christians may not understand is that in the Book of Genesis, the English word "God" is translated from the Hebrew word "elohyim", which is pronounced el-o-heem. This ancient Hebrew word has a variety of meanings. Elohyim can signify rulers, judges, divine ones, angels or gods. But what you must realize is that this is the PLURAL form of the Hebrew word "El", or "Eloah" in the Hebrew feminine singular form. This idea dovetails with everything I just told you regarding the plurality of the Godhead, and it confirms that God the Father was NOT working alone at the

beginning of creation.

At the very least, I am absolutely certain that Jesus was not only with God the Father in the beginning -- as the Apostle John wrote -- but Jesus is also the one who directly created everything under his Father's watchful eye. In other words, all things come from God the Father, but He gave Jesus the power to actually create them. I mentioned earlier that there are a few Bible verses which confirm this doctrine. Here they are. Please notice an important difference here when Paul is discussing how everything was created. When referring to God the Father, Paul writes "of whom". However, when Paul refers to Jesus, he writes "by whom". It is a subtle difference, but the difference indicates to me that Paul seems to be stating that Jesus created all things with the Father's full divine permission and authority:

"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 Corinthians 8:6, KJV

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, WHO CREATED ALL THINGS BY JESUS CHRIST:"  
Ephesians 3:9, KJV

"For by him [by Jesus] WERE ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED BY HIM, and for him: And he is before all things, and BY HIM ALL THINGS CONSIST."  
Colossians 1:16-17, KJV

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, BY WHOM ALSO HE MADE THE WORLDS;"  
Hebrews 1:1-2, KJV

What I also find interesting about all of this is the fact that everything that God the Father does, He does in order to fulfill His own pleasure. In short, just as He was very pleased with Jesus while Jesus was on the Earth -- This is my beloved Son, in whom I am well pleased -- I believe that it also pleased God the Father to give Jesus the power and the authority to create everything in the Book of Genesis.

Consider the following group of Bible verses which prove this particular point:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"

Isaiah 46:9-10, KJV

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Luke 12:32, KJV

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:"

Ephesians 1:5, 9, KJV

"For it is God which worketh in you both to will and to do of his good pleasure."

Philippians 2:13, KJV

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Revelation 4:11, KJV

Returning to our previous discussion regarding "elohyim", I should warn you that to even associate the plural meaning of the word with the one true God of Israel, and even worse, to suggest that this plural meaning indicates MULTIPLE creators -- as even the Brown, Driver, Briggs, Gesenius Hebrew Aramaic English Lexicon obviously reveals -- does NOT sit very well with certain people. Most certainly not with Orthodox Jews who will incessantly insist "Hear, O Israel: The LORD our God is one LORD." Similar to the Muslims -- unbelieving Jews just cannot stomach the thought that God has a Son, and that his Son is the actual Creator of everything that is. It does not matter that even the Old Testament clearly reveals to us the existence of the Son of God in verses such as the following:

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Daniel 3:25, KJV

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Daniel 7:13-14, KJV

What I find interesting is the fact that this image of the Son -- Jesus -- approaching the Ancient of Days -- God the Father -- is quite similar to what we read in the Book of Revelation where the Lamb approaches the Throne of God. In fact, Revelation 5 appears to be the precise fulfillment of what is written in the previous verses in Daniel 7. If you doubt my word, consider for yourself:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of

thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Revelation 5:1-14, KJV

The same image of Jesus receiving his kingdom that we see in Daniel 7 and Revelation 5 is likewise revealed in Daniel 2 as well where Jesus is represented by a stone. Consider this set of Bible verses:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Daniel 2:33-34, 44-45, KJV

Please go to part three for the continuation of this series.

