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[The Father and the Son] Study One

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Hi. My name is Scott Stanley. I have believed for some time that we are living in the last days. By the last days I mean that I believe the Lord Jesus Christ is soon to return physically and literally to this planet. I also believe that when this takes place, there will be people living who understand what's going on in the world around them, who understand what's happening in the church and who are prepared for this event. Now, the Lord has moved me to prepare a series of studies I have just simply referred to as a Foundational Package. But these foundational studies contain what I would call essential biblical truths that without this basic understanding, we would be led off into areas of belief that are terribly, terribly wrong.

If one is to understand prophecy at all, if one is to understand the scriptures, there are basics that we have to get down, have in our hearts. Because if our foundation is off, and we start building on that, we are not going to be drawing nearer to the Lord. We'll be going away from Him, building on sand or building on our own ideas, other men's opinions. And again, it's essential that what we believe is something that we can see in the scriptures, something that when we read it, when we share it, those cords are strummed in our heart that yes, this is true. We know, we know that it's true.

Again, the Lord is soon to come. And what I want to share with you, I believe, helps to prepare a people to stand and to know, again, what is happening in the world around them. I want to share with you scripture beginning in 1 Thessalonians chapter 5. Reading from verse 1,

1 But of the times and the seasons, brethren, ye [you] have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh [comes] as a thief in the

night.

3 For when they shall say, Peace and safety; then sudden destruction cometh [comes] upon them, as travail upon a woman with child; and they shall not escape. [they will not escape this destruction]

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath [has] not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Now in this series of texts, it states that we are not of the night or of darkness. We are children of light. This day that is going to come upon the world as a destruction, as a thief in the night, is not going to happen to His church. It won't be as a thief. It will be something they know and understand. Now again, I'm not talking about the day and the hour. When we go through these studies, I would ask that you not read into my words things I'm not saying. I'm not saying that we're going to know the day and the hour, but we definitely will know the season. We will not be in darkness as to what is happening around us. We're going to know that the time is at hand. Now this foundational package of studies is something that we give away, because we don't believe that we have a monopoly on the truth. We can't make people pay for receiving things God has freely given us and we allow people to receive, to order the foundational package, if they so choose. They can order it free of charge.

We also have studies that go on into the prophecies of Revelation, and for anyone who orders the Revelation studies, the first thing they get is this foundational package of four studies. Why? Again, if you're going to understand the scriptures, especially getting into the book of Revelation. There are foundational things that need to be understood . When I think of Revelation, I want to share just a few verses with you that should raise questions in your mind as to what is he talking about. Why would John write the things he wrote here? For instance, look at Revelation chapter 4 starting at verse 2.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

Look also at chapter 5 verse 13.

13 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 [sits] upon the throne, **and** unto the Lamb for ever and ever.

Look at chapter 7:10.

10 And cried with a loud voice, saying, Salvation to our God which sitteth [sits] upon the throne, and unto the Lamb.

Now that should raise questions as to who God is. That's why that is the first foundational concept that I want to cover with you. Who is God? Why would this refer to one person sitting on the throne who is our God **and** refer to the Lamb as a different individual, a different person. You see, it's always been interesting to me in the denominational groups that I've been in, I was always instructed that the Godhead could never really be understood, that God was a mystery. To be more specific, I was told the Trinity was a mystery. And yet, when you read Romans 1:20, it states,

20 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:

People have no excuse in claiming God to be a mystery. God has so designed creation that if you can learn to read, what I refer to as the second bible, once you learn to understand the things that are made, you'll begin to understand the things you can't see. What are things we can't see? Probably your mind immediately goes into the heavens itself, and you think of the things we literally cannot see. But there are other things that we can't see. Things that are inside our own minds. Things that are eternal. Things that, again, as we learn to look at what is made, things we will begin to understand, things that we can't see. But Paul states in Romans 1:20, **EVEN** God's power, **EVEN** the God head, or His divinity itself can be understood, and people are without excuse. Now listen, he didn't say that they can be believed in. That isn't what he said. He said they can be understood. You see, it's one thing to believe in God. It's one thing to step outside and look at the heavens, the earth and the sea and to realize there must be a creator. I believe that happens to people.

But that isn't what that verse says. It doesn't say go look at creation and believe in God. It says, you'll look at creation and understand things about God that you cannot see. Now that's interesting to me. Because I want to compare that to a verse found in Revelation chapter 17. Reading verse 5, this series of texts found in this chapter is about the whore sitting on a seven headed dragon – a beast with seven heads. And looking at verse 5,

5 And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

First of all, what does Babylon represent? We know Babylon in God's eyes is confusion. But if you take this back to the tower of Babel, that word "Babel" means "the gate of God" literally. "El" in the Hebrew is the Hebrew word for "God." "Bab-el" means "the gate of God." When those fellows were building that tower to God, had you asked them, "What does Babel mean?" – they wouldn't have said, "Well it means confusion." They would have said, "This is the gate to God. This is how you get to God." And that is why the Lord has chosen that word, Bab-y-lon, as the picture of people who think they are on the right way of understanding God, and yet they are walking in confusion. Now if you are a Christian, if you are choosing to serve God, even if you're not, even if you're pagan, your greatest thought, your first thought is your definition of God. It is who you think God is. That should be the

most important thing to you, if you are serving a God, He comes first, whoever that is.

