

# Theos



Chapter 1

**Begotten Forgotten**

# The Begotten Belief

## Part 1

“I charge you before God, and the Lord Jesus Christ, and the elect angels, that you observe these things” 1Timothy 5:21

**T**he transformation of the early Christian belief in the Son of God begotten of his Father (that remained uncontested for several centuries after the death of Christ) to the nearly universal acceptance of an unbegotten independent second co-eternal Person of a Triune God is a remarkable record of mystical and philosophical evolution.

Here is the story of that change.

The “full deity” of Christ and the separate person of the Holy Spirit, are the two final steps in cementing the Trinity into its current position of dominance in mainstream Christian theology, and the two critical features in this story.

And yet, the apostolic belief in one true God and one Lord Jesus Christ the Creator of all things can be traced throughout history and is preserved in Scripture even today.

A review of the Scriptural basis for the apostolic belief in one God and His Son will be our first task. And there is much in the word of God for us to consider.

Next we will explore the biblical evidence for the Father and Son in type and antitype. Our heavenly Father has employed a number of examples to convey to us the great truth of divine inheritance and equality of nature. The word, the arm, the stone, the branch, Adam and Eve are a few of the beautiful illustrations in Scripture that teach us that the God of heaven has a very real Son.

Then we will follow the historical support for this “doctrine of Christ” (Heb 6:1; 2John 9) in the early church writings. For at least two centuries following the death and ascension of Jesus, the followers of Christ maintained a firm conviction that there was one God and one Lord, one Father and

one Son, one God and one Mediator between God and men (1Cor 8:6; 1John 1:3; 1Tim 2:5).

The divinity of Christ—on the basis of His true Sonship, begotten from the Father, inheriting the very same divine nature of God—was considered to be no different than that of the Father. The crux of the issue (then and now) hinges on the definition of divinity. And this, again, must be defined by the words of the Bible, the word of God.

Let us then begin by examining what Scripture records as the identity of God and His Son. Traditional ideas may differ, but let the Bible speak for itself as we examine each text.

On the following two pages are listed a summary of how extensively the apostles distinguished between God and Christ—the Son of God, recognizing that God was indeed the Father of our Lord.

# The Abundant and Clear Scriptural Evidence of the Relationship between God and His Son

Who has established all the ends of the earth?

What is **His name**?

	<b>God</b>	so loved the world that He gave
	<b>God</b>	gave
Not that we loved	<b>God</b>	but that He loved us
	<b>God</b>	sent
The witness of	<b>God</b>	which He has testified
	<b>God</b>	...has spoken in these last days
The gospel of	<b>God</b>	...
	<b>God</b>	has given us eternal life,
The	<b>God</b>	of our fathers has glorified
For the glory of	<b>God</b>	
Reconciled to	<b>God</b>	predestined us to be conformed to
	<b>God</b>	
It pleased	<b>God</b>	sent forth
	<b>God</b>	sent forth
Living and true	<b>God</b>	
	<b>God</b>	raised up
	<b>God</b>	is faithful...you were called into
with	<b>God</b>	
the true	<b>God</b>	Almighty
the Lord	<b>God</b>	and
the throne of	<b>God</b>	and
our	<b>God</b>	
priests of	<b>God</b>	
the kingdom of	<b>God</b>	
	<b>God</b>	has forgiven you
we testified of	<b>God</b>	that
in the sight of	<b>God</b>	...
one	<b>God</b>	and one mediator between God
	<b>God</b>	the Judge of all
the	<b>God</b>	of all grace who has called us unto
	<b>God</b>	who created all things
	<b>God</b>	has made
	<b>God</b>	who has reconciled us to Himself
	<b>God</b>	only wise, be glory
the grace of	<b>God</b>	which is given you
the only true	<b>God</b>	
the great	<b>God</b>	
	<b>God</b>	our Saviour...He saved us...
before	<b>God</b>	
before	<b>God</b>	
our	<b>God</b>	
The	<b>God</b>	
The very	<b>God</b>	of peace sanctify you unto the
that	<b>God</b>	may be glorified
unto the glory of	<b>God</b>	the fruits of righteousness
righteousness of	<b>God</b>	
knowledge of	<b>God</b>	
the highest the Lord	<b>God</b>	
there is one	<b>God</b>	the <b>Father</b> of whom are all things

And what is **His Son's name**? Proverbs 30:4

His only begotten	<b>Son</b>	John 3:16
of His	<b>Son</b>	1John 5:10
and sent His	<b>Son</b>	1John 4:10
His only begotten	<b>Son</b>	into the world 1John 4:9
of His	<b>Son</b>	1John 5:9
by His	<b>Son</b>	Heb 1:1
concerning His	<b>Son</b>	Jesus Christ our Lord Rom 1:3
and this life is in His	<b>Son</b>	1John 5:11
His	<b>Son</b>	Jesus Acts 3:13
that the	<b>Son</b>	<b>of God</b> might be glorified Jn 11:4
by the death of His	<b>Son</b>	Rom 5:10
the image of His	<b>Son</b>	Rom 8:29
to reveal His	<b>Son</b>	Gal 1:15
His	<b>Son</b>	Gal 4:4
the spirit of His	<b>Son</b>	Gal 4:6
and wait for His	<b>Son</b>	1Thes 1:9,10
His	<b>Son</b>	Jesus Acts 3:26
the fellowship of His	<b>Son</b>	Jesus Christ 1Cor 1:9
was the	<b>Word</b>	John 1:1
and	<b>Eternal Life</b>	1John 5:20 (1John 1:2)
and the	<b>Lamb</b>	Rev 21:22
and of the	<b>Lamb</b>	Rev 22:1,3
the power of His	<b>Christ</b>	Rev 12:10
and of	<b>Christ</b>	Rev 20:6
and of	<b>Christ</b>	Eph 5:5
the head of	<b>Christ</b>	is 1Cor 11:3
for	<b>Christ's</b>	sake Eph 4:32
raised up	<b>Christ</b>	1Cor 15:15
and	<b>Christ</b>	Jesus 1Tim 6:13
and men, the man	<b>Christ</b>	Jesus 1Tim 2:5
and	<b>Jesus</b>	the Mediator Heb 12:23,24
His eternal glory by	<b>Christ</b>	Jesus 1Pet 5:10
by	<b>Jesus</b>	Eph 3:9
	<b>Jesus</b>	both Lord and Christ Acts 2:36
by	<b>Jesus</b>	Christ 2Cor 5:18
through	<b>Jesus</b>	Christ Rom 16:27
by	<b>Jesus</b>	Christ 1Cor 1:4
and	<b>Jesus</b>	Christ John 17:3
and our Saviour	<b>Jesus</b>	Christ Titus 2:13
through	<b>Jesus</b>	Christ our Saviour Titus 3:4-6
and the Lord	<b>Jesus</b>	Christ 2Tim 4:1
and the Lord	<b>Jesus</b>	Christ and the elect angels 1Tim 5:21
and the Lord	<b>Jesus</b>	Christ 2Tes 1:12
of our Lord	<b>Jesus</b>	Christ Eph 1:17
coming of our Lord	<b>Jesus</b>	Christ 1Tes 5:23
through	<b>Jesus</b>	Christ 1Pet 4:11
are by	<b>Jesus</b>	Christ Phil 1:11
and our Saviour	<b>Jesus</b>	Christ 2Pet 1:1
and of	<b>Jesus</b>	our Lord 2Pet 1:2
	<b>Son</b>	of Luke 1:32
and one Lord	<b>Jesus</b>	Christ, by whom are all things 1Cor 8:6

	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ Rom 1:7
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ 1Cor 1:3
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ 2Cor 1:3
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ Eph 1:2
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ Phil 1:2
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ Col 1:2
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ 2Tes 1:1,2
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ 1Tim 1:1,2
	<b>God</b> our <b>Father</b>	and the Lord <b>Jesus</b>	Christ Philemon 1:3
	<b>God</b> the <b>Father</b>	and the Lord <b>Jesus</b>	Christ our Saviour Titus 1:4
	<b>God</b> the <b>Father</b>	and our Lord <b>Jesus</b>	Christ Gal 1:1,3
	<b>God</b> the <b>Father</b>	of our Lord <b>Jesus</b>	Christ Col 1:3
	<b>God</b> the <b>Father</b> , and the Lord Jesus	Christ, the <b>Son</b>	<b>Of God</b> 2John 1:3
	<b>God</b> the <b>Father</b>	and <b>Christ</b>	Jesus our Lord 2Tim 1:2
	<b>God</b> Himself and our <b>Father</b>	and our Lord <b>Jesus</b>	Christ 1Thes 3:11
from	<b>God</b> the <b>Father</b> honor and glory	Our Lord <b>Jesus</b>	Christ...received 2Pet 1:16,17
the foreknowledge of	<b>God</b> the <b>Father</b> 1Peter 1:1	An apostle of <b>Jesus</b>	Christ called according to
For him has	<b>God</b> the <b>Father</b> sealed everlasting life	which the <b>Son</b>	of man shall give unto you John 6:27
one	<b>God</b> and <b>Father</b> of all	...One <b>Lord</b>	Eph 4:5,6
to the glory of	<b>God</b> the <b>Father</b>	<b>Jesus</b>	Christ is Lord Phil 2:11
The	<b>God</b> and <b>Father</b>	of our Lord <b>Jesus</b>	Christ Rom 15:6
the	<b>God</b> and <b>Father</b>	of our Lord <b>Jesus</b>	Christ 2Cor 1:3
the	<b>God</b> and <b>Father</b>	of our Lord <b>Jesus</b>	Christ 2Cor 11:31
the	<b>God</b> and <b>Father</b>	of our Lord <b>Jesus</b>	Christ Eph 1:3
the	<b>God</b> and <b>Father</b>	of our Lord <b>Jesus</b>	Christ 1Peter 1:3
unto	<b>God</b> and his Father Rev 1:5,6	<b>Jesus</b>	Christ has made us priests and kings
before	<b>God</b> even our Father at the coming	of our Lord <b>Jesus</b>	Christ 1Thes 3:13
	<b>God</b> even the Father	of our Lord <b>Jesus</b>	Christ Rom 15:6
	<b>God</b> even the Father	<b>Christ</b>	delivered up the kingdom 1Cor 15:24
	<b>God</b> even our Father	and of our Lord <b>Jesus</b>	Christ himself 2Thes 2:16
	<b>Father</b> , the hour is come	glorify Thy <b>Son</b>	John 17:1
	The <b>Father</b>	and His <b>Son</b>	Jesus Christ 1 John 1:3
both	the <b>Father</b>	and His <b>Son</b>	Jude 9
1Jn 4:14	The <b>Father</b> sent	the <b>Son</b>	to be the Saviour of the world
This is	the <b>Father's</b> will which has sent me...	the <b>Son</b>	John 6:39, 40
	The <b>Father</b> loves	the <b>Son</b>	and has given all things John 3:35
	The <b>Father</b> loves	the <b>Son</b>	and shows him all things John 5:20
but what he sees	the <b>Father</b> do	The <b>Son</b>	can do nothing of himself John 5:19
	The <b>Father</b> ...has committed all	judgment unto the <b>Son</b>	John 5:22
	The <b>Father</b> ...neither knows any man	save the <b>Son</b>	Matt 11:27
and in	the <b>Father</b> You shall	also continue in the <b>Son</b>	1 John 2:24
as they honor	the <b>Father</b>	All should honor the <b>Son</b>	John 5:23
in the glory of	his <b>Father</b> with His holy angels	The <b>Son</b>	of man shall come Matt 16:27
and in	the <b>Father's</b> , and of the holy angels	Luke 9:26 He (the <b>Son</b>	of man) shall come in his own glory
As	the <b>Father</b> has life in Himself so has He	given to the <b>Son</b>	to have life in himself John 5:26
As	the <b>Father</b> raises up the dead	even so the <b>Son</b>	gives life to whom he will John 5:21
Anitchrist denies	the <b>Father</b>	and the <b>Son</b>	1 John 2:22
the same has not	the <b>Father</b>	Whoever has not the <b>Son</b>	1 John 2:23
an Advocate with	the <b>Father</b> ,	<b>Jesus</b>	Christ the Righteous 1 John 2:1
One is your	<b>Father</b> which is in heaven; one is	your Master, even <b>Christ</b>	Matt 23:9, 10
which was with	the <b>Father</b>	That eternal <b>Life</b>	1 John 1:2 (1John 5:20)
I bow my knees to	the <b>Father</b>	of our Lord <b>Jesus</b>	Ephesians 3:14
	the <b>Lord</b> of the vineyard (said) I will	send my beloved <b>Son</b>	Luke 10:13; Matt 21:40, 37