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A Difference Between LORD And Lord, Son Of God In Psalm Two, Jesus' Defeat Of His Enemies In Both Old And New Testaments, Unbelieving Jews Have No Excuse For Not Believing In Jesus, Was The Entire Godhead Present During The Creation Of The World?, Sons Of God Rejoiced Upon Beholding The Creation Of The World, Safety In The Multitude Of Counsellors, Creative Power Of The Holy Spirit, Mary's Miraculous Pregnancy, Clear Similarity Between Mary's Conception And Spirit Of God That Moved Upon The Face Of The Waters In Genesis, Hesitancy Of Some Christians To View Elohyim As Being Plural In Genesis, Potential Danger Of Jesus Is God Deception And The One World Religionists, Plural Intensive-Singular Meaning Or Plural Of Majesty, Why Jews Use Elohyim In Singular Form When Referring To God, My Personal View Regarding Using Elohyim In Singular Form In Genesis, Recap Of My Views, Psalm 2:7 And My Personal Understanding Of The Only Begotten Son Of God, Hebrews 1:5-6 And The Nativity In The Gospel Of Luke, How The Apostle Paul Interprets Psalm 2:7: Jesus' Rebirth When He Was Resurrected From The Dead, Apostle Paul's Meaning Of "Firstborn Of Every Creature", Jesus' Fulfilled Rebirth Message He Had Given To Nicodemus, We Will Have Resurrected Bodies Similar To Jesus

Continuing our discuss from part two, those verses in Daniel and Revelation 5 are NOT the only Bible verses which mention Jesus being the Son of God, and receiving His kingdom in God the Father's predetermined time. In fact, my friends, Psalm Two likewise describes God the Father, and His beloved Son, Jesus. For any of my readers who aren't aware of this point, according to Christian beliefs, in the Old Testament, when "LORD" is written in all uppercase letters, it is actually a substitute for "YHWH" -- which is the always unspoken Hebrew Tetragrammaton -- and it always signifies God the Father. In other instances, the word "Lord" -- with only the uppercase "L" -- is translated from the Hebrew word "Adonai", and can indicate Jesus Christ. In Psalm Two, verse two, the phrase "his anointed" is referring to Jesus Christ, as we see below:

"Why do the heathen rage, and the people imagine a vain

thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Psalms 2:1-12, KJV

So here again we see Jesus Christ defeating his enemies and coming into His kingdom in the pages of the OLD TESTAMENT. As some of my readers will no doubt know, we see this very same amazing story of Jesus defeating His enemies for the glory of His Father multiple times in the Scriptures. We've seen it in Daniel 2 where Jesus is represented by a stone. We have clearly seen it in Psalm 2. We see it in the Battle of Armageddon in the Book of Revelation. But do you know where else we see it? In verses I already shared with you in part one of this same series. Consider those verses again:

"Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies under his [under Jesus'] feet. The last enemy that shall be destroyed is death. For he [God the Father] hath put all things under his [under Jesus'] feet. But when he [God the Father] saith all things are put under him [under Jesus], it is manifest that he [God the Father] is excepted, which did put all things under him [under Jesus]. And when all things shall be subdued unto him, [unto Jesus] then shall the Son also himself be subject unto him [unto God the Father] that put all things under him [under Jesus], that God may be all in all."

1 Corinthians 15:24-28, KJV

Thus, as I already said, in addition to all of the hundreds of other Messianic prophecies which are scattered throughout the Old Testament, all of these verses I have just shown to you reveal why the unbelieving Jews have no excuse for not believing in Jesus. Their very own Scriptures tell them all about Him, yet sadly, most Jews turn a blind eye to all of the prophetic evidence. However, the Jews are definitely not alone when it comes to resisting the plural meaning of the Hebrew word "elohyim", and refusing to embrace the idea that it clearly indicates that there were multiple creators in the Book of Genesis.

In fact, at this point, I will even dare say that the entire Godhead -- all three of them -- were present for the amazing act of creation in the Book of Genesis. After all, according to Job 38:4-7, all the spiritual sons of God shouted for joy as they watched the actual creation in progress -- as we see by the Bible verses below -- so doesn't it make sense that the entire Godhead would be present as well?:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"  
Job 38:4-7, KJV

But exactly what would prompt me to even boldly suggest that the entire Godhead must have been present during the process of creation? Well, my friends, please consider this verse:

"And the earth was without form, and void; and darkness was upon the face of the deep. And THE SPIRIT OF GOD moved upon the face of the waters."  
Genesis 1:2, KJV

My friends, really stop and think about this. What actually is the Spirit of God if not the Holy Spirit? Did the Apostle John not clearly say that "there are three that bear record in heaven"? The Bible likewise teaches that in the mouth of TWO OR THREE witnesses every thought should be established, and that "in the multitude of counsellors there is safety", as we can easily determine by the following set of verses:

"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

2 Corinthians 13:1, KJV

"Without counsel purposes are disappointed: but in the multitude of counsellors they are established."