And if you'll notice, the first thing written on the whore's forehead is "mystery." In her mind, God is a mystery, and cannot be understood. And this is how the Lord defines people who are walking in confusion. Do you know how confusion comes upon a person? Confusion happens when God offers a person light and they chose darkness rather than light. When you choose to walk, for whatever reason it be, whether it's my denomination, I don't want to think they're wrong, or mom and dad taught me this way, or my family would forsake me if I chose to do something different, whatever it is, wherever you are, and believe me I know there are several denominations out there that put pressure on people to never leave this group. Don't ever leave this group. You see, when that's happening to you, you are not free to receive the truth as it is in Christ.

So I challenge you to listen to these studies with an open heart and be willing to make whatever change the Lord impresses you with because if you don't, you are going to be walking in more confusion than you were before you heard the study, before you made the decision. There's a big difference in being in Babylon, and being in fallen Babylon. It's one thing to have confusion, it's another thing to have light offered you and you reject it and you have become fallen Babylon. You've rejected the light that Christ was offering.

We can understand the Godhead. The first study, this study deals with the Godhead and I want to help bring this in so that you can see the effect it has on Bible prophecy. If we don't understand who is sitting on that throne and why there is a distinction between Him that sits on the throne and the Lamb, if we can't make that distinction and understand the difference, we're never going to understand what is being stated in the prophecies. There is another scripture I want to read. It's out of Zechariah chapter 6, and it's verse 13. And this is the way it reads:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Now if you have never read that before, hopefully red flags have gone up in your thinking. You're thinking now wait a minute. It is obviously quiet about a third person here. And that is something I want to talk about in the next study. You could call it The Godhead part two. It's the study on the Holy Spirit. Don't put words in my mouth. I'm not saying there isn't a third person. There is a third person but in the next study I want to talk about the who, what, when, whence, where, how and why of the Holy Spirit. I want to cover the Holy Spirit thoroughly so that when we're finished you'll have a better grasp of it. Right now let's talk about the Father and Son. Right now, let me show you a scripture in 1 John 2:22 that has always been interesting to me.

22 Who is a liar but he that denieth [denies] that Jesus is the Christ? He is antichrist, that denieth [denies] the Father and the Son.

Now in most of my Christian teachings, the denominational teachings I've received, I was instructed to believe that antichrist would deny the existence of the Father and Son. Antichrist would be atheist. Antichrist would deny the Christian religion and this was one of the verses to prove it. But I want to suggest something to you. The adversary, Satan, the dragon, the devil, is a lot more subtle than that. If you'll remember in Ezekiel 28, the Lord warns us, tells us that Lucifer was great in wisdom. He isn't an idiot. For a person, for an antichrist to be deceptive to you, if they totally deny God, there's not much deception there on your part, for

you to deceive you. There is a way, a more subtle way that the adversary has found to believe in the Father and Son. A person can believe in the Father and Son and yet, deny the existence of Father and Son.

Again, there is a way, there is a teaching that allows a person to believe in God and yet deny the Father and the Son. They believe in the Father and Son, and yet they deny the Father and Son. That teaching is called the Trinity. Please bear with me. Let me put up on the screen for you a definition of the Trinity. Now I say a definition. There are so many denominations and everybody seems to have worded this their own way. But the definition that was given me of the Trinity is that the Trinity is one God, a unity of persons. The Trinity is one God – Father, Son and Holy Spirit, a unity of three co-eternal persons. Again, your definition may be worded a little bit differently, but the essential concepts are in what I'm giving you right now. Again, the Trinity is one God – Father, Son, Holy Spirit, a unity of three co-eternal persons. And in this study again, we're not going to deal with the third person of the Godhead. That's in the next study. We are going to look at the Father and Son. I simply ask that you have an open heart.

If you have any questions after we go through the scriptures, please feel free to write me. Let me know what you think. Let me know where I'm in error. But if I'm right, you have to make a decision to either follow the Lamb wherever He goes or follow your own way of understanding and walk in confusion, thinking this is the way to God when in reality, God is looking at it saying, "No, that's confusion."