105 citations from Scripture that make a distinction between God and Christ, between the Father and the Son God is demonstrated to be the Father. Jesus is shown to be the Son of God the Father "in truth" 2John 3

## Divinity: the Nature of God

The Bible explains the nature of God in terms of His eternal existence and creative power. Some examples:

“The LORD is **the everlasting God**, the Creator of the ends of the earth” Isaiah 40:28

“O LORD, are you not **from everlasting**” Habakkuk 1:12

“He is blessed **from everlasting to everlasting**” Psalm 12:13

“**From everlasting to everlasting** Thou art God” Psalm 90:2

“This God is **our God forever and ever**” Psalm 48:14

“The high and lofty One who **inhabits eternity**” Isa. 57:15

The realm of eternity is defined as that which exists before Earth’s creation.

“**From everlasting, from the beginning**, or ever the earth was...”**Before the mountains** were settled, before the hills” Prov 8:23, 25

“**Before the mountains** were brought forth, or ever thou hadst formed the earth and the world” Ps. 90:2

“**Your years go on** through all generations. **In the beginning** you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but **you remain**” Ps. 102:24-26

“Known unto God are all things **from the beginning of the world**” Acts 15:18

God is eternal because He is immortal—He cannot die.

“The King eternal, **immortal**”  
1Tim 1:17

”Who **only has immortality**”  
1Tim 6:16

“Who **is, and was, and is to come**”  
Rev 1:18

God is also distinguished by His immutability—God does not change.

”I am the LORD, **I change not**”  
Malachi 3:6



The Glory of Israel **does not lie or change his mind**. 1 Sam 15:29; Num 23:19

”My covenant will I not break, **nor alter** the thing that is gone out of my lips” Ps. 89:34

It is the divine character, as expressed in His law that does not change. Jesus Christ is “the same yesterday, today, and forever” (Heb 13:8) because His character never changes.

But, even though his divine nature does not change, his form did: from being “made so much better than the angels” (Heb 1:4) “being in the form of God” (Phil 2:6) he was then “made a little lower than the angels” (Heb 1:9; Ps 8:6) “being found in fashion as a man” (Phil 2:8). Jesus “emptied himself” “and the Word became flesh” “God manifest in the flesh.”

His form is not immutable; but his character is. Why should Christ as the divine Son of his Father be a threat to his unchangeable divine character or to his eternal immortality?

His “goings forth are from the days of eternity” Micah 5:2 margin. He was “brought forth,” “the beginning of His way, before his works of old” Prov. 8:22, 24. The Apostles accepted both the divinity of Christ and his Sonship.

They did not question the truth of Christ’s equality *with* God the Father; but they did not make him equal *to* his Father. To do so would destroy their separate and distinct personalities.

Jesus said to the Jews who objected to his healing on the Sabbath, “My Father works hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself *equal with God*.” John 5:17, 18. This is why Jesus also said, “I can of mine own self do nothing.” “I do nothing of myself” John 8:28. The Father works through His Son. “We have an advocate *with* the Father” 1 John 2:1. Both of them are on our side. “The Father Himself loves you” John 16:27. Like Father Like Son.

Jesus said that his Father was greater than himself (John 14:28).

Jesus also expressed “greater” in the sense of “older” when he said, “he that is *greatest* among you, let him be as the *younger*” Luke 22:26. This was perfectly consistent with his Father being greater or older than the Son.

The eternity of the Son and the existence of the Holy Spirit is a fact of Scripture. A divine Son (Phi. 2:6; Col. 1:15; 2:9; John 5:23; John 14:9) who comes from (John 7:29; 8:42; 16:27, 28) an Eternal Father (1Tim 1:17) must inherently possess the same eternal immortality (John 5:26) and the same eternal Spirit (Heb 9:14). This is the teaching of scripture.

Jesus in his pre-incarnate condition was the divinely begotten Son of God, brought forth in “the days of eternity.” Let us review the biblical evidence.

### Life for the Begotten Son

Besides 1Tim 6:16, which identifies the Father as the only one who has immortality, the following texts reveal Him as the source of all life, even for the Son.

John 5:26 the Father has life in himself and He has given this everlasting life to His Son that he might have it in himself as well.

1John 5:11 God has given us eternal life, and this life is in His Son.

John 5:21 the Father raises up the dead and quickens (gives life to) them. He is the original Source of all life. And because He has given this original life to His Son, Jesus can raise the dead and give life to whom-ever he will.

Eph 2:4-6 God the Father has “quickened” us (given us life) together with Christ Jesus.

1Cor 8:6 To us there is but one God, the Father.

Eph 4:4-6 One God and Father of all who is above all, and through all, and in you all.

John 17:3 Father...the only true God.

1John 5:20 the Son of God is come and has given us understanding that we might know...the true God.

2Cor 1:3,4 Blessed be God, even the Father of our Lord Jesus Christ.

2John 1:3 God the Father, and the Lord Jesus Christ, Son of the Father.

Mark 12:1-8 One Son, His well-beloved, the heir.

1John 5:5 He who overcomes the world is he who believes that Jesus is the Son of God.

John 3:18 He is the only begotten Son of God.

John 1:14 the only begotten of the Father.

1John 5:1 Every one that loves Him that begat [God the Father] loves him also that is begotten [the Son of God].

John 8:42 the Son “proceeded forth” from his Father.

John 16:27 he “came out from God.” verse 28 he “came forth from the Father.” John 17:8 Jesus said, “I came out from Thee,” Father.

These last four texts use the same Greek word *exerchomai* which has in it the explicit preposition *ex-* meaning “out” as in “exit.” It also is used to describe evil spirits coming “out” of a person who had been “possessed.”

Matt 4:4 He is the Word “that proceedeth from the mouth of God”

Heb 1:5 My Son, this day I have begotten you (Ps 2:7; Acts 13:33).

Prov 8:22-25 The LORD possessed me, the beginning of His way, before His work of old, I was set up from everlasting, from the beginning, or ever the world was...I was **brought forth**...before the mountains, before the hills was **I brought forth**.

Micah 5:2 Whose **going forth** is from the days of eternity (margin).

Prov 30:4 Who has established the earth? What is his name, and what is his Son’s name? The Creator of the earth has a Son.

Gal 4:4 God sent forth His Son.

1John 4:9 God sent His only begotten Son into the world

Gal 4:6 God has sent forth the Spirit of His Son into our hearts.

1John 1:3 Truly, our fellowship is with the Father and with His Son Jesus Christ.



### The Word

Deut 18:18 I [Jehovah] will put my words in his mouth; and he shall speak.

John 3:34 He whom God has sent speaks the words of God.

John 7:16 My doctrine is not mine, but his who sent me.

John 14:10 The words that I speak unto you I speak not of myself, but the Father that dwells in me.

John 17:8 I have given unto them the words that you (Father) have given me.

Heb 1:2 God...has in these last days spoken unto us by His Son.

Ps 33:6 By the Word of the LORD were the heavens made; and all the host of them by the breath of His mouth.

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

The literal Greek reading is: *kai theos hen ho logos* (and God was the Word).

The previous phrase, *pros ton theon*, is literally “with **the God**.” The difference is the definite article, distinguishing between identity and quality.

The Word, God’s Son, was with **the** Father, identifying the Father as **the** God; and God was the Word, the Word has the same God quality, the same divine nature, the same *theos*, the same “Godness” as his Father.

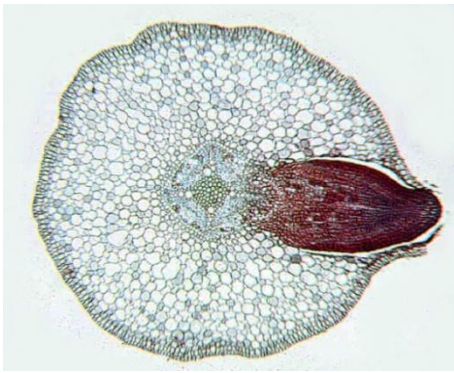
*Theos* was the Word, and obviously, so was God the Father—both are divine, eternal, Deity.