Proverbs 15:22, KJV

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety."

Proverbs 11:14, KJV

Does it not make perfect sense then that all three parts of the divine Godhead would bear witness to the creation of the world as well? For those of my readers who may not be aware of it, I have long taught and believed that the Holy Spirit is a creative force. In fact, I have for many years embraced the view that the Holy Spirit is a creative extension of the essence of God the Father himself. Jesus was filled with the Spirit, and look at all of the miraculous things He did by it. Likewise the Apostles. They also performed many miracles whereby people were healed and more. Furthermore, was it not the Holy Spirit who overshadowed Mary so that the embryo of Jesus Christ was miraculously placed in her womb? Consider this verse:

"And the angel answered and said unto her, The Holy Ghost 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."

Luke 1:35, KJV

My dear friends, do you see the similarity between these two events that were separated by literally thousands of years? What difference is there -- if any -- between the Spirit of God moving upon the face of the waters -- which resulted in the creation of life on the Earth -- and the Spirit and the Power of God overshadowing Mary, so that a new life -- Jesus -- was created in her womb? None that I can tell. It was the very same creative force. We've already seen that all things were created by Jesus Christ by the authority and power of His Father. So again, in my view, the presence of the full Godhead during the Six Days of Creation does not seem like such a far-fetched idea at all.

Sadly, despite the convincing evidence I've just shared with you -- at least it is convincing in my opinion -- apparently, there are also Christians who balk at the idea of viewing the Hebrew word "elohyim" in its plural form in Genesis. Why is

there such resistance? I obviously do not know for certain. However, I do suspect that many of them have been mentally conditioned by organized religion to believe that Genesis is referring to just one, singular God, and NOT to both God the Father and Jesus Christ being present there at the same time, and being involved in the creation process. It just does not sink in, I suppose.

To reiterate this key point, based on all of the verses I've shared with you, it is my personal understanding that during the creation process that is described in Genesis, the power actually came from God the Father, but it was executed by the Son, resulting in the known physical universe. As we learned earlier, the Apostle Paul wrote "of whom" when referring to God the Father and "by whom" when referring to Jesus. Let me share that verse with you one more time so as to refresh your memory:

"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 Corinthians 8:6, KJV

What worries me though, is the way in which some people try to get around this dilemma. As I've mentioned before, a new trend which seems to have developed in more recent years -- or at least I became aware of it in recent years -- is the belief that Jesus Christ is now God. In other words, He is NOT just the Son of God, He is supposedly God himself, which is contrary to all of the verses which I shared with you in part one of this same series. The simple fact that Jesus too must submit himself to the Father is a clear indication that He is NOT God. There is only one God, and that is obviously the Father. Yes, Jesus is a part of the Godhead, as I have already clearly established. However, He is NOT the Father. He is the Son. As Jesus said in the Gospel of Matthew:

"And call no man your father upon the earth: for one is your Father, which is in heaven."

Matthew 23:9, KJV

As I point out in a few other BBB articles, one big concern I have with this "Jesus is God" attitude is that I strongly suspect that people who adopt this erroneous position are playing right into the hands of the One World Religionists. "How so?" you may ask. Well, let me ask you a question. What is one of the biggest things which differentiates our faith

from all of the other religions of the world? It is that we believe and proclaim that God the Father has a Son who gave his life for the sins of the world. This obviously makes our faith unique. It sticks out like a sore thumb. It cannot be melded into all of the rest of the world's religions. It is a thorn in the side of the One World Religionists who wish that we Christians would just go with the flow, and agree to the popular -- but very misguided -- belief that everyone the world over worships the same God.

However, understand this, my friends. When those Christians start promoting the belief that Jesus is God, it makes it a lot easier to blend our faith in with all the rest of them. For example, a Muslim might say "Oh sure! I call God "Allah", and you call God "Jesus, but it is one and the same God." Or perhaps a Hindu might say "We Hindus believe in a trinity which consists of Vishnu, Shiva and Brahma. You Christians also believe in a Holy Trinity as well. So we all basically worship the same God." Then there is the Jew who might say "We believe in HaShem/Adonai", and you Christians believe in Him as well, so we worship the same God." And on and on it goes. Yet they all leave out the main ingredient: Jesus.