Looking at that word, let's look at the definition again. One God, Father, Son and Holy Spirit, a unity of three co-eternal persons. What does co-eternal mean to you? That word, if I were to paraphrase the meaning of it, it means that there was never a time the Father, Son and Holy Spirit, there is never a time that one was without the other. They are co-eternal. They have always, all existed. All of them have always been. Again, there was never a time one was without the other. And yet, if that be the case, then there is no such thing as one being a Father and one being the Son, except that they made a decision between themselves, well, you be the Father, I'll be the Son, he'll be the Holy Spirit, and they went about creation.

You see, it is possible to believe in God and deny the Father and the Son. It is possible that your most forethought when someone talks about God, your most forethought is He's a mystery. You know, I had a fellow tell me one time that Romans 1:20 shouldn't even be in the Bible because it wasn't true -- no one can ever understand God because the Trinity is a mystery. So I'm here to tell you now, that verse is accurate. And the apostle Paul went on to explain to us things about God and those are things I want to share with you now. I pray at the end of this study you have a better handle on the Father and the Son. And again, next study we'll look at the Holy Spirit.

For right now, turn with me in your Bibles to Colossians chapter 1, and let's begin, starting at verse 12.

12 Giving thanks unto the Father, which hath [has] made us [now the King James has put "meet". It just simply means "able". He has made us able to be partakers..] meet to be partakers of the inheritance of the saints in light:

Now remember what we read in 1 Thessalonians 5. We are children of light. We are children that should know and understand. King James has put power.

12 to be partakers of the inheritance of the saints in light:

13 Who hath [has] delivered us from the power [authority. King James has put "power."] of darkness, and hath [has] translated *us* into the kingdom of his dear Son: [...has delivered us from the authority of darkness and has translated us into the kingdom of His dear Son]

14 In whom [in whom -- now speaking about the Son] we have redemption through his blood, the forgiveness of sins:

15 Who is the image of the invisible God, [He is] the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* [they're] thrones, or dominions, or principalities, or powers [authorities]: all things were created by him, and for him:

17 And he is before all things, and by [in] him all things consist.

18 And he is the head of the body, [which is] the church: who is the beginning, the firstborn from the dead; [that in him] that in all *things* he might have the preeminence.

Now let's back up and look at verse 15 again. Speaking about the Son. He is the image of the invisible God. He is the image of the invisible God, the firstborn of every creature because.... You see, when he says "for by Him" it simply means "because." Because He is the firstborn of every creature, because He created all things. Look at that real closely.

By Him were all things created In other words, if He is the firstborn, this birth could not be talking about simply Bethlehem, because if He wasn't born until Bethlehem, He couldn't be the firstborn of all things. See Paul is stating here, He's the firstborn of every creature because He created everything. In other words, the Son of God is the creator but He's also the Son of God. And He had to be born before anything else was born because He is the creator of all things.

Notice, Paul is not saying Jesus Christ was created. He is calling Him the firstborn. And there is a major difference in those two words of "born" and "created." You see, you personally were born. Our species, humanity, was created. But all of us who came after Adam and Eve in that initial creation, we have been born. And it doesn't say the Son of God was created. It states He was born. But notice what else he states. In 1 Corinthians chapter 8, looking at verse 6.

6 But to us there is but one God, the Father, of whom are all things, and we in him; and [there's] one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit *there is* not in every man that knowledge.....

Here Paul defines for you in his understanding who God is. He says it's the Father. And he says there is one Lord. That is Jesus Christ. But I want you to compare that with Acts 2:36.

36 Therefore let all the house of Israel know assuredly, that God hath [has] made that same Jesus, whom ye have crucified, both Lord and Christ.

Now think it through. God made Jesus Lord and Christ. There is one God the Father and there

is one Lord, Jesus Christ. Why is He Lord? Because the Father made Him so. That reminds me of another text in Colossians 2:9

9 For in him [Christ] dwelleth [dwells] all the fulness of the Godhead bodily.

But if you compare that to chapter 1 verse 19 of the same book, it pleased the Father that in Him should all the fulness dwell. You see, Jesus Christ is the image of the invisible God. Jesus Christ, in Him dwells the fulness of divinity. Why? Because it pleased the Father to allow that to be. But He's Lord and He's Christ. Why? Because the Father made Him so. The things that we are reading here, it's scriptural evidence to help us understand what He is meaning in Revelation when he says I saw a throne and one sat on that throne; and give glory to our God who sits on the throne and unto the Lamb. You're seeing two individuals here. And before we're finished with this study, I want to cover texts that people use to try to prove the Trinity and to try to prove the oneness concept that God is one and the Father, Son and Holy Spirit are all the same guy, just manifesting Himself in different ways.