**God speaks His Word.**

**The Word is God’s word.**

**The Word comes out from God.**

**The Word proceeds from God.**



### The Branch

Zech 3:8 I will *bring forth* my servant the BRANCH.

The Branch is used in Scripture to denote royal descent. The king is the root, the princes are the branches.

Eze 17:6 a vine whose *branches* turned toward him, and the *roots* thereof were under him. Verse 12: the *king* and the *princes* thereof.

Zech 6:12 the man whose name is the BRANCH shall grow up *out of his place* and he shall build the temple of the LORD and be a priest upon His throne.

Isa 11:1,2 a Branch shall grow out of his [Jesse's] roots; and the Spirit of the LORD shall rest upon him.

Isa 4:2 He is the Branch of the LORD  
Jer 23:5,6;33:14 the Branch of righteousness.

Rom 11:16 if the Root be holy, so are the branches.

Our Father is holy; He is the Root.

John 17:11 Holy Father, Jesus prayed  
Matt 6:9 Our Father which art in heaven, hallowed be Thy name

Jesus, the Branch, is also holy.

Mark 1:24 Jesus, the Holy one of God

The Branch has the same nature, the same substance, the same qualities as the Root. The Branch is the offspring of the Parent Stock.

We are branches of Jesus, the true vine. We also are to partake of the divine nature. 2Pet 1:4.



### The Stone

Zech 3:9 Behold the Stone which I have laid before Joshua the high priest.

Where does the Stone come from?

Zech 4:7 O great Mountain before Zerubbabel the governor...and he shall bring forth a Headstone.

Joshua the high priest (Christ), and Zerubbabel the governor (his Father) are symbolized by the Stone (Christ) and the great Mountain (his Father).

Isa 28:16 the Lord God lays in Zion a Stone, a precious corner(stone).

1Pet 2:4 a living Stone, head of the corner.

Dan 2:45 the Stone was cut out of the Mountain without hands.

Ex 31:18 the divine Word was written with the finger of God on tables of stone  
Ex 3:1 from the Mountain of God

Eze 28:12 the holy Mountain of God has stones of fire (filled with His Spirit)

Just like branches of the BRANCH, so we are also lively stones cut from the Living Stone 1Pet 2:5

Isa 51:1 the Rock you are hewn from  
Deut 32:18 of the Rock that begat you  
2Sam 22:47 and the Rock has a God  
1Cor 3:23 You are of Christ and Christ is of God

The Rock is just as old as the Mountain. The Rock has the same substance, the same nature, the same character, it's just as hard, just as enduring as the Mountain because it came out of the Mountain. The Rock and the Mountain are one in nature.



### The Arm of the Lord

Isa 53:1 To whom is the arm of the Lord revealed?

John 12:37 Though he had done so many miracles yet they believed not  
Verse 38: That the saying of Esaias the prophet might be fulfilled, he spake, Lord, who hath believed our report and to whom hath the arm of the Lord been revealed?

John identified Jesus as the Arm of the Lord. So did David.

Psalms 44:1-3 We have heard with our ears, O God, how thou didst drive out the heathen with Thy Hand...Thy right Hand, and Thine Arm.

Isa 63:5 Mine own Arm brought salvation unto Me.

Psalms 98:1 Sing unto the LORD... His right Hand, and His holy Arm, hath gotten Him the victory.

Jer 32:17 LORD God...Thou has made the heavens and the earth by thy great power and stretched out Arm

Isa 48:13 Mine Hand also has laid the foundation of the earth, and my right Hand has spanned the heavens

Deut 33:27 The eternal God is thy refuge and underneath are the everlasting Arms.

Jesus is God's glorious Arm, His right Hand. He is not only our Saviour, but God's Saviour as well. He has brought salvation to the Father; he has gotten Him the victory. He is also the Creator of all by His Father's power.

Jesus is not only the Lamb of God, He is the holy Arm of God.

But the best model of all is the image of God in man.



## The Image of God

The Son is the image of his Father.

Col 1:15 Christ is the *image* of the invisible God

2Cor 4:4 Christ is the *image* of God

Heb 1:3 the express *image* (Greek: *charakter*, impress, stamp) of His (God the Father's) person

We can better understand Christ's divinity by looking at man's creation.

Rom 1:20 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** (divinity).

Gen 1:26 God said, Let us make man in our own image.

The Godhead agreed to make man just like themselves, to demonstrate to the universe their own relationship.

**Gen 1:27** So God made man in his own image, in the image of God created he him.

**Eph 3:9** God created all things by Jesus Christ.

**Heb 1:2** by whom also he made the worlds.

**John 1:3** All things were made by him

**1Cor 8:6** One God the Father **of whom** are all things... and one Lord Jesus Christ **by whom** are all things

The Father, of whom are all things, said to Jesus, by whom are all things, "Let us make man." Then Jesus, the Son, the Word, made man "in his own image."

**Gen 1:27** He created male and female

**Matt 19:4** at the beginning he made them male and female

**1Tim 2:13** Adam was first formed, then Eve

**Eph 5:23** husband is head of the wife

**1Cor 11:3** as the head of Christ is God.

**Gen 5:1** In the day that God created man, he made him in His likeness

**Gen 9:6** in the image of God he made man.

**James 3:9** Men have been made in the likeness of God

Adam was at first alone.

God wanted Adam to experience what it was like to be incomplete. And as God had named all things in heaven (Isa 40:26), he appointed Adam the task of naming everything on earth.

At the end of each day of creation, God said, "It is good." But then He made Adam in His own image and God said, "**It is not good**—that man should be **alone**" Gen 2:18.

Adam was alone. And it was not good. So woman came forth "out of man" as part of his very own body.

1Cor 11:12 the woman is made from the man (margin).

Gen 2:21,22 And the LORD God took one of Adam's ribs and closed up the flesh...and **made** (Hebrew: *builded*) a woman and brought her unto the man.

Gen 2:23,24 Adam said, This is now bone of my bone and flesh of my flesh...She shall be called woman because she was **taken out of man**... and they shall be **one flesh**.

Adam and Eve were two unique human beings. There has never been another two like them—both of them were one of a *kind*.

Adam: the only human not begotten. Eve: the only human begotten from another human's side. She was not created from nothing but was taken out of Adam's side. She existed in Adam, a part of him, before she was taken out. She was the express image of Adam—his second self—but not exactly identical.

So also the Word is the unique Son of God begotten of the Father, taken from His bosom, His side, to be the Father's Second Self, yet distinctly his own personality.

Adam's side was opened and Eve came out from him.

Jesus was pierced in His side on the cross "and forthwith came there out blood and water" John 19:34

Jesus "came forth from the Father" John 16:28. "They have known surely that I came out from Thee" John 17:8.

Jesus is both human (life blood) and spirit (cleansing water).

Zech 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for **sin** (his blood, his sinless life covers our sins 1John 1:7) and for **uncleanness** (his Spirit washes us Isaiah 4:4; 1Cor 6:11).

Eve was the same substance as Adam. They were both equal in nature. She was just as human as he was. But Eve was begotten in a different manner than all other human births.

So, too, the Son of God was begotten of his Father. They both have the same divine substance, both equal in nature. Christ is just as divine as his Father.

But the Son was begotten in a different manner in eternity than he was later born of Mary in time.

Adam and Eve were essentially the same age; both appeared on day six. Father and Son are essentially of the same age; both are from eternity.

We can understand something of the relationship between the Father and the Son by studying the creation of Adam and Eve.

As Adam begat Eve, the Father begat Christ, and Christ begets us, giving us His spirit, as Adam gave his rib. We are part of Christ, we "partake" of his divine nature. We are born again; Christ is in us; we have his character.

As Adam and Eve were one flesh, so also the Father and Son are one spirit.

Modern apologists dismiss the language of Father-Son as merely human attempts to express the close relationship experienced by the Godhead. But we must remember that it was God Himself who employed these terms. Matt 3:17; 17:5; Heb 1:6.



## The Witness of History

Many reliable sources may be presented to demonstrate the record of the earliest Christians and their belief in the divinely begotten Son of God.



### Ante-Nicean Salutations

Similar to the salutations and benedictions of the New Testament writers, the ante-Nicean fathers (notable Christian authors writing before the Council of Nicea) also prominently featured the Father as God and Christ as His Son.

#### *Polycarp of Smyrna* c. 69-165

A contemporary and disciple of the apostle John.

“Polycarp, and the presbyters with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied.” *The Epistle of Polycarp to the Philippains*.

#### *Ignatius of Antioch (Theophorus)*

c. 35-110

Another disciple of John, Ignatius warned the believers in Tralleis about “vain talkers and deceivers, not Christians, but Christ-betrayers, bearing about the name of Christ in deceit.”

“They introduce God as a Being unknown; they suppose Christ to be unbegotten; and as to the Spirit, they do not admit that He exists. Some of them say that the Son is a mere man, and that **the Father, Son, and Holy**

**Spirit are but the same person.”** *Epistle of Ignatius to the Trallians*, chapter 6.

Just as John had warned in his epistles, Ignatius reported the loss of identity that was the result of metaphoric antichrist teachings, denying the Father and the Son (1John 2:22) by making them either one person or one being. In contrast, Ignatius declares the “only true God,” the literal “Father and Begetter” of the real “only-begotten Son ...before time began” as Paul did in 1Cor. 8:6.

“...our Physician is the only true God, the unbegotten and unapproachable, the Lord of all, the Father and Begetter of the only-begotten Son. We have also as a Physician the Lord our God, Jesus the Christ, the only-begotten Son and Word, before time began” *Epistle of Ignatius to the Ephesians*, chapter 7.

“Ignatius, who is also called Theophorus, to the [Church] blessed in the grace of God the Father, in Jesus Christ our Saviour, in whom I salute the Church which is at Magnesia, near the Maeander, and wish it abundance of happiness in God the Father, and in Jesus Christ.” *Epistle of Ignatius to the Magnesians*.

“Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, in Asia, beloved of **God, the Father of Jesus Christ**, elect, and worthy of God, possessing peace through the flesh, and blood, and passion of Jesus Christ, who is our hope, through our rising again to Him.” *Epistle of Ignatius to the Trallians* short version.