So I hope you can see that in my opinion, the minute that we remove the uniqueness of Jesus Christ as the Son of God who died for the sins of the whole world, and reclassify him as God, we are heading for some serious trouble, and potential compromise with a One World Religion where there is one god who is called by many different names.

As I pointed out earlier, the Jews reject the plurality of the Hebrew word "elohyim" -- or "Elohim" -- when it is used in specific reference to the one true God. In my opinion, by so doing, they diminish the full, true meaning of the word. Please understand that it is NOT that they don't understand the plurality of this word. Of course they do. It is their language after all. In fact, if you take the time to study the word "gods" in the Old Testament, you will discover that in almost every single case, it is associated with Strong's Number 430, which is attached to the Hebrew word "elohyim". However, in every single case, "elohyim" is translated as "gods" -- plural -- and NOT as "God" in the singular form and capitalized.

So why is this differentiation made with regard to how the word "elohyim" is translated when it is referring to pagan gods, or to the true God of Israel? Well, as I explained in

part two, according to the Brown, Driver, Briggs, Gesenius Hebrew Aramaic English Lexicon, after informing us that the word "elohyim" is the plural form of "el" -- or "eloah" -- and that it signifies rulers, judges, divine ones, angels or gods, the lexicon states "plural intensive-singular meaning". Another name for it is "plural of majesty". But exactly what does this mean? Online sources define it as follows:

----- Begin Quote -----

A plural intensive-singular (or plural of majesty) refers to a noun that is grammatically plural in form (usually ending in -im or -ot in Hebrew) but refers to a single, specific entity, emphasizing its great magnitude, power, or majesty. While the word looks plural, it takes singular verbs and adjectives.

Key Aspects of the Plural Intensive-Singular:

Definition: A linguistic feature used in Hebrew to express intensity, greatness, or high status, rather than numerical plurality (multiple items).

Example (Elohim): The word Elohim (אלהים) is the plural form of Eloah (god), but it is used over 2,500 times in the Hebrew Bible to refer to the one God of Israel. It translates as "God" (singular) rather than "gods" because it represents the "fullness of divine strength" or "majesty".

Grammatical Behavior: Despite the -im suffix, the word is accompanied by singular verbs, adjectives, and pronouns. For example, in Genesis 1:1, Elohim (plural noun) is paired with bara (singular verb: "he created").

----- End Quote -----

So as you can see, the reason why "elohyim" is translated in the singular form when referring to our Jewish and Christian God, and used with singular verbs and pronouns, even though it is actually the plural form of "el" or "eloah", is simply to emphasize the greatness, magnitude, power and majesty of the God of Israel, in contrast to the false, pagan gods of the heathen nations which surrounded Israel. That is the gist of it. As to when this linguistic practice began, there are a number of different theories, with one theory suggesting that the word may have been borrowed from the Canaanites, and then redefined in order to refer to the God of Israel. Feel free

to research the issue online if you are interested in more information.

Personally, while I understand all of this, I still think that by using "elohyim" in the singular form in the Book of Genesis, whether intentional or not, it omits an important part of the creation story for anyone who does not have a fuller knowledge of the Scriptures. More specifically, such a person may not know what the Scriptures have to say with regard to Jesus being with the Father in the beginning, and Jesus being the actual Creator of all things under the close guidance and watchful eye of His Father.

At any rate, with all of the previous information, I've now shown you why I personally believe in the plurality of the Godhead, why I believe that Jesus Christ was with God the Father in the beginning in the Book of Genesis, and why I also believe that all things were actually created by Jesus Christ, under the authority, and with the given permission, of God the Father. These are my current beliefs. Of course, you can choose to agree or disagree with me as you wish. As I mentioned before, human nature seems to dictate that we can all read the same Bible verses, and yet walk away with a very different understanding regarding what we just read.