I want you to see in this study the Father and Son. I want you to see there are two individuals – that there is one God, and He brought forth a Son in eternity past. And whether you're a Trinitarian or in the oneness thing or if you believe the Son of God was created, all of those teachings deny the Father and Son concept. And antichrist denies the Father and Son. Whatever camp you're in, if you deny the Son of God is literally the Son of God, then you are in that camp of antichrist and if you want to try to defend your denominational group, defend that teaching, go ahead, but let me tell you, Jesus Christ was crucified because He declared Himself to be the Son of God. And if you can picture in your mind that crucifixion, the time of that trial, where He is standing before Pilate and Caiphas, Pilate representing the state, Caiphas representing the "church." Jesus is standing beaten, bleeding and broken, claiming to be the Son of God. And the church and the state both denying that that is who He is. You see, whatever camp you're in, the spirit of antichrist denies the Father and Son.

He was not created, He was birthed. He is not co-eternal with the Father. He is the Son. And I want to prove these things to you from the scripture, give you scriptural evidence. Also, I want to cover the texts other people use to base their beliefs on. And again I pray you have an open heart. That's all I can ask of you, have an open heart and be willing to make the changes made because we are not in darkness. The Lord has given us tremendous light. The Lord is leading His people and preparing us to grow in understanding and to make changes that will perfect us in Christ. You know, one scripture that comes to my mind is found in Hebrews chapter 5, that I want to share with you now. Starting at verse 8.

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Here is a text talking about the Son of God being brought unto perfection. And I would like to suggest to you that perfection that He entered into was an inward thing, of coming to an understanding, coming to a deeper understanding of the things of God. Yes, He was the Son of God. Yes He existed in eternity past. But there was an understanding that He received in becoming a human being. There was something He received in becoming man. And He was brought unto perfection. Though He were a son, yet learned He obedience. You know, as a Trinitarian, and I used to be one, as a Trinitarian, there was nothing for the Son of God to have to learn. He didn't have to learn to obey. He was obedience. He was God. And yet here is a

scripture stating He was brought unto perfection.

When the apostle Paul writes what we just read in Colossians 1, and he states that Christ is the firstborn of every creature because He created all things, I believe that He is basing his concept on a concept found in Proverbs, chapter 8. Proverbs chapter 8 deals with the wisdom of God. And I want to show you why that is significant. Looking at 1 Corinthians 1:24

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

When we talk about wisdom, God's wisdom – not man's wisdom, God's wisdom – when we talk about the wisdom of God, Paul states this is Christ. And Proverbs 8 deals with the wisdom of God. It tells us some fascinating things about God's wisdom. Let me tell you something. God's wisdom is not something He has ever been without, when you look at it literally. But when you read Proverbs 8, you'll discover that wisdom is something He birthed. Let me show you what we're talking about. Now reading from Proverbs 8:22 about the wisdom of God

22 The LORD [and if you'll see that word "Lord", that L-O-R-D is in all caps. It's the name of God, Yahweh.] [Yahweh] possessed me in the beginning of his way, before his works of old.

Again, this is the wisdom of God speaking in this chapter and He says Yahweh possessed me in the beginning of his way before his works of old. This word the King James has translated "possessed" actually means "to originate." You can see this. The first time it's used is in Genesis chapter 4. Looking at verse 1

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

This word "have gotten" is [7069]. Just the same word used in Proverbs 8. When I read a number to you, for instance this one as [7069], that means it is the Strong's number. The Strong's Concordance is where I'm taking the number and there are various books that can be purchased in any Bible book store where they use the Strong's number to identify words to help give you a deeper meaning of them. This is the Strong's number [7069]. Again, Proverbs 8:22

22 The LORD [or Yahweh] possessed me in the beginning of his way, before his works of old.

And Eve makes the statement about Cain, I have gotten a man from the Lord. The word again, means to originate, to bring into being. Here is a verse where wisdom is stating that before the Father performed His works which are of old, He originated wisdom. Now let me show you a New Testament equivalent to this about Christ. It's found in Revelation chapter 3. Looking at verse 14.

14 And unto the angel [or the messenger] of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

This is not saying the Son of God is created. This is saying before anything was created, before the works of old, the Father originated a son. There are many scriptures that state He is the only begotten Son of God. Here we see that He was begotten before creation. We've

already seen where the apostle Paul tells us this in Colossians 1. He has to have been born first because God created through the Son. You see, that reminds me of another text in Ephesians 3:9 that actually makes this statement.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath [has] been hid in God, who created all things by Jesus Christ:

That word “by” is “through.” And He uses the word “mystery” here, but he says to help you see the mystery, to help you understand the mystery. It isn’t left a mystery. God created all things through His Son, Jesus Christ. Jesus Christ is the beginning of the creation of God. Wisdom was originated before God’s works of old...Proverbs 8. Let’s go back again to verse 23. Proverbs 8:23.