“There is then **one God and Father, and not two or three**; One who is; and there is no other besides Him, the only true [God] [John 17:3]. For ‘the Lord thy God,’ saith [the Scripture], ‘is one Lord.’ [Deut 6:4] And again, ‘Hath not one God created us? Have we not all one Father?’ [Malachi 3:6] And there is also **one Son, God the Word**. For ‘**the only-begotten Son**,’ saith [the Scripture], ‘**who is in the bosom of the Father**.’ [John 1:18] And again, ‘One Lord

Jesus Christ.’ And in another place, ‘What is His name, or what His Son’s name, that we may know?’ [Prov 30:4] And there is also **one Paraclete**. For ‘there is also,’ saith [the Scripture], ‘**one Spirit**,’ since ‘we have been called in one hope of our calling.’ [Eph 4:4-6] And again, ‘We have drunk of one Spirit,’ [1Cor 12:13; cf 1Cor 10:4] with what follows. And it is manifest that all these gifts [possessed by believers] ‘worketh **one and the self-same Spirit**.’ [1Cor 12:11] There are **not then either three Fathers, or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete**. Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to ‘**baptize in the name of the Father, and of the Son, and of the Holy Ghost**,’ not unto one [person] having three names, **nor into three [persons] who became incarnate**, but into **three possessed of equal honour**.” *Epistle of Ignatius to the Philippians*, chp 2.

Ignatius’ use of Scripture is of great interest in that he recognizes the truth that the Father is the one true God who has a Son with whom he created the worlds, and one Paraclete. Although he did not here quote texts to establish this last truth, we know of those which do: John 14:16; 1John 2:1; 1Tim 2:5; 1Cor 2:16; Rom 11:34; Isa 40:13; 1Pet 1:10,11; Gal 4:6.

#### *Justin Martyr* c. 100-165

A Palestinian pagan who, dissatisfied with Stoic and Platonic philosophy, accepted Christianity in Ephesus and wrote extensively to defend it.

#### *The Dialog with Trypho* (c. 145)

Justin attempts to persuade a Jew from Scripture that Jesus is the divine Son of God, the promised Messiah.

“**God begat before all creatures a Beginning**, [who was] a certain **rational power** [proceeding] **from Himself**, who is **called by the Holy Spirit**, now the **Glory of the Lord**,

now the **Son**, again **Wisdom**, again an **Angel**, then **God**, and then **Lord** and **Logos**; ...For He can be called by all those names, **since He ministers to the Father's will**, and since He was **begotten of the Father by an act of will**; just as we see happening among ourselves: **for when we give out some word, we beget the word**; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out." Chapter 61.

Rather than denying the existence of the Spirit as Ignatius had observed was a position taken by some, Justin identifies one of the names of the begotten Son as "the Holy Spirit"—the Spirit of Christ (1Pet 1:10,11; Rom 8:9), the Spirit of prophecy (Rev 19:10), the Spirit of God's Son (Gal 4:6), the Spirit of Jesus Christ (Phil 1:19).

Justin presents the Word who was in the beginning with God as begotten of the Father and known as the Son, the Holy Spirit, the Glory, Angel, God and Lord. The Word comes from the Father "proceeding from the mouth of God" even as Jesus breathed on his disciples and said, "Receive the Holy Spirit" John 20:22.

"The **Word of Wisdom**, who is Himself this **God begotten of the Father** of all things, and **Word**, and **Wisdom**, and **Power**, and the **Glory** of the Begetter." Chapter 61.

Justin, like Ignatius, also quotes from Proverbs 8:

"When He speaks by Solomon:" ... "I shall call to mind events **from everlasting**, and review them. **The Lord made me the beginning of His ways** for His works. **From everlasting He established me in the beginning, before He had made the earth**, and before He had made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills **He begets me.**" Chapter 61.

"But **this Offspring**, which was truly **brought forth from the Father**, was with the Father before all the creatures, and the Father communed with Him; even as the Scripture by

Solomon has made clear, that He whom Solomon calls **Wisdom**, was **begotten as a Beginning before all His creatures and as Offspring by God.**" Chapter 62.

"**The LORD says to my Lord, Sit at My right hand**, till I make Thine enemies Thy footstool. He shall send forth a rod of power over Jerusalem, and it shall rule in the midst of Thine enemies. In the splendour of the saints **before the morning star have I begotten Thee ...from the womb of the morning.**" Chapter 83.

Justin here quotes from Psalm 110 a verse that was also quoted by Jesus, Peter and Paul all applying it to the Son of God.

"And the same thing he proclaimed in mystery when he speaks of **this stone which was cut out without hands** (Dan 2)... signified that it is not a work of man, but of **the will of the Father** and God of all things, **who brought Him forth.**" Chapter 76.

"we have understood that **He proceeded before all creatures from the Father** by His power and will." Chapter 100.

### *First Apology* (c. 150)

"He is the **Son of the true God** Himself, and holding Him **in the second place**, and the **prophetic Spirit in the third**... we give to a crucified man a place second to the **unchangeable and eternal God**, the Creator of all." Chapter 13

"...in the name of **God, the Father** and Lord of the universe, and of our **Saviour Jesus Christ**, and of the **Holy Spirit**, they then receive the washing with water." Chapter 61. Justin identifies the Father as God.

"**Jesus the Christ is the Son of God** and **His Apostle**, being of old **the Word**, and appearing some-times in the form of **fire**, and sometimes in the likeness of **angels**; but now, by the will of God, having **become man for the human race.**" Chapter 63

The anointed One, the Christ, the Messiah, Jesus is the Son of God. As

the Sent of God, God's Apostle to His creation, the Son works in different forms—as fire (the Spirit of Christ), as the Angel of His presence, and "in these last days" the Word became flesh. Justin believed "that **the Father of the universe has a Son**; who also, being the **first-begotten** Word of God, **is even God.**" Chapter 63



**Tertullian c. 160-225**

A prolific Christian author from Carthage, Africa, the first to write extensively in Latin.

### *Against Praxaes*

Tertullian also used Proverbs 8 to support the pre-existence of Christ.

"Listen therefore to Wisdom, expressed in the character of the Second Person: 'At the first, **the Lord created me** as the beginning of His ways, with a view to His own works, before He made the earth, before the mountains were settled. Moreover, before all the hills did He beget me.' That is to say, '**He created and generated me** in His own intelligence.'" Chapter 6.

Other English translations render "created" as "generated," "begotten."

"By **proceeding from Him [God]** He became His **first-begotten Son**, because he was **begotten before all things**; and he was also **His only-begotten**, because he **alone was**

**begotten of God**, in a way unique to himself, from the womb of His own heart -- even as the Father Himself testifies: ‘My heart,’ says He, ‘has emitted my most excellent Word.’ [Ps 45:1] “...the very Word Himself, who is spoken of under the name both of Wisdom and of Reason, and of the entire Divine Soul and Spirit. He became also the Son of God, and was **begotten when He proceeded forth from Him.**” Chapter 7.

Psalm 45 in the Greek translation of the Old Testament (the Septuagint) was favored by the early Christians. To them it was another proof text for the Son’s begetting in eternity past.

### *Apologies*

“We have been taught that He **proceeds forth** from God, and in that procession He is generated [begotten]; so that He is the Son of God, and is called God from **unity of substance** with God. For God, too, is a Spirit... Thus Christ is Spirit of Spirit, and **God of God**, as light of light is kindled.” Chapter 21

Like Justin Martyr, Tertullian uses the example of light from the sun to illustrate the concept of divine inheritance.

“..that which has **come forth out of God is at once God** and the Son of God, and the two are one. In this way also, as He is **Spirit of Spirit** and **God of God**, He is made a second in manner of existence--in position, not in nature; and He did not withdraw from the original source, but went forth.” *ibid*

Tertullian thus equates the Word with the Spirit as “one and the same”: Spirit of Spirit, God of God, Light of Light, a formula that is later incorporated into the Nicene Creed. He is even more explicit in Chapter 23:

“**Who is this Christ...** is he not rather up in the heavens, thence **about to come again**, making the whole world shake, filling the earth with dread alarms, making all but Christians wail--as the **Power of God**, and the **Spirit of God**, as the **Word**, the

### **Reason, the Wisdom, and the Son of God?”**

His is clearly a Binitarian theology and subordinate Christology well into the third century AD. It is of interest that Tertullian was the first to use the term *trinitas* as an expression applied to the Father, Son and Spirit. Theophilus had used it previously in about AD 180 in describing three divine attributes of God, His Word, and His Wisdom. In this, the Son is identified as both the Word and the Wisdom of God (John 1:1; Rev 19:13; 1Cor 1:24).

### *On Exhortation to Chastity*

Tertullian also saw in the creation of man a type of the Father and Son. In this work he makes a point of how significant the one rib from Adam produced two and no more.

“There were more ribs in Adam,.. but not more wives in the eye of God” “Accordingly the man of God, Adam, and the woman of God, Eve... sanctioned for man-kind a type by the authoritative precedent of their origin”

“Finally, ‘there shall be,’ said He, ‘**two** in one flesh,’ **not three** nor four.”

“**Plurality of marriage** began with an accursed man. **Lamech** was the first who, by marrying himself to two women, **caused three** to be (joined) ‘**into one flesh.**’” [204-212 AD]

Tertullian notes that God made man in His own image by creating only two not three which was based on the “authoritative precedent” of the Father and the Son.

### *On Monogomy*

“How will a woman have room for another husband?...She will have **one in spirit, one in flesh.** This will be adultery, the conscious affection of **one woman for two men.**”

This seems to describe the duality which exists if Christ and the Holy Spirit are two separate persons. The church now has two husbands: “one in spirit, one in flesh.” She then tries to give her “conscious affection...for two men” and “This will be adultery.” Two is company; three’s a crowd.