Moving on to our next important point in this discussion, earlier, I shared the following Bible verse with you which is found in the very inspiring and prophetic Psalm Two. You will recall that this particular Psalm speaks of the Lord Jesus Christ's glorious victory over His enemies and how He receives His kingdom:

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

Psalm 2:7, KJV

As I mention in my series called "What Does the Only Begotten Son of God Really Mean?", for many years now, it has been my personal belief that when the Bible refers to Jesus as being the only begotten Son of God, it is highlighting the fact that Jesus was the only spiritual son of God -- meaning from the Heavenly Realm -- who was incarnated in human flesh by way of his physical birth through Mary. As I mention in that series, this is how the words beget, beget and begotten are normally used in the Scriptures. They are referring to human conception and birth. This meaning of the phrase seems to be verified by the following two verses which are found in the

## Epistle to the Hebrews:

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Hebrews 1:5-6, KJV

In my view, those verses are clearly describing the night of the Nativity in Bethlehem -- notice that it even says "into the world" so that we have no doubt concerning which birth the verses are referring to -- and even inform us how the Angels of God rejoiced at Jesus' birth to Mary. Many of you will obviously recognize that the previous verses are just a short recap of what we read in the Gospel of Luke, as we see by the following group of Bible verses:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Luke 2:8-14, KJV

However, then we come across something rather interesting. While the previous Bible verses in Hebrews and Luke do seem to be referring to Jesus' physical birth into the world by way of Mary, we make another discovery in the Book of Acts. In Acts chapter thirteen, as the Apostle Paul was preaching in the synagogue in Antioch, after he had already shared a brief history of the Israelite nation with his audience, he stated in part the following words:

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith

also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption."

Acts 13:33-37, KJV

As you can plainly see, the Apostle Paul is informing all of his listeners that Psalm 2:7 is NOT referring to Jesus being created by God before the world began -- as Arians believe -- and NEITHER is Paul referring to how Jesus was born into the world by way of his mother, Mary. What Paul is in fact saying is that when Psalm 2:7 says "this day have I begotten thee", it is talking about how Jesus was raised from the dead, and was begotten -- or reborn -- anew. Now, if you remember what Psalm Two is all about, Paul's explanation does make perfect sense. After all, Jesus did NOT gain a victory over any of His or His Father's enemies, or even enter His kingdom when He was born physically through Mary. Those two things didn't happen until AFTER Jesus had been risen from the dead -- thus gaining a victory over sin and death -- and able to begin His rule in His kingdom. Do you understand?

This leads us to yet another Bible verse which is used by the believers in Arianism to supposedly prove that Jesus Christ was created by God, and therefore was not eternal in nature from before the world began. That verse is the following one, which was likewise written by the Apostle Paul:

"Who [meaning Jesus] is the image of the invisible God, the firstborn of every creature:"

Colossians 1:15, KJV

In this particular case, the word "firstborn" is derived from the Koine Greek word "prototokos". This word is translated as "firstborn" seven times in the KJV Bible New Testament, as well as two times as "first begotten". Thayer's Greek English Lexicon explains that this word is specifically used for the firstborn of man or beast. However, it also states that this Koine Greek word is used in relation to Jesus Christ as the first born of all creation. But is it saying that God the Father actually created Jesus before the world began as the Arians like to propose, so that Jesus is not truly eternal?

Actually, my friends, no it is not. In fact, if we continue reading down to verse eighteen in this very same chapter, we quickly come to understand exactly what the Apostle Paul is

desiring his readers to understand when he writes the word "prototokos" -- or "firstborn" -- in verse fifteen above. Verse eighteen states as follows:

"And he [meaning Jesus] is the head of the body, the church: who is THE BEGINNING, THE FIRSTBORN FROM THE DEAD; that in all things he might have the preeminence."  
Colossians 1:18, KJV

Aha! Do you see that? So the Apostle Paul is NOT referring to Jesus being created by God the Father before this world began. Neither is Paul referring to the fact that Jesus was born to Mary. Rather, exactly as we have already seen in the thirteenth chapter of the Book of Acts, Paul is once again clearly talking about how Jesus was essentially reborn when He was amazingly raised from the dead, three days and three nights after He was gruesomely and agonizingly crucified on a Roman cross, or stake. Jesus in fact fulfilled the very words He had spoken to the Pharisee Nicodemus in John 3, as we can easily determine by the following group of verses:

"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 mothers 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."  
John 3:3-8, KJV

To really drive the point home that this is what Psalm 2:7 really means, and what other verses likewise mean, when they boldly proclaim "Thou art my Son; this day have I begotten thee", consider the powerful impact that all of these verses have when they are put together side-by-side. The truth is simply undeniable, in my view:

"I will declare the decree: the LORD hath said unto me, Thou art my Son; THIS DAY HAVE I BEGOTTEN THEE."  
Psalm 2:7, KJV

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be THE FIRSTBORN AMONG MANY BRETHREN."