23 I was set up from everlasting, from the beginning, or ever the earth was.

This word “set up” – King James has put “set up.” The word literally means “to pour upon” and in Psalms 2 it is used, in the margin they put anointed, “to be anointed.” What does “anointed” mean? Look with me in the gospel of John and there is a Bible definition of “anoint” in chapter 1, verse 41.

41 He first findeth [finds] his own brother Simon, and saith unto him, We have found the Messiah [Messiah], which is, being interpreted, the Christ.

And look in your marginal reference – “the anointed one.” “Messiah” is a Hebrew word. “Christ” is the Greek equivalent of it. And the English equivalent of those two words is “anointed.” And here you have in Proverbs 8:23 wisdom saying “I was anointed, I was set up from everlasting. I was anointed. I was poured upon from everlasting,” or you could say “in eternity past, or ever the earth was.” Here you have the wisdom of God being originated, being poured upon and look at verse 24, Proverbs 8:24

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

This word, “brought forth,” the Hebrew word for it, the Strong’s number is [2342]. And I want to show you some other places where this word is used [2342], and I want you to see how, for instance, Isaiah used this word. Look at Isaiah, chapter 51, verse 2.

2 Look unto Abraham your father, and unto Sarah that bare you: [There’s your word, [2342]. for I called him alone, and blessed him, and increased him.

There’s that word “bare.” To Sarah that “bare” you. Another one, Isaiah 45:10

10 Woe unto him that saith [says] unto his father, What begettest thou? or to the woman, What hast thou [have you] brought forth?

“What have you birthed.” You see? This number [2342] obviously means birthed. In fact, if you have a copy of the NIV in Proverbs 8, they actually put born in that chapter. I was born, I was birthed. So here, talking about the wisdom of God, He was originated, He was poured upon and He was birthed. Literally, God has always possessed His wisdom. But for humanity the wisdom of God is seen in the face of Jesus Christ. That is why Paul says Jesus is the

wisdom of God and that is why when you come to Proverbs 8, we are given insight into the Son of God. The Son of God was birthed in eternity past and given God's spirit without measure. That is the anointing He received, the Spirit of God. He was poured upon in eternity past.

Now remember Ephesians 3:9. God created all things through Jesus Christ. If we were to turn and read Genesis chapter 1 about creation we would see all things were spoken into existence and yet, a word cannot be spoken except it first be in one's mind. It's impossible to speak something that isn't in your mind. And when Paul writes that God created all things through Jesus Christ, it's evident that the Father brought forth a Son, anointed Him – gave Him His spirit without measure, put those things in His mind and the Father putting them into the mind of the Son – the Father created through the Son as the Son spoke what was given Him of His Father. You can see in this such a unity of spirit between the Father and Son. You can see such harmony and closeness for the Son to be able to create as the Father directed Him and have the Father see it and say, "it's good."

In other words, the Son was grasping what the Father had given Him and was bringing into creation. Jesus Christ is the beginning of creation. Jesus Christ is the firstborn of every creature, because by Him were all things created. Jesus Christ was anointed, the anointed one from eternity past. He was the Christ, the Messiah, because He received the things of His Father. Jesus Christ is the author and finisher of our faith. He is the author of our faith. In other words, He was the first one to ever have faith in God. As the Father gave Him His spirit, His understanding, the Son received it. He authored our Faith. He is the author and finisher, the first one to have faith in God. The first one to trust God. He has authored who we are.

I want to share with you some other texts in the New Testament dealing with how the apostles looked at the Son of God. Before I do, I think of one other Old Testament scripture that I believe is essential in laying this foundation of understanding the Son of God being originated, the Son of God being brought forth in eternity past. It's Micah, chapter 5, verse 2. He says

2 But thou [you], Bethlehem Ephrathah, though thou [you] be little among the thousands of Judah, yet out of thee [you] shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Now here is a prophecy that the Son of God would be birthed in Bethlehem. But notice "whose goings forth." This word "goings forth," the number is [4163], it's the only time, I think, it's used in the scriptures. It might be two times in the scriptures. The word means "origin." And he is stating here, He is going to be birthed in Bethlehem who is going to rule Israel but His origin is from old, from everlasting. His origin is from eternity past. Now what is key here is understanding that the Father is really the Father, the Son is really the Son. And if that be the case, that is a manifestation to us of God's love for us in that He gave His only begotten Son.

That was another problem I had when I looked at three co-eternal persons. That was a problem I had because if the Father and the Son are co-eternal, then the Father didn't give you anything. He simply allowed a friend to come down. This really isn't His son. And remember, Satan does have a way of teaching things about God, and yet denying the Father and Son. Turn with me, if you will, to Ephesians chapter 1. Reading from Ephesians 1:3.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath [has] blessed us with all spiritual blessings in heavenly places in Christ:

Look at verse 17.