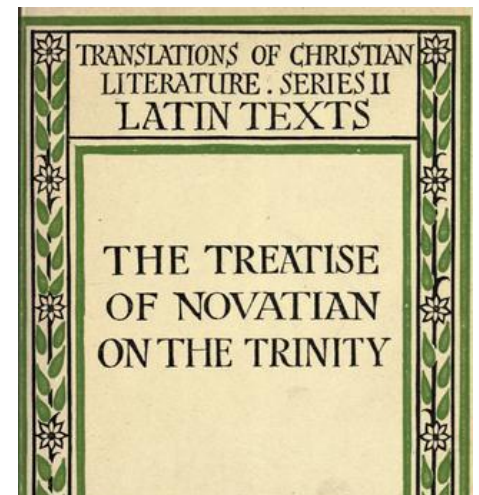
### **Gregory Thaumaturgus**

c. 205-265

“There is **one God, the Father** of the living Word, who is His subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect Begotten, Father of the only-begotten Son. There is **one Lord, Only of the Only, God of God,** Image and Likeness of Deity, Efficient Word, Wisdom comprehensive of the constitution of all things, and Power formative of the whole creation, **true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal.**”

*A Declaration of Faith, Part I.*

“God of God” This expression was to later be incorporated into the Creed of Nicea to describe “the perfect Begotten” from “the perfect Begetter.”



### **Novatian c. 200-258**

A Roman priest who argued that the Church could not forgive sins but only God. His treatise on The Trinity written in 257 AD nearly 70 years before the Council of Nicea, was aimed at refuting the modal god of the Sabellians. His argument is based on the divinely begotten Son of God.

“There is, then, God the Father, Who established and created all things, Who alone is without origin, invisible, boundless, immortal, eternal, the One God. To His greatness, His majesty, His powers alike, nothing whatever can be placed, I will

not say in superiority, but even in comparison. From Him, at such a time as He, the Father, willed, the Word, Who is the Son, was born; the Word, understood not in the sense of a sound striking upon the air, or the resonance of the voice forced from the lungs, but acknowledged as the Personal Substance of a power issuing forth from God. As to the secrets of this sacred and divine nativity, no apostle has taught them, no prophet has discovered them, no angel has ascertained them, no creature has known them; they are known to the Son alone, Who has knowledge of the secret things of the Father.”

“The Son has His Origin in the Father, Who has no Origin. The Son, then, since He is begotten of the Father, is always in the Father. When I say “always,” I do not maintain that He is unborn, but that He is born. Yet He Who is before all time, must be said to have always existed in the Father; for a date in time cannot be fixed for Him Who is before all time. He is eternally in the Father; otherwise the Father were not always Father. At the same time, the Father is antecedent to Him, for the Father must of necessity be before the Son, as Father, inasmuch as He Who knows not an origin must of necessity exist before Him Who has an origin.”

“He proceeded from the Father, at Whose will all things were made, God, assuredly, proceeding from God, constituting the Second Person after the Father, as Son, yet not robbing the Father of the unity of the Godhead.”

“If He had not been begotten, He would have been ranked with Him Who is not begotten, and the Two, being found to be equal, as unbegotten, would, of course, have given us two Gods, and so Christ would have given us two Gods.”

“But as the matter stands, whatever He is, **He is not of Himself; for He is not unborn**, but of the Father. **He is begotten**. For whether He is the **Word**, whether He is **power**, whether He is **wisdom**, whether He is **light**, whether He is the **Son**—whatever He

is of these, He has no other source of His Being, as we have said before, than the Father. He **owes His origin to the Father**. He could not then occasion any variance in the Divine Essence, by making two Gods; for **He derived His origin**, in being born, **from Him Who is the one God**.” *Ante-Nicene Christian Library* vol. 13 edited by Alexander Roberts and James Donaldson, 1869, Chapter 31.

“If Christ is man only, how does He say, ‘I **proceeded forth** and came from God,’ when it is evident that man was made by God, and did not proceed forth from Him? But in the way in which as man He proceeded not from God, thus **the Word of God proceeded**, of whom it is said, ‘My heart hath uttered forth a good Word;’ [Ps xlv. 1] which, **because it is from God, is with reason also with God**.” *Ante-Nicene Christian Library* vol. 13, p. 331.

Novatian’s words are rich with Scriptural allusion. Jesus said, “I proceeded forth and came from God” John 8:42; “I live by the Father” John 6:57; “I came out from God” John 16:27; “I came forth from the Father” John 16:28; “He that is of God hears God’s words” John 8:47; “I am the Son of God” John 10:36; “I am in the Father and the Father in me” John 14:10.

In addition to Gen 1:26, Novatian cites Gen 19:24; Ps 2:7,8; Ps 110:1; John 6:38; 14:28; 20:17; 8:17,18; 12:20; Matt 16:16,17; John 17:5; 11:12; 17:3,4; Luke 10:22. And then concludes:

“And I should have enough to do were I to endeavour to gather together all the passages whatever on this side; since the divine Scripture, not so much of the Old as also of the New Testament, **everywhere shows Him to be born of the Father**, by whom all things were made, and without whom nothing was made, **who always has obeyed and obeys the Father**; that He always has power over all things but **as delivered, as granted, as by the Father Himself permitted** to Him.” p. 363, 364.

## Gods Many

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things”  
1Cor 8:5,6.

Paul recognized that there were many “gods” who had various names and titles. But the disciples of Jesus followed their Master, whom they worshiped as the Son of God, and his Father, the God of heaven. Many different concepts of what the true God is, the “unknown God” that Paul identified for the Athenians, still prevail today. Jesus said that only as we know “the only true God, and Jesus Christ” can we have eternal life. John 17:3. Jesus warned us about the many “false Christs” who would come to “deceive if possible the very elect” Matt 24:24. Who are these imposters?

John identified “many antichrists” in his time (1John 2:18) that “went out from us” verse 19 (from their “own selves” Acts 20:30) as “a liar” denying “that Jesus is the Christ” and denying “the Father and the Son” verse 22. The Father and the Son is John’s incessant theme for his letter.

Our fellowship is with the Father and His Son 1:3, who is our Advocate *with* the Father 2:1. Denying the Son is a denial of the Father 2:23. We should continue in the Son and the Father as we heard from the beginning 2:24. We have confidence in God and believe on the name of His Son 3:21,23. The spirit of antichrist denies that Jesus came in the flesh 4:3. God sent His only begotten Son into the world 4:9,10. The Father sent the Son to be our Saviour 4:14. God dwells in us if we confess that Jesus is the Son of God 4:15. We can overcome the world by believing that Jesus is the Son of God 5:5. God gave His Son 5:10. God has given us eternal life which is *in* His Son 5:11. “These things have I written unto you that you might believe on the name of the Son of God” 1John 5:13. The Father and Son are “the true God and eternal life” 5:20.

## Upon This Rock

When Jesus asked his disciples who it was they believed him to be, Peter answered, “Thou art the Christ—the Messiah, the Anointed One—the Son of the living God.” Jesus said that this truth had been revealed by his Father in heaven, not by flesh and blood. Matt 16:17,18. Jesus further said that it was this truth of his divine origin as the Son of God that would be the bedrock, the foundation, himself the Cornerstone, upon which he would build his church. 1Cor 3:11.

But those that “went out from us” when there came “a falling away” 2Thes 2:3 and a new power arose to “speak great things against the Most High,” teach that the Rock was not Christ, but Peter, the first Pope. In time the pope would “magnify himself above every god” “Neither shall he regard the God of his fathers” but “a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones” Dan 11:37-38. In time the church changed gods “but the people that know their God shall be strong,” verse 32. “And they that understand among the people shall instruct many,” verse 33.

Ideas about God began to flourish. Some, desiring to maintain the truth that there is but one God, believed that God manifested Himself in different ways at different times. Sabellius in the 3<sup>rd</sup> century taught this “modal” God. Unitarianism, Oneness Pentecostalism, or the Jesus Only movement promotes this concept today. In the old testament God was a father; in the time of Christ He was a son, and since Pentecost He has been known as the Holy Spirit. But this version of God denies the true Father and Son and is therefore one of the “many antichrists” that have come into the world.



A Modal God

## Another God

By the 4<sup>th</sup> century, debate over the nature of God really began to heat up. Arius and Alexander in Alexandria, Egypt disputed over whether the Son consisted of the very same substance of the Father or was separate. Alexander, the bishop, said they were equal, exactly the same quoting Paul in Phil 2:6. Arius, alarmed that this was a revival of Sabellianism (making the Son and the Father the same being), objected on the basis that a son is in the “image” of the father (Heb 1:3) and cannot be the *same* person. His temptations and his death, to be real, required the Son to be separate from the Father who cannot sin or die.

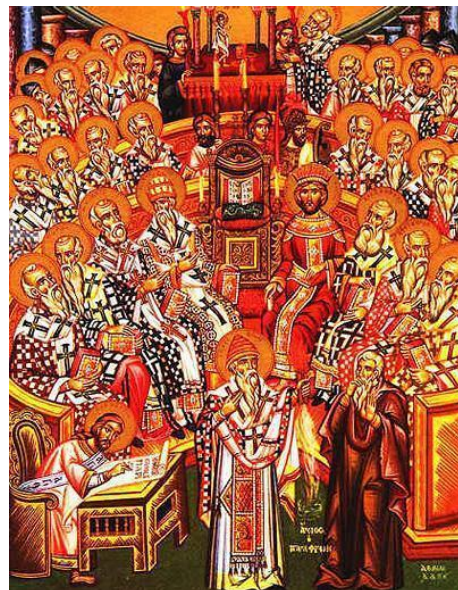
This also affected the legitimacy of the Gospel. The Son must be a separate personality in order to live man’s life and take man’s place at the risk of failure and eternal loss. Otherwise the temptations of Jesus were but a charade. Thus, the Son in his incarnation “as possessing free will was capable of virtue or of vice” (Sozomon, *Historia Ecclesiastica* c. 440).

This issue soon spilled over into the church at large, sides were taken, arguments raged, threatening to split the church. In the year 325 Constantine, the new emperor of the Roman Empire, convened the first Ecumenical Council in the city of Nicaea (Iznik, Turkey) to settle the matter. 1500 bishops were invited; only 318 showed up.

Church historian Philip Schaff summarized the situation:

“In reference to the theological question the council was divided in the beginning into three parties. The Orthodox party, which held firmly to the deity of Christ, was at the first in the minority...” *History of the Christian Church*, Vol. 3 p. 627, 628

Led by Alexander, they believed that Christ was equal to his Father (of the same substance) and numbered less than 20 bishops.



The Council of Nicea 325 AD

“The Arians or Eusebians numbered perhaps twenty bishops, under the lead of the influential bishop Eusebius of Nicomedia.” *ibid*.

This group believed that the Son of God was begotten or generated and therefore a separate substance.

“The majority, whose organ was the renowned historian, Eusebius of Caesarea, took the middle ground.” *ibid*.