Romans 8:29, KJV

"But now is Christ risen from the dead, AND BECOME THE FIRSTFRUITS OF THEM THAT SLEPT. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: CHRIST THE FIRSTFRUITS; afterward they that are Christ's at his coming."

1 Corinthians 15:20-23, KJV

"Who is the image of the invisible God, THE FIRSTBORN OF EVERY CREATURE . . . And he is the head of the body, the church: who is the beginning, THE FIRSTBORN FROM THE DEAD; that in all things he might have the preeminence."

Colossians 1:15, 18, KJV

"To the general assembly and CHURCH OF THE FIRSTBORN, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"

Hebrews 12:23, KJV

"And from Jesus Christ, who is the faithful witness, and the FIRST BEGOTTEN OF THE DEAD, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Revelation 1:5, 18, KJV

"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;"

Revelation 3:14, KJV

So, my friends, the more we dig into this subject, and dive even further into the Scriptures, we see that how Arianism interprets the aforementioned verses is totally wrong. It is quite evident that their doctrine concerning Jesus being a created being simply does NOT match up with what God's Word really has to say concerning this issue. The previous verses reveal that Jesus was the FIRST, or the BEGINNING, of a new race of creatures. He started it all. He's the FIRSTBORN and the FIRST BEGOTTEN of the dead. Christ is the FIRSTFRUITS of the resurrection, and ANYONE who places their faith in what

He did for us will someday follow in His steps, be reborn in the Spirit and enter into a brand new life -- that is to say, ETERNAL LIFE -- where we will die no more! We will acquire bodies which are just like his, as we can also see by this group of Bible verses:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, WE SHALL BE ALSO IN THE LIKENESS OF HIS RESURRECTION:"

Romans 6:4-5, KJV

"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."

Romans 8:29, KJV

"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."

Philippians 3:21, KJV

"And as we have borne the image of the earthy, WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY."

1 Corinthians 15:49, KJV

"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 John 3:2, KJV

Please go to part four for the conclusion of this series.

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Arianism: Truth Or Heresy? - Part 4

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Jesus Spoke Of His Pre-Existence In Heaven Before His Life On Earth Began, A Special Human Body Was Prepared For Jesus, Jesus Was A Living Spiritual Dynamo, The Lord's Body Was An Acceptable And Perfect Sacrifice, God The Father Sent Jesus Into The World To Fulfill His Mission, Summation Of The Key Points, My Personal Expectations, BBB Suggested Reading List

Continuing our discuss from part three, and returning to the misguided doctrines which were espoused by the followers of Arianism -- some of which are apparently still embraced to a limited degree by members of the Mormon church, and also by the Seventh Day Adventist church -- which say that Jesus was a created being similar to the sons of God who are mentioned in the Book of Job, even Jesus himself stated in the Gospel of John that He already pre-existed in the Heavenly Realm, long before He ever first set foot on the Earth. This truth becomes evident by the following verses which are found in the Gospel of John:

"And now, O Father, glorify thou me with thine own self with the glory WHICH I HAD WITH THEE BEFORE THE WORLD WAS . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one . . . 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."  
John 17:5, 22, 24, KJV

Furthermore, we are informed in the Epistle to the Hebrews, that as a part of God the Father's great Salvation Plan, a unique and special human body was prepared for Jesus, so that He could dwell in human flesh, while at the same time being fully empowered by His Father's Spirit, as we learned earlier in this series. Consider the following Bible verses which prove this point:

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, BUT A BODY HAST THOU PREPARED ME: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O

God."

Hebrews 10:5-7, KJV

You know, I had never really thought about that before. What do I mean by this? Well, my friends, stop and consider how much spiritual power must have dwelt in the Lord's physical body during His time on the Earth. As we learned earlier, He was given of the Spirit of His Father WITHOUT LIMIT, or as Jesus stated in the Gospel of John:

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

John 3:34, KJV

The Lord must have been a living spiritual dynamo. So is it possible that there may have been something very special and unique about the body that was prepared for him? I obviously don't know with any degree of certainty, of course, but there must be a specific reason why that particular verse has been included in the Epistle to the Hebrews. It must be trying to tell us something. We, of course, know that Jesus' body was going to serve as an acceptable and perfect sacrifice for our sins, as those verses clearly explain. His sacrifice would do what those other burnt offerings and sacrifices could not do. But is there possibly more to it than that?