17 That **the** God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Interesting that the apostle Paul refers to the Father as **the** God of Jesus Christ. That is significant in helping us understand a scripture out of Isaiah 9:6. Isaiah 9:6 is one of the texts that Trinitarians use to prove the trinity. Let's read this. Isaiah 9:6.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Now, for some reason, in my mind I used to look at that and say, "Oh look, He is the everlasting Father," and people who believe in this oneness concept will jump on that and say He **is** the Father – the Son is the Father. But I want to suggest something different to you. Well first of all, we've just read texts that there is a God of Jesus Christ. The Son of God has a God. It is His Father. But in understanding what it means in Isaiah 9:6 that He is the everlasting Father, look at Isaiah chapter 22 and I want to start reading at verse 20. Now follow this closely what is stated here.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy [your] robe, and strengthen him with thy [your] girdle, and I will commit thy [your] government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

You see, the king was considered the father of those that dwelt in his land. And here we have in Isaiah 9:6, Christ said He shall be called the everlasting father. Let's go back, looking at Isaiah 9:6. Let's read this again. And I want you to look for this word "government." I want you to look for the responsibility given Him, understanding that He who is king of the land is the father of the land, and let's read Isaiah 9:6 and 7 with it this time.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. [Don't miss "shall be called" – future. Shall be called.]

7 Of the increase of *his* government and peace *there shall be* no end [there's no end], upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

His kingdom lasts forever. The government is upon His shoulders. He is the father of the land forever. He **shall be called** the everlasting father. You see, that makes a whole lot more sense to me. Then I take that understanding and am able to fit it in with the fact that the Father is who made the Son both Lord and Christ. He is the God of the Son, and the Son is given the government. The Son is given the responsibility. That's why He shall be called the everlasting father. Because He is the father of the land. Turn with me again, let's go back to the New Testament and look at 1 Peter, chapter 1 verse 3.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead,

So here we have Peter referring to the Father as **the** God of Jesus Christ. But let's continue this. Look at Hebrews chapter 1. In Hebrews 1, let's start reading at verse 8.

8 But unto the Son [this is the Father speaking to the Son] he saith [says], Thy [Your] throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy [your] kingdom.

Here you have the Father referring to the Son as God, or as divine. He is God, but look at the next verse.

9 Thou hast [You have] loved righteousness, and hated iniquity; therefore God, even thy [your] God, hath [has] anointed thee [you] with the oil of gladness above thy [your] fellows.

Here you see the Son of God having a God. Now one argument given me was that this was just simply talking about the humanity of Christ. And that He was never, the Father was never the God of the Son until the Son became a man. But the Son has gone back to heaven, been reinstated where He was before, and therefore they are equal again. Well, first of all, if that be true, then the Trinity wasn't true when He was a man because He wasn't equal to the Father. So if that's true, the Trinity didn't exist when Jesus was a man. But I want you to take a look at Revelation chapter 3 again, because in this chapter Christ has gone back into heaven. He has been instated, He is at the right hand of God, and I want you to notice verse 12. Christ is speaking. He says

12 Him that overcometh [overcomes] will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh [comes] down out of heaven from my God: and I will write upon him my new name.

Here you have four times in one verse Christ referring to the Father as His God. Does Jesus Christ have a God? According to the scriptures, He does. Who is the God of Christ? That God is the Father. Look again, since we're in Revelation. In Revelation is something that these foundational studies lead into. But in Revelation 15, I want to read a scripture starting at verse 2 and I want you to pay close attention to this.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten [past tense] the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Now whatever you think the beast, the image, the mark, the number, whatever you think those things mean, at this point, I'm not going to get into it. It will come in future studies. Right now just notice, it's talking about people who **have** gotten the victory **over** the beast, the mark, the image, the number. They have victory over this and let's continue reading now keeping that in mind. They sing the song of Moses, the servant of God and the song of the Lamb. Now when it says the song of Moses, the song of the Lamb, it isn't talking about a song about Moses. It's the song Moses sang. It isn't talking about a song about the Lamb. It's the song the Lamb sang. Verse 3 again. They sing, who? The ones who **have gotten** the victory over the image, over the beast, the image, the mark, the number. They have the victory. They're singing the same song Moses sang and the Lamb. Who is that Lamb? It's Christ. This is

something that would have come out of His mouth, in other words. It isn't about Him. This is His understanding. Those who have the victory sing this song. Now look at what it is. They say what the Lamb says. [Revelation 15:3]

3Great and marvellous are thy [your] works, Lord God Almighty; just and true are thy [your] ways, thou [you] King of saints.

4 Who shall not fear thee [you], O Lord, and glorify thy [your] name? for thou [you] only art [are] holy: for all nations shall come and worship before thee [you]; for thy [your] judgments are made manifest.