Schaff describes this group as having “little discernment” and “no firm convictions, but only uncertain opinions.” This seems inconsistent with the detailed statement of belief that Eusebius presented after the Arian and Orthodox proposals were dismissed. In the end it was essentially his language that became the famous Nicene Creed.

Avoiding the two Greek words of contention, *homousios* and *homoiousios* (differing by only one letter and not even found in Scripture), Eusebius of Caesarea read a simple confession of faith from an “ancient Palestinian” source that “acknowledged the divinity of Christ in general biblical terms” taken from Scripture: 1Cor 8:6, John 1:1, 9, 14, 18; Col 1:15, 17; Matt 11:27; 28:19; 1John 1:2; Dan 12:1; Rev 12:7; Prov 8:22; Zech 6:13, etc.

**one God**, the Father Almighty, maker of all things;  
**one Lord** Jesus Christ, the Word of God, the only begotten Son, the First-born of every creature, begotten of the Father before all worlds, by whom also all things were made;  
**and one Holy Spirit**, as our Lord said, baptizing them in the name of the Father, the Son, and the Holy Spirit. Each of them to be and to have existed. No one has known the Father, but the Son, that Light which existed before the world was, that living Word which was in the beginning with the Father before all creation, the first and only offspring of God, the prince and leader of the spiritual and immortal host, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, the Lord and God and King of all created things, who has received power and dominion with divinity and honour from the Father.

The followers of Arius welcomed this readily and even Constantine favored such a neutral version. All agreed in the begotten Son. But the tiny orthodox contingency was so vocal in insisting that the term *homousios* (same substance) be included in the final draft that Constantine finally sided with them for the sake of peace. Arius left the council in protest and was soon banished into exile. Alexander's party was then free to add the following important changes:

...the only begotten of the Father's substance, not made, being of **one substance** with the Father...

The "same substance," *homousios*, a concept that would later be expressed as "undivided," was the first

step to making the Father and Son into one being. This was the same word that Sabellius used based on Christ's statement, "If you have seen me you have seen the Father" for which he was excommunicated by Pope Callistus in 220AD. But now it was used to oppose any suggestion that the Son was different from the Father.

Once the creed was authorized, the winning side attempted to insure that their position would be preserved by specifying even more details.

Those who say there was a time when he was not, and before he was begotten he was not, and he came into existence from what was not, or the Son of God is a different person or substance, or he is created, or changeable, or variable... are condemned by the catholic Church.

When Alexander died two years later, Athanasius took over the job of defending the "co-eternal, co-equal, consubstantial" Son of God position. But it soon became apparent that a begotten son cannot be co-eternal with his father. Despite creed or decree the controversy continued with the proponents, at times, switching sides (which explains why there are seen numerous internal contradictions and a propensity for both sides to cite Origen in their defense).

### Athanasius c. 296-373

Athanasius certainly did not endorse the creed that bears his name formulated nearly 200 years after his death. Rather, he strongly supports a belief in the proper, natural, genuine begotten offspring from the Father, the Word, the Son of God.

**"...the Word is from the Father, and the only Offspring proper to Him and natural. For whence may**

one conceive the Son to be, who is the Wisdom and the Word, in whom all things came to be, **but from God Himself?** However, the Scriptures also teach us this, since the Father says by David, 'My heart uttered a good Word (Ps. 45:1),' and, '**From the womb before the morning star I begat Thee** (Ps. 110:3);' and the Son signifies to the Jews about Himself, 'If God were your Father, ye would love Me; for **I proceeded forth from the Father** (John 8:42).' And again; 'Not that anyone has seen the Father, save **He which is from God**, He hath seen the Father (John 6:46).' And moreover, '**I and My Father are one**,' and, '**I in the Father and the Father in Me** (John 10:30, and 14:10),' is equivalent to saying, 'I am from the Father, and **inseparable from Him**.' And John in saying, 'The Only-begotten Son which is **in the bosom of the Father**, He hath declared Him, (John 1:18)' spoke of what He had learned from the Saviour. Besides, what else does 'in the bosom' intimate, but the Son's genuine generation from the Father?"

γέννημα, offspring, was very frequently used by Athanasius. Most today lump begotten and created into the heresy of Arianism. Few know that Athenasia defended "begotten."

Ironically, Athanasius was ultimately exiled for teaching the original Arian position while Arius was ordered by Constantine to be reinstated!

Alas, the day before he was to resume communion, he died suddenly of an explosive hemorrhagic diarrhea with intestinal prolapse suspiciously suggesting a case of acute poisoning. Indeed, Arius had many enemies who coincidentally were praying just the night before for his quick demise.

Peter Jesus	Paul	John	Ignatius	Justin Martyr	Athenagoras Irenaeus	Theophilus Tertullian	Origen	Sabellius
50AD		100AD		150AD		200AD		250AD

## Origen c. 185-254

Origen was another Greek theologian in Alexandria, Egypt who, although he believed in the pre-existence of souls also taught, along with the other writers of his day, the real begotten Son was with God but was not “the” God who was his Father.

“We next notice John's use of the article [“the”] in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. **In some cases he uses the article, and in some he omits it.** He adds the article to the Word, but to the name of *theos* he adds it sometimes only. He uses the article, **when the name of *theos* refers to the uncreated cause of all things, and omits it when the Word is named *theos*.**

**The true *theos* [God], then, is “the *theos*,” [“the God” as opposed to “god”] and those who are formed after Him are *theos*, images, as it were, of Him the prototype. But the archetypal image, again, of all these images is the word of the *theos* [God], who was in the beginning, and who by being with the *theos* [God] is at all times deity, not possessing that of Himself, but by His being with the Father”** *Commentary on the Gospel of John*, Book II chap. 2.

## Hilary of Poitiers c. 350

French Bishop who, like Athanasius, tried to defend the Nicene Creed by emphasizing the eternal Sonship of Jesus.

“The statement that ‘God sent his Son’ means that **Jesus was already the Son of God when he was sent;** that is, Jesus is **the Son of God in an eternal sense.**” Hilary of Poitiers (c. 300-368), *De Trinitate* 3.3

Hilary also addressed John 8:42.

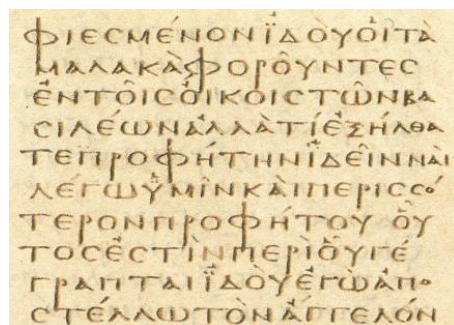
“If He were their Father, they would love Christ because He had **gone forth from God.** And now I must enquire **the meaning of this going forth from God.** His going forth is **obviously different from His coming,** for the two are mentioned side by side in this passage, I went

forth from God and am come. In order to elucidate **the separate meanings of I went forth from God and I am come,** He immediately subjoins, Neither am I come of Myself, but He sent Me. He tells us that **He is not the source of His own existence** in the words, Neither am I come of Myself. In them He tells us that **He has proceeded forth a second time from God,** and has been sent by Him.” *Early Church Fathers – Nicene/Post Nicene* Part 2, volume 9: Hilary of Poitiers, “On the Trinity,” book 6, section 30.

Hilary makes a clear distinction between the two actions—that of “proceeding forth” or “going forth” or “went forth” from the Father and “coming” or “am come” from God. He refers to these as two processions; the first is evidence that God the Father is “the source of His own existence.” He then continues,

“**Went forth carries back our thoughts to the incorporeal birth,** for it is by love of **Christ, Who was born from Him,** that we must gain the right of devoutly claiming God for our Father.” “For the one and only reason which He gives for loving the Son is **His origin from the Father. The Son, therefore, is from the Father, not by His Advent, but by His birth;** and love for the Father is only possible to those who believe that **the Son is from Him.**” *ibid*

He believes that the first phrase, “went forth” or “proceeded forth” from God, refers to Christ’s “incorporeal birth”—His divine spirit birth, “born from Him” from God the Father, not by virtue of the incarnation, but by His birth from the Father in eternity.



## The Rule of Faith 180 AD

Found in the writings of Iraenaues *Against Heresies* book I chapter 10

this faith:

in one God, the Father Almighty,

who made the heaven and the earth and the seas and all the things that are in them;

and in one Christ Jesus,

the Son of God, who was made flesh for our salvation;

and in the Holy Spirit,

who made known through the prophets the plan of salvation, and the coming, and the birth from a virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus, our Lord, and his future appearing from heaven in the glory of the Father to sum up all things and to raise anew all flesh of the whole human race

In this early formulation of faith can be seen the prominent ranking of God the Father-Creator and Jesus Christ His only Son. It was formed to counter the heresy of Gnosticism. The Holy Spirit is mentioned in passing as having a role in the incarnation but certainly not on an equal footing with the Father-Son.

From this simple declaration the creeds over time became progressively longer and more complex. The strong allusion to Scripture was replaced with philosophical statements based on the conclusions of human reasoning, while the earliest statements from Polycarp to Nicea drew inspiration from the words of Paul in 1Corinthians 8:6:

there is but

one God, the Father,

of whom are all things...

and one Lord Jesus Christ,

by whom are all things...

**The Creeds of Nicea<sup>1</sup> 324 AD**  
**Constantinople<sup>2</sup> 381 AD**  
**Chalcedon<sup>3</sup> 451 AD**

We believe  
in one God, the Father, the Almighty,

maker of (all things<sup>1</sup>)  
 (heaven and earth<sup>2</sup>),  
 visible and invisible.

And in one Lord, Jesus Christ, the  
 (only-begotten<sup>2</sup>) (only<sup>3</sup>) Son of  
 God, (eternally<sup>3</sup>) begotten of (the  
 essence of<sup>1</sup>) the Father (before all  
 aeons<sup>2</sup>), God from God, Light from  
 Light, very (true<sup>3</sup>) God from very  
 (true<sup>3</sup>) God, begotten, not made, being  
 of one substance (of one Being<sup>3</sup>)  
 with the Father.

by whom all things were made  
 (both in heaven and on earth<sup>1</sup>).  
 who for us (men<sup>1,2</sup>), and for our  
 salvation, came down  
 (from heaven<sup>2,3</sup>):  
 and was incarnate (by the Holy  
 Spirit (of<sup>2</sup>)(and<sup>3</sup>) the Virgin Mary<sup>2</sup>),  
 and was made man (became truly  
 human<sup>3</sup>) (he was crucified for us  
 under Pontius Pilate, and<sup>2,3</sup>) he  
 suffered (death<sup>3</sup>) and (was buried,  
 and<sup>2,3</sup>) the third day he rose again  
 (according to the Scriptures,  
 and<sup>2,3</sup>) ascended into heaven (and sits  
 on the right hand of the Father<sup>2,3</sup>) from  
 thence he will come (again with  
 glory<sup>2</sup>)(again in glory<sup>3</sup>) to judge the  
 quick and the dead, (whose kingdom  
 will have no end<sup>2,3</sup>).