As we likewise learned earlier, once everything was in order and finally ready to be set into motion, in a tremendous act of unselfish love, God the Father sent Jesus into the world in order to fulfill His mission of forgiveness, redemption and salvation. Jesus in fact spoke often concerning how He was sent as an ambassador by His Father. The Apostles Peter, John and Paul likewise confirmed this point. Please consider the following group of Bible verses as evidence of this:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Matthew 10:40, KJV

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

Mark 9:37, KJV

"And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you

all, the same shall be great."

Luke 9:48, KJV

"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

Luke 10:16, KJV

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

John 3:16-17, KJV

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

John 4:34, KJV

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

John 5:24, KJV

"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 6:38-40, KJV

"Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me."

John 7:33, KJV

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

John 9:4, KJV

"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?"

John 10:36, KJV

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me."

John 12:44-45, KJV

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

John 13:20, KJV

"But all these things will they do unto you for my name's sake, because they know not him that sent me."

John 15:21, KJV

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?"

John 16:5, KJV

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Acts 3:26, KJV

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,"

Galatians 4:4, KJV

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins . . . And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

1 John 4:9-10, 14, KJV

In summation, contrary to the wayward doctrines of Arianism, I personally believe that Jesus Christ is in fact co-eternal with the Father. I do NOT believe that He is a created being such as the sons of God who are mentioned in the Book of Job. As we have now seen, when the Scriptures state that Jesus was begotten by the Father, it's my belief that it's referring to the fact that Christ was in a sense reborn following His own resurrection from the dead, as the Apostle Paul both said and wrote. While I don't fully understand it, I also believe that the Father, Son and Holy Spirit are comprised of the very

same spiritual substance, whatever that substance happens to be. As I explain in a few other articles, my current theory is that Spirit may be some kind of energy which is unknown to us humans.

So, about the only point where I do agree with the Arians, is in the Scriptural fact that to this day, Jesus still remains subservient to His Father's will in all matters. Contrary to what the Roman Catholic Church also teaches, I do NOT accept that the Father and the Son are co-equal in authority. Jesus is co-regent. He sits at the right hand of the Father, as we have clearly seen. As such, neither do I believe that Jesus is the same as God the Father. Yes, He is a part of what the Bible refers to as the Godhead, but He has always been, and still remains, the Son of God. They are separate and unique spiritual entities, who each occupy their own thrones.

As we have seen in both the Books of Daniel and Revelation, Jesus Christ actually approaches the throne of His Father, which demonstrates to me that they are NOT one and the same. Personally, by God's grace, someday when I arrive in Heaven, I fully expect to see two totally separate spiritual beings, each sitting on their own throne, side-by-side, surrounded by the twenty-four elders and the four beasts, or at least whatever those four beasts symbolically represent.

In conclusion, those are my personal thoughts regarding these particular matters. As I explain in other articles which you will find listed at the end of this series, I do not and I've never claimed to understand everything perfectly. It is still a work in progress. Thus, you are free to agree or disagree with me as you wish. As I mentioned earlier in this series, these are most definitely NOT easy topics to understand and digest, so there is always room for human error. Theologians have been debating these issues for centuries, and I doubt that the differences of opinion will really ever cease.

With these thoughts, I will bring this article to a close. It is my hope that you've found it informative and enlightening, and I pray that it has been a blessing in your life as well. If you have an account with Facebook, Twitter, Tumblr or with any other social network, I would really appreciate if you'd take the time to click or tap on the corresponding link that is found on this page. Thanks so much, and may God bless you abundantly!

For additional information and further study, you may want

to refer to the list of reading resources below which were either mentioned in this article, or which contain topics which are related to this article. All of these articles are likewise located on the Bill's Bible Basics web server. To read these articles, simply click or tap on any link you see below.

Are You Deceived and Don't Even Know It?

Are You Flexible?

Do You Seek the Truth or Short-Change Yourself?

Doctrinal Correction: The Proper Way to Do It

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What Does the Only Begotten Son of God Really Mean?

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