That isn't about the Lamb. Well, you say, I thought the Lamb was the king of saints. Let me show you something, and let me say to you, He is the king to the saints. He most certainly is. He should be honored even as you honor the Father. He is divine as the Father is divine. He is the creator as the Father made Him so. He is anointed as the Father anointed Him. He is Lord as the Father made Him Lord. But He is not **the** God. There is one God, the Father, who brought forth a Son and gave Him His spirit without measure. And He wants us to honor the Son, even as we honor the Father. In that way, He is our king. But let me show you in 1 Timothy, chapter 6, let's start reading at verse 14. Let's back up and read verse 13 with this.

13 I give thee charge in the sight of God, who quickeneth [quickens] all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou [you] keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: [Now follow this.]

15 Which in his times he shall shew [show, Christ is going to show you who is the blessed...] *who is* the blessed and only Potentate, the King of kings, and Lord of lords; [King James has put "Potentate." It means "authority." He's going to show you the only authority. He's going to show you the King of kings, and Lord of lords.]

16 Who only hath [has] immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Question. Has anybody seen Christ? Yes. Did anyone see Him after the resurrection? Yes. What does it mean, only one then has immortality who dwells in a light which no man can approach unto, whom no man hath seen nor can see? It has to be the Father. Remember Colossians 1:15. Christ is the image of the invisible God. Remember in John 1 where Christ states no man hath seen God at any time. The only begotten Son who is in His bosom, or in the closest relationship possible, the only begotten Son has declared Him, the Father. No man has seen God at any time. Therefore, when I go back and I read these Old Testament verses where people see God – Abraham – if you go back and read in Genesis, you'll discover Abraham sees Yahweh. He sees the guy with the two angels. He refers to one of them as Yahweh – it's the name of God. It's the Son of God he is seeing.

Why would he call Him Yahweh? Why would the Father and Son have the same name? You see, all of these things have to fit, because the scriptures declare them so. And I have to believe it was the spirit of Christ who moved upon these people to write the things they wrote. Many different individuals participated in literally writing the book but they were being influenced by the mind of Christ. So you have Yahweh as the Father and the Son.

Look again at Hebrews chapter 1 with me. And let's just begin reading at verse 1.

1 God, who at sundry [various] times and in divers [different] manners spake [spoke] in time past unto the fathers by the prophets,

2 Hath [Has] in these last days spoken unto us by *his* Son, whom he [the Father] hath [has] appointed heir of all things, by whom also he made the worlds;

Here again you see two individuals. A Father and a Son. And what authority and power the Son has, has been given Him by the Father.

3 Who being [talking about the Son] the brightness of his [God's] glory, and the express image of his [God's] person, and upholding all things by the word of his power, when he had by himself purged our sins, [he] sat down on the right hand of the Majesty on high;

There you have the Father and Son.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

What name did the Son inherit? You inherit the name of your parent. The Father's name isn't Jesus. What name does the Father possess that the Son inherited? I would suggest to you it's Yahweh. It is the name of God. The Son inherited His name. The Son was given His authority. The Son was given His creative power. The Son was given the spirit of God without measure. The Father spoke to us through the prophets. He then spoke to us through His Son whom He appointed heir of all things. There is a subjection the Son has to the Father. If you will, look at 1 Corinthians 15. Let's start reading at verse 24.

24 Then cometh [comes] the end, when he shall have delivered up the kingdom to God [the Father], even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath [has] put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it* is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

You know, this is stating a couple of things here that you need to see. One is that when the kingdom is delivered up, the Son of God is subject to the Father. But when it states all things are subject to Christ, it excepts or leaves out one thing. The One that put all things in subjection under Him which is God the Father. We have a Father and a Son. The counsel of peace is between the two of them. We have a Father bringing forth a Son in eternity past. We have the Son being the creator. When the Son of God died at calvary, did the creator die? Yes. But the Father had created through the Son. You see those statements are true, but they have to be seen in context with the rest of scripture and what God is trying to tell us about Himself. Those who gain the victory over the beast, the mark, the image, the number will sing the same song the Lamb sang which is, "Only you are holy. All nations will worship you,

Lord God almighty.”

Remember when the rich young ruler came to Christ and said “good master, what must I do to be saved?” and He turned to the rich young ruler and said, “Why are you calling me good? There’s only one good, that’s the Father. There’s only one good, that’s God.” He was pointing him back to His Father. You see that’s what it states in Revelation 15. You sing the song of the Lamb. That is what the Lamb would say. “Only You are holy.” There is evidence of it in that story of the rich young ruler.