And in the Holy Spirit,  
 (the Lord and giver of life, who  
 proceeds from the Father (and the  
 Son\*) who with the Father and the  
 Son together is worshiped and  
 glorified. who spoke by the Prophets.  
 We believe in one holy universal and  
 apostolic Church. We acknowledge

one baptism for the forgiveness of  
 sins. We look for the resurrection of  
 the dead, and the life of the world to  
 come. Amen.<sup>2,3</sup>)

\*the Filioque clause added 589 AD

The problem, however, of harmon-  
 izing a begotten Son with a co-eternal  
 Father remained. Different solutions  
 were offered. The orthodox catholic  
 approach was to make the begetting a  
 mysterious never-ending process—the  
 Son has always been begetting and  
 will forever continue to be in the pro-  
 cess of begetting. So, at the Council of  
 Constantinople in 381 AD the Nicene  
 creed was further refined to read:

...the only Son of God,  
**eternally begotten** of the Father  
 ...of **one Being** with the Father

This mystical concept of “eternal  
 begetting” is based on the idea that  
 God has always “known” Himself (in  
 the sense that Adam “knew” Eve and  
 she begat Cain). So, it was reasoned,  
 that God continually “knows” Himself  
 to continually beget the Son.

This bizarre teaching conjures up  
 disgusting images of God because of  
 the human desire to make Him like us.  
 But God made man in *His* image; we  
 must not make God in ours. Eve came  
 “out of man” but she was begotten  
 from the same substance as Adam—  
 bone of his bone and flesh of his flesh.  
 She was not the product of sexual  
 reproduction. Neither was the Son.

The Council of Constantinople  
 also included additional detail on the  
 Spirit of God. The Holy Spirit was  
 elevated to a separate independent  
 person with his own will who was  
 also co-eternal, co-equal and consub-  
 stantial with both the Father and Son.

And since John 15:26 records Jesus  
 saying that the Comforter, the Spirit  
 of truth, “proceedeth from the Father,”  
 and John 16:7 tells us that Jesus sends  
 him, the council said that the Spirit  
 “eternally proceeds” from both Father  
 and Son. The Trinity of three persons  
 in one being was finally produced as  
 so universally accepted today.

**The Athanasian Creed**

Thought to have originated in south-  
 ern Gaul around 500 AD. It was  
 originally written in Latin, not by  
 Athanasius who wrote only in Greek,  
 nor is it mentioned by him or his con-  
 temporaries. It was created to address  
 the charges that the Trinity doctrine  
 introduced polytheism while also  
 dealing with Sabellianism, Arianism,  
 Nestorianism and Eutychianism. But  
 as it insists, it makes God incom-  
 prehensible—a mystery.

“Whosoever will be saved, before  
 all things it is necessary that he hold  
 the catholic faith. Which faith except  
 everyone do keep whole and  
 undefiled, without doubt he shall  
 perish everlastingly.

Threats for noncompliance indi-  
 cate an unreasonable doctrine that can  
 only be preserved by coercion.

And the catholic faith is this:

That we worship **one God in  
 Trinity, and Trinity in Unity**, neither  
 confounding the persons, [to avoid  
 modalism] nor dividing the substance  
 [to avoid tritheism]. For **there is one  
 Person of the Father, another of the  
 Son, and another of the Holy Spirit**.  
 But the godhead of the Father, of the  
 Son, and of the Holy Spirit, is **all one,  
 the glory equal, the majesty co-  
 eternal**. The unity is important in  
 order to qualify the trinity theory as a  
 mono-theistic doctrine.

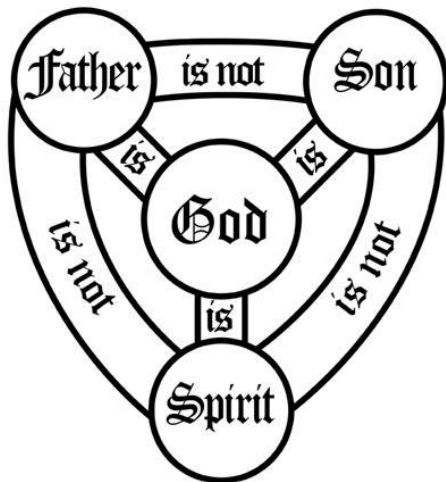
Alexander Athenasius	Chalcedon			Augustine	Athanasian Creed
Arius Eusebius	Nicea	Ephesus	Constantinople		
300AD	325	348 351	381 400AD	450AD	500AD



Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are **not three eternals, but one Eternal.**

As also there are **not three incomprehensibles, nor three uncreated, but one Uncreated, and one Incomprehensible.**

So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet **they are not three almighties, but one Almighty.** So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are **not three gods, but one God.** So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet **not three lords, but one Lord.**



For as we are compelled by the Christian verity to acknowledge **each Person by Himself to be both God and Lord**, so we are also forbidden by the catholic religion to say that there are three gods or three lords.

**The Father is made of none, neither created, nor begotten.** The Son is of the Father alone, not made, nor created, but **begotten.** The Holy Spirit is of the Father, neither made, nor created, nor begotten, but **proceeding.**

**So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.**

And in the Trinity **none is before or after another; none is greater or less than another**, but all three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved is **must think thus of the Trinity.**

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our **Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God and perfect man**, of a rational soul and human flesh subsisting. **Equal to the Father, as touching His godhead; and inferior to the Father, as touching His manhood; who, although He is God and man, yet he is not two, but one Christ; one, not by conversion of the godhead into flesh but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person.** For as the rational soul and flesh is one man, so God and man is one Christ; who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, **He sits at the right hand of the Father, God Almighty**, from whence He will come to judge the quick and the dead. At His coming all men will rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.”

Philip Schaff, *History of the Christian Church*, Vol. 3, Section 132, p. 690

Athanasius admitted that he could not understand it. Because “the more he thought, the less he comprehended;” (Edward Gibbon, *The Decline and Fall of the Roman Empire*, Volume 2, Chapter 21, p. 223)

## But Wait, There's More

The Trinity thus soon became the “essential teaching of the hierarchy of the truths of faith.” *Profession of faith of Pope Vigilius I (AD 552).*

But not everyone bought into this version of God. The blurring of persons within a single being was impossible to understand. One in Spirit but not in person was preferred by others. But as more god solutions were entertained some saw the Son as the problem. Their solution was to teach that he was never really begotten. The word *monogenes*, they declared, was in-correctly translated. Despite the fact that the word which occurs only nine times in the New Testament is used in every instance in reference to a parent-child relationship, the new view translated *monogenes* as “one of a kind,” “unique,” or “only.”

This removed the need to explain how or when the Word of God was born in eternity, because now he wasn't begotten after all, at least until his birth in Bethlehem. Before that, he was the unique second person of the Godhead! The term Son didn't really mean Son, it was just an expression to convey an affectionate relationship between the first and second Persons.

The indivisible physical unity of the three *hypostases* eliminated any possibility of change or separation between any one of them—the pre-existent Christ couldn't actually leave heaven, risk being really tempted, or even die.

The eternal triune three person god-being at some time in eternity past decided to assume various “roles” for Himself-Themselves. Part of God took the Father role, another the Son, and yet another the Spirit. This is accepted today by the Mormans and Seventh-day Adventists.

**The voluntary nature of Christ's sacrifice appeals to the notion of accepting an assigned part in a scripted play.**



This particular version is actually not Trinitarian at all but Tritheistic. <http://en.wikipedia.org/wiki/Tritheism> Notice that it speaks of both “Three Persons” and three “Beings.” The orthodox formula for the original recipe makes a clear distinction between Person and Being. To the true Trinitarian they are *not* the same, nor is the term Person equal to a normal person in the human sense of the word. For this reason, theologians prefer to use the word *hypostasis*, which they explain, is half way between person and personality.

Hypostasis, they say, is a very “unique, anomalous species of existence.” No one is able to explain exactly what it is. As Augustine admitted, “we can only say, it is not this or that.” Though Jesus prayed that we might *know* the only true God, the triune God is a mysterious, unknowable god, beyond our capacity to understand, a hidden enigma.

This confusing picture of God is what most Christians profess to believe. No wonder the triune concept is often illustrated as an inexplicable three-faced monstrosity.



## One Last God

One final solution to the Father-Son dilemma is to again return to only one God, one being, one person. That’s it. A lot like the Islamic god, the Unitarian version is not a father and does not have a real son. Jesus is just a man who is filled with God’s Spirit and is elevated to heaven, but he was and is not a divine being; he did not die for our salvation; nor did God give up a real son.

It is little wonder that Moslem’s and Unitarians share a common awe of God’s majesty and power, but have limited appreciation for His love. Unitarians, like Modalists and Tritheists, have no problem with dissecting the nuances between Being and Person. To them, they are the same.

## In the Beginning

We find in the Bible a clear expression of God, His Son, and His Spirit. Scripture describes a Son who came forth from his Father, inheriting all the divine attributes of Deity, receiving the very life that God has in Himself.

### Unitarianism

There is *only one* divine being/person: God, Almighty.

### Modalism-Oneness

There is *only one* divine being/person with three personalities/modes: Father, Son, and Holy Spirit are the *same person* and the *same being* wearing different hats at different times but never at the same time.

### Trinitarianism

There is only one divine being who is composed of three *different persons* or hypostases: Father, Son, and Holy Spirit who are the *same being*.

### Tritheism

There are three *separate* divine beings: Father, Son, and Holy Spirit who exist as three *separate* individual persons but are one in purpose and character.

For the Son has received all things from his Father (Matt 11:27; 28:18; John 3:35; John 5:26; 1Cor 15:24-27). The Son of God is God in nature, a form of God (Phil 2:5) that is just as eternal as God Himself (Prov 8:22; Micah 5:2; Heb 9:14). Together, the Father and Son established the foundation of the earth (Prov 30:4; 8:30). Together they share the throne of the universe (Zech 6:13; Rev 3:21). They are equal because they are Father and Son (John 5:18) and both have exactly the same divine nature. No one knows the Father like the Son and no one knows the Son like the Father (Matt 11:27b). They witness to each other (John 8:17, 18) and their witness is true. While the Father is the one true God (John 17:3), Jesus is the Son of God in truth (2John 3), the Son of Him that is true (1John 5:20).

After sin and sinners are no more the redeemed of all ages will worship the Lord God Almighty and the Lamb (Rev 21:22,23; 22:1,3), God and Christ (Rev 11:15; 12:10; 20:6), the Father and His Son (1John 1:3).

## Who Did God Give?

John 3:16 According to

### Unitarianism

God so loved the world that he gave his very own created being who became His adopted “Son.”

### Trinitarianism/Tritheism

God so loved the world that he gave his domestic partner, his fellow committee member whom He just calls “Son.”

### Begotten Son Believers

God so loved the world that he gave his real Son who was the only being ever begotten from Himself.

John 3:16 has nothing to do with threeness and everything to do with the Father-Son relationship. But because a trinity insists on a consubstantial, co-eternal, three-part Deity, the relationship based on a Father’s love for his Son is completely compromised.

■ A God who sacrifices His significant other instills considerably less admiration than a God who sacrifices His only begotten Son, bone of His bone, and flesh of His flesh, the “Son of His love,” torn from His bosom, “His own right arm.”

■ A God who pretends to be a father and just plays the part of a son, whether sequentially or simultaneously, is a deceptive deity who can't be trusted.

■ A God who uses His supernatural power during His incarnation to fight temptation and resist the devil is neither a practical example nor a source of hope to fallen, struggling humanity.

■ A God who doesn't really die is no better than a simple human sacrifice, imposing no real risk to Christ, and perpetuates the devil's claim that the soul cannot die.

■ A God who introduces another mediator only confuses the picture, and robs the benefit of Christ's human experience in “learning obedience” and giving us victory over sin.

## God in Two Persons

And call no man your father upon the earth: for **one is your Father**, which is in heaven. Neither be ye called masters: for **one is your Master**, even Christ. Matt 23:9,10

You call me Master and Lord: and you say well; for so I am. John 13:13

There is one God, the Father; there is one Lord and Master, Jesus Christ. 1Corinthians 8:6.

The Trinity directly contradicts the distinct personhood of the Father and Son. The consubstantial, indivisible mystical three-faced orthodox Trinitarian concept renders the God-head as an amorphous, inconceivable Deity without form or feature.

Yet, there are three great powers in heaven. They are the three living personalities of God's divinity.

They are

(1) “The only true God” John 17:3, the “living and true God” 1Thes 1:9, “Him that is true” 1John 5:20, who is the “one God the Father” 1Cor 8:6,

(2) “Jesus Christ whom he has sent”, “the Son of the living God” Matt 16:16, “begotten of the Father” John 1:14, who is “in His bosom,” and

(3) “the Spirit of God” which is “the Spirit of His Son” Gal 4:6, “the Spirit of Christ” Rom 8:9, who is the “Spirit of truth” John 14:17, because Christ is “the truth” verse 6, the “Comforter” (*paraclete*) who is also our “Advocate” (*paraclete*) 1John 2:1. There is only one mediator 1Tim 2:5.

This third personality is not another being, for there are only two beings that are God. Our fellowship is with the Father and with His Son. 1John 1:3. There is but one God, the Father, and one Lord Jesus Christ. 1Cor 8:6.

Yet, the third personality is the mind of God the Father (Isa 40:13; Rom 11:34) expressed through His Son (1Cor 2:16; Phil 2:5).

In Heaven: Christ's Humanity  
Represents us to the Father ↑

On Earth: Christ's Spirit  
Represents the Father to us ↓

The Son doesn't need someone else to dwell in His bride. He comes to us personally. “I will come to you,” Jesus said. John 14:18.

“I am with you alway, even unto the end of the world” Matt 28:20. He is the Comforter who abides with us forever (John 14:16). “I will not leave you comfortless orphans” verse 18. “I will never leave thee, nor forsake thee” Heb 13:5. Jesus is the one who stands at the door and knocks. He is the one who comes in and sups.

Many Christians think of the Godhead as a group, a kind of com-

mittee, a team or pact. This is a consequence of many centuries of tradition, permeated with the Trinity doctrine. But “Godhead” is found only three times in Scripture and is best translated “divinity.” For example the American Revised Version translates Rom 1:20 as “The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and **divinity.**”

Not only was Christ “filled with all the fullness” of God's divinity Col 2:9, but it is our privilege “to know the love of Christ” that we “might be filled with all the fullness of God,” that we “might be partakers of the divine nature” 2Pet 1:4

The apostolic purity of faith eventually succumbed to the doctrines of men under pressure to conform to the majority opinion.

Arius was quoted as believing in the begotten Son, underived, independent, before time (existed in eternity), immutable, “perfect God.”

“But we say and believe, and have taught, and do teach, that the Son is not unbegotten, nor in any way part of the unbegotten; and that He does not derive His subsistence from any matter; but that by His own will and counsel He has subsisted before time, and before ages, **as perfect God, only begotten and unchangeable**, and that before **He was begotten**, or created, or purposed, or established, He was not. For He was not unbegotten.” Arius quoted in *The Ecclesiastical History of Theodoret*, Book 1, Chapter 3, ‘Letter of Arius to Eusebius of Nicomedia’

Today, “only begotten” is condemned as a bad translation and is replaced liberally with “unique” and “one of a kind.” The Son of God is denied his true Sonship and in exchange is offered an honorary title of merely human significance to grace his divine “role.”

But the modern version of the Trinity goes beyond scripture to hypothesize an amalgamated coequal three

person being. It was this that many have rejected. For example one recent confession states:

The Trinity is One. We do not confess three Gods, but one God in three persons, the “consubstantial Trinity”. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: “The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.”

Indeed, as many have observed, you can spend a lifetime seeking to understand such a mysterious triune God or go insane trying.

**The Begotten Belief** has deep significance for every Christian. Who we worship, what kind of a God we adore and praise, has tremendous consequences to our understanding of God’s love, the integrity of His character, and the power of His salvation.

While we have a responsibility to speak up when the enemy is at the gates, the spirit in which we make our appeals is critical. God has designed His body to function as a channel for the blessings of life and love to flow throughout His universe where God is the Fountain, the Source of all things.

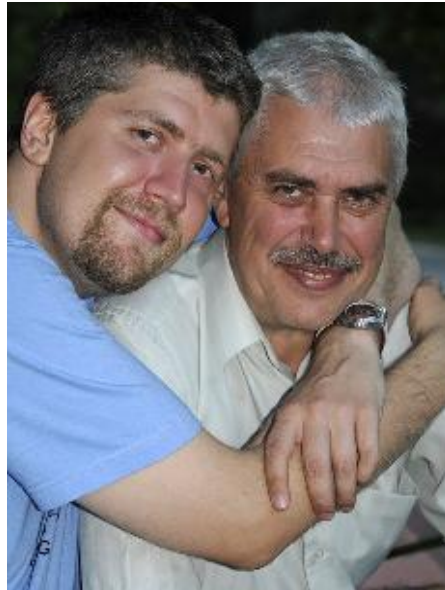
God is the Head of Christ;

Christ is the Head of mankind;

Man is the Head of woman.

This is the teaching of 1Cor 11:3.

The river of life flows from the throne of God and the lamb. Rev 22:1. As we drink of that water, it becomes a well of water springing up, and out of us shall flow rivers of living water John 4:14;7:38. As we submit to the divine plan of Source and Agent, the blessings of God can freely flow. This is true for husbands and wives, fathers and sons, elders and laity. The flow can be disrupted if either the source or the agent fails in their part of the relationship. When that happens we must appeal, encourage, respect and pray.



The Father is the source of all life, even for the Son. “For as the Father hath life in himself; so hath he given to the Son to have life in himself” John 5:26. John 8:28; 6:57; 8:50; 7:18

The Spirit or life of our heavenly Father “proceeds from the Father” (John 15:26) as he sends forth “the Spirit of His Son into our hearts” (Gal 4:6) “which He (the Father) shed on us abundantly through Jesus Christ our Saviour” (Titus 3:6).

The Father is the source of all life; it flows out from Him through the Son who was begotten from the Father for the very purpose of revealing Him to the creatures of His universe. The Spirit of God likewise flows, or proceeds from the Father, through the Son, to bring the Father’s life to all His creatures. Our communion is with the Father and the Son (1John 1:3) by means of their Spirit which returns through the Son back to the Father with whom “is the fountain of life” Psalm 36:9.

The Father and Son are not identical. They are separate, individual persons. They are thus not absolutely co-equal in all aspects. But in John 10:15 Jesus said that he “knows the Father” even as the Father knows him. Their unity is not physical but in character, heart and mind because they share the same Spirit.

Zechariah 6:12, 13 speaks of the Father and Son, a Godhead of two.

Behold, the man  
whose name is **the Branch**:  
And He shall **grow up  
out of His place**;  
And He shall **build  
the temple** of Jehovah...  
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.**”

Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John and you will see this plainly demonstrated.

There is no being in all the universe worthy of more study than Jesus Christ. Though we may carefully consider the divine Son of God, we cannot fully comprehend his greatness, his love, his infinite sacrifice for sinners. The Bible and the Spirit of truth only can reveal him to us. On three occasions the voice of the eternal God was heard calling attention to Jesus as the One in whom He is well pleased, and that Voice still bids us, “Hear ye him.” Matt. 3:17; 17:5; John 12:28. “For in him dwells all the fullness of the Godhead bodily.” Col. 2:9.

History portrays a consistent continuity of belief in the begotten Son of God. The Son received all things from the Father: His eternal life and spirit, divine character, His name, creative power, authority, glory and honor. He is not a son by creation or adoption, but a Son begotten from the very heart of God the Father.

In our next issue, we will explore the continued history of the Begotten Son during the Dark Ages, the Reformation and modern times.

**Begotten but not Forgotten**