I want to cover some of the verses used where people try to convince you of the Trinity in the three co-eternal persons. And one of the first ones that comes to my mind is 1 John 5:7 and I want to discuss this with you for a minute. It reads

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

Now, first of all let me say in what I’m telling you, I’m not denying that the Father and the Son are one. I’m saying they are one. But the question is one what? When he states here, remember the Holy Spirit study, we’re going to look at in the next study. So let me say I’m not denying that there’s a Father, the word and the Holy Spirit. I’m not denying they are one. Look at the next verse.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

In 1 John 5:7 for the Father, the Word and the Spirit to be one, doesn’t necessarily have to be saying this – that there are three Gods, there are three persons in one God. You see, that’s what has been read into that. But I can say the Father, the Son and the Holy Spirit are one in unity in what they agree with, in what they understand. If you’ll look at the gospel of John chapter 17, I want you to look at verse, first of all, let’s just look at verse 22.

22 And the glory which thou gavest [you gave] me I have given them; that they may be one, even as we are one:

John 17 is Christ’s prayer before He goes to Gethsemane. And again in verse 22 He says I’m giving them the glory you gave me that they may be one as we are one. So here you have the Father and the Son being one all right, but you can be one with them, even as they are one. So it’s evident it isn’t talking about three persons in one god in 1 John 5:7. It’s evident that that oneness means they’re in unity. Speaking of the Son of God, again, this word “glory.” What is glory? When he talks about “the glory you gave me” – the root word of that is simply “to think.” – the root word of “glory.” And that “glory” is the thought possessed. You see, He was walking in the glory of God. God had given Him His spirit without measure. And He was walking in the understanding God had given Him. But notice in John 17, look at verse 5.

5 And now, O Father, glorify thou me with thine [your] own self with the glory which I had with thee [you] before the world was.

So before the world was even created, the glory possessed by the Son was the self of the Father. Again, the Father had given Him His spirit; had anointed Him. He had become, He was Messiah, Christ, the one who is anointed by the Father. Since we’re in John 17, look at verse 3.

3 And this is life eternal, that they might know thee [you] the only true God, and Jesus Christ, whom thou hast [you have] sent.

Here again you have two individuals. Christ came to declare His Father, the one God – His God – to humanity. And He says this is what eternal life is...that they'll know you, the only true God and Jesus Christ whom you have sent. It's pretty obvious isn't it. The Bible over and over and over declares yes, there is one God. Is there a Father and Son? Absolutely. Is the Son divine? Absolutely. But the Father brought forth a Son. Look at the gospel of John chapter 1. This is another scripture used by Trinitarians to declare the Trinity. John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

Now hopefully you're beginning to understand that a little bit differently. But to help you, let me tell you something about the word "God." It simply means "divine." That's all the word means. In this particular verse they have left out a word. If you have a Greek Bible and can look this up, you'll notice that they left out the definite article before the first word "God." Now what's a definite article? The definite article is the word "the." And here's the way this reads. "In the beginning was the word, and the word was with **the** God and the word was God." If "God" means "divine," which is what it means, this verse actually reads "In the beginning was the word, and the word was with the divine one, and the word was divine too – or divine was the word" is the way it actually reads.

He was brought forth in the image of God – the express image of God. He is the image of the invisible God. He was birthed in eternity past. He has a God. It's His Father. He was anointed in eternity past. He is the wisdom of God. He came declaring the wisdom of God to humanity, expressing who His Father is. And those people who overcome the beast, the image, the mark, the number, are singing the song of the Lamb. Go back and read that again. And you look at what came out of Jesus' mouth, and what should be coming out of yours. There's only one Holy. The Father is the King of Saints. Yes, the Son is the King of Saints, but the Father is His God. That is why you can look at them both and call them God. You can look at them both and call them Kings.

But there is one name that applies only to the Father, never to the Son. It's used in Daniel 7 where the Father is called the Ancient of Days. Remember Jesus Christ sat down on the right hand of the majesty on high. That's His Father. That is our God. There was one throne and He sat upon it. There was one sitting on the throne. He was the Father. And in Revelation you will see the one on the throne and the Lamb. You'll see that Jesus has made us priests and kings unto our God.

And I would pray, if there be any other text that you're wondering about, anything else that you would like to look at, or I have not covered in this study, please write me. Call me. Let me know where you are in your understanding. I am honest with you. I am not trying to deceive anyone or lead them astray, but simply to help you have a better understanding of who God is.

Studies to come – again, the next one is on the Holy Spirit. Then we're going to talk about God's kingdom within, and after that we're going to talk about symbols in the scripture and spiritual understanding. These, again, are foundational things before we get into the prophecies of Revelation. If you haven't ordered the studies on Revelation, please do. They're free. All of these things are given. People support this ministry so that I can do that. If the Lord lays it on your heart to help us, please do. But don't feel like you have to. You

don't have to, to get these tapes. We ask that you simply listen to them and let the Lord lead you. And I pray that the Lord be glorified.